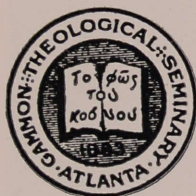


THE FOUNDATION

GAMMON
THEOLOGICAL SEMINARY
ATLANTA, GA.



Vol. LVI

Summer, 1965

No. 1

Dr. Charles L. Warren

Dr. Charles L. Warren, one of Gammon's illustrious sons, returned to the campus to deliver the annual Thrikiel-Jones lectures this spring. Dr. Warren is District Superintendent of the Metropolitan District of the New York Conference of The Methodist Church.

A native of Texas, he earned his A. B. Degree at Samuel Houston, Austin, Texas, his B. D. degree from Gammon Theological Seminary and his S. T. M. degree from Boston University. Gammon conferred the Doctor of Divinity degree on Dr. Warren.

Dr. Warren is currently a member of the Executive Committee, Department of Racial and Cultural Relations, National Council of Churches; Committee of Religious Leaders; Board of Directors, Methodist Deaconess Home; New York Regional Personnel Committee, Board of World Missions; and immediate Past President of the Manhattan Division of the Protestant Council.

THE FOUNDATION

Gammon Theological Seminary

M. J. WYNN, *Acting Editor*

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The Foundation . . .

VOL. LVI

ATLANTA, GEORGIA

• SUMMER, 1965

No. 1

The Thirkield-Jones Lectures

BY DR. CHARLES L. WARREN

"THE NEW AGE BELONGS
TO GOD"

*Restore us, O God of hosts; let thy
face
shine that we may be saved.
Psalm 80:7*

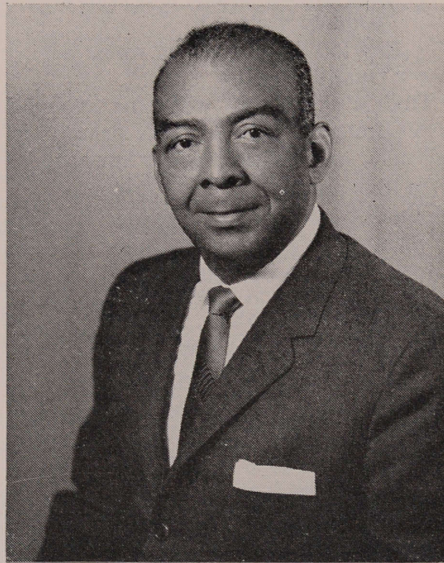
The new age of which we are a part bears all the marks of a God starved society.

There is an alarming scarcity of real moral authority because no ultimate authority is known or acknowledged. Since there is no accepted standard of values beyond the purely material, the false god of success, the lure of glamorized sex, the love of gold and the "rat-race" of business or social competition hold almost undisputed sway in the lives of many people. When the true God is unknown, that combination of awe, love, respect, admiration, and wonder, which we call worship, becomes diverted toward human things who exhibit gifts in the public eye.

Our age has inherited strange cult leaders who attract large segments of our society. Glorified personalities sway people with their emotional charged cliches and empty promises of utopia.

When Mark Twain made a trip to Europe with his wife and eleven year old daughter, they were the guest of many famous people; Kings and nobles vied with each other for the privilege of having him at their dinner parties. European Universities conferred honorary degrees upon him.

At the end of the trip, as they were on the train which was taking them back to the port where they were to sail for America, Mark Twain read his family a list of the celebrities who had



Dr. Charles L. Warren

entertained them. At the end of it his daughter looked up and said, "Daddy, you must know almost everyone worth knowing except God." This may well be an indictment of our age. We know about everything — except God. No greater challenge, no more commanding opportunity has ever been afforded a generation of believers than ours to make God known. Increasingly we need to discover new ways to interpreting and sharing the good life with others—new occasions teach new duties, time makes ancient good uncouth.

No rational person can live in an age like ours without asking searching questions about God. Not only is this age complex but it is frightening. We want to know if we are to trust what we see and hear. Evil is so noisy deto-

nating the world with rocket explosions and mad chatter of hate. We ask with all sincerity, why, in the world of turbulent evil, can God the Almighty do no better than be a still small voice? Why does he not proclaim, and make a noise in the interest of peace and justice?

The words of the Psalmist are our thoughts when he pleaded—

O God, keep not thou silence.

Hold not thy peace, and be not still, O God

For lo, thine enemies make a tumult. Psalm 83.

God is silent only when his anointed have elected to be silent. He calls us in this new age to declare our message.

In the middle of the last century, a Methodist missionary arrived in San Francisco. There in the midst of the feverish excitement of the gold rush, William Taylor discovered there was no church for him to preach and no congregation very much interested in listening to him. But on the streets of the city there were people from all over the world, and that was enough for him. Standing on a barrel at a busy corner on Sunday morning, he would gather a crowd about him with a mighty shout, "What's the news?" Then when they gathered to hear what this strange fellow had to say, he would begin his preaching with these words: "Thank God, I have good news for you this morning, my brothers." It is this opportunity to proclaim we need to be telling the people of our time that this age belongs to God and not satan.

At this point we can take courage from the declarations of the prophets and reformers. The prophets in Israel interpreted history in the light of God. They did not first talk of the armies of Cyrus or the battles of Nebuchadnezzar, but they spoke of the arm of the Lord God. They saw history in the light of man's obedience or disobedience to God. God acted. That is how they viewed history. In the same way the Reformers spoke of the mighty acts of God. For them not church nor state, but God and God alone reigned in history. All that happened they understood in the light of God.

There is a deepening need for us of this age to return to the power that was resident in the Reformers. The prophets and reformers of the sixties need the power of the prophets of the Bible. Let us suggest what we need to be doing as followers of Christ in this new age which belongs to God.

We are to be seekers—eternal seekers after God. There can be no stage when we relax in our quest. We are a part of an age which is restless. There is a constant tumult about God. One would expect that God would bring peace to the world. Instead, "not peace, but a sword"—both theoretically and practically — The question — why has there been so general a failure to find rest for restless humanity in the God in whom—despite the aggressive advances of modern doubt—the great majority of men believe? The answer, I believe, is found in our willingness as seekers to find more than we now have. The genuinely religious spirit is that of a humble search for God. Just as a scientist works in a special field, such as chemistry or geology, so the religionist works in the special field of the highest values of life, their origin and meaning. But he does not demand that the truth about those values shall conform to his desires; he must not demand *that* if he is seeking a real God. Faith at its highest has always asserted that "Thy ways are not my ways" and has prayed "Thy will, not mine, be done." Religion, as well as science, seeks the truth at any cost, theoretical or practical.

Our desire to find God is deeper than the desire to attain any purely theoretical attitude toward truth. Religion is more fundamental to life than is science. Science gives us the necessary laws of nature, but religion seeks for a cause that is worth living and dying for. Science gives us instruments and means, while religion gives us ends and ideals. The search for God is a search for the purpose of life and for an unfailing source of eternal value.

We are called upon to follow in the midst of crisis. In this new age God calls us to new life. The life that finds newness in Jesus Christ who is the way,

the truth and life. This age needs to be reminded that Jesus was supremely interested in the welfare of individuals. The so called "Great Society" with its emphasis on the uplift of the individual is not a new concept.

It is true that Jesus preached to the multitudes who were drawn by his magnetic personality. In teeming villages and in the wilderness, in synagogue and by the lakeside, He brought His announcement of the kingdom of God and the call to repentance. But this work would not have left a lasting impression if Jesus had not gathered about Himself a group of disciples. They were called "to be with Him" to receive the intimate impact of His teaching and life, and to assist in the work of His itinerant ministry. They were asked, not simply to repent, but "to follow" Him in the most literal sense of the word.

Jesus was not a leader who could offer any financial assurances to a Peter who left his fishing boats or a Levi on closing his tax booth; He was a homeless wanderer. Foxes have holes, and the wild birds have nests, but the son of man has nowhere to lay His head. The first disciples faced a supreme crisis—

all personal affairs were forced into the background. (Luke 9:59-60)

Jesus said to another "Follow me." But he said, "Let me first go and bury my father."

Jesus said to him, "leave the dead to bury their own dead;

You must go and spread the news of the Kingdom of God."

Yet another man said to Him, "Master, I am going to follow you.

But let me first say goodbye to my people at home." Jesus said to him,

"No one who puts his hand to the plough, and then looks back, is fitted for the Kingdom of God."

At first glance, these words seem exceedingly harsh, but we must remember that Jesus was calling for workers who would go with Him from place to place. He never failed to warn His would-be followers that they must count the cost. Let us never take comfort in the accounts of the multitudes who heard Him—they were not the ones who took to the high road of sacrifice with Him.

God calls us to follow Jesus in identification with the sick. A prominent contact of Jesus was with the sick. Where-



GAMMON SENIORS—From left to right: Fredrick H. Brown, Luther W. Henry, Charles H. Lee, Bert Hakeem, Donald Scavella, Elvernice Davis, George W. C. Calvin, Sylvester T. Gillespie, President M. J. Wynn.

ever He found sickness. He sought to bring a healing touch that would awaken faith and new life. The theory of demon possession, as described in the 1st chapter of Mark, meant that illness was caused by forces working against the will of God, and not by God Himself. To heal disease, therefore, was to further the work of God. Jesus pointed to His cures as the chief evidence that the rule of God was beginning to dawn. The demons were giving way before the Spirit of God. Edgar Jackson in his book "How to Preach to People's Needs" reminds us of the method of Jesus. The message Jesus used in speaking to the sick and afflicted was always of direct, positive faith. He assumed that health and wholeness were the natural states that there was a direct relationship between the health of their bodies and the welfare of their spirits. He never merely healed people. He helped them to the place where their faith could make them whole.

A physically healthy people in this new age opens new doors of opportunity to those committed to bring wholeness to all people.

In this new age God is calling His followers to reckon with opponents. None of us is called upon to go out looking for people who are opposed to us to make war with them. However, we are called by God to proclaim the good news and if in the proclamation opponents are created, we are to deal forthrightly. Although Jesus came to bring good news to men, inevitably Jesus stirred up intense enmity. This did not come primarily from the irreligious. It was the pillars of society of whom Jesus ran afoul. The religious and political leaders did not repent, but turned against the popular Galilean prophet; and in a few short months they brought His earthly Career to a untimely close.

The Pharisees and the political leaders represented sharp points of conflict. Jesus did not look for ways to avoid them. He rather chose to make His witness even though it meant an ultimate cross. This new age promises no neutral course of *ease* and *peace*, but rather a call to daring and sacrificial positions of

courage and determination.

In an essay descriptively entitled "In A Raveled World, Love Endures", Robert Gorham Davis points out that the best novels written since World War II reveal a "great loneliness and a need for love among the people they depict. They attempt to make very simple human relationships bear almost impossibly heavy social and philosophical burdens. Love has a special character and urgency. It is the only recourse against radical isolation, against a terrifying sense of meaninglessness. The radical isolation in which these fictional characters find themselves accurately reflects the real loneliness in the world of our time. The tragedy of life for so many is in the absence of love. Life becomes a frightful nothingness when love is lost. God calls us to confront the hopeless, loveless people with Jesus that His love expressed in simple human relationships, might restore the meaning.

I shall never forget the plea of the late Dr. John Hope made at the dedication of the then new federal housing development that was erected near this University Complex. He called upon the colleges and other institutions to help put into lives new values that would compliment the new home where people were to live. It becomes our responsibility in this new age to help restore values lost because of frustration and hopelessness.

God would have us in this new age help people rediscover their identity and self esteem. A brief visit to any of our metropolitan areas will reveal an impersonal obscurity of its people. Norman Cousins has put it this way:

Impersonality is epidemic. It is almost as though we feared direct contact, almost as though the soul of man had become septic.

"If a man becomes ill he hardly hangs up his hat in the doctor's office before he is placed before a whole battery of machines and testing devices. The traveled road is not between the mind of the diagnostician and the heart of the patient, but between the clinic and the laboratory."

"If a man submits himself for a job



Pictured above is the Clinic On Local Church Co-Operation
Dr. J. H. Graham, Director

he is seen not as a personality but as a fit subject for various tests which presumably have more to do with ascertaining his worth than the human responses which may figure largely in the work he is called upon to do."

"If a man builds a house he no longer participates in a wonderful joint enterprise with his neighbors but in a juggling contest with figures, and he may not see his neighbors from one year to the next. The house itself may be shiny and functional, but not a thing is known about the people who made it."

"If a man wishes to help needy people he generally does it not on a man to man basis but through an agency, and his contribution becomes a statistic rather than a strand on a lifeline thrown to a recognizable being."

We need freedom riders to help free our people from the mass pattern which the machine has created.

This new age however difficult to comprehend and hopeless for many, still belongs to God. He will not be defeated—He still calls us.

"God Calling Yet!"

God calling yet! Shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's swift passing years all fly,
And still my soul in slumber lie?

God calling yet! Shall I not rise?
Can I His loving voice despise,
And basely His kind care repay?
He calls me still—can I delay?

God calling yet! And shall I give no heed,
But still in bondage live?
I wait, but He does not forsake;
He calls me still—my heart awake!

God calling yet! I cannot stay;
My heart I yield without delay:
Vain world, farewell, from thee I part;
The voice of God hath reached my heart.
Amen.

OUR MISSION — TO KNOW AND ACT

Lord, will you at this time restore the kingdom to Israel?

And you shall receive power; and you shall be my witnesses in Jerusalem, all Judea and Samaria and to the end of the earth. Acts 1:6-8.

The answers the 16th century Reformers gave are not sufficient for the nuclear age of the 20th century. This does not mean or imply that the Reformers were wrong for their day, but that "the Reformation must continue" if what they said for their day is to have any meaning for our day. The trouble

many of us have is keeping Christianity updated. We do have a tendency to take delight in the sacrifices and positions of the giants of the past and forget that we are called to bigness in our time.

If Christians are to be a real force today, they must know the nature and mission of the church and act in accordance with the dictates of our Christ. I would call it "The Continuing Reformation."

During the days of expectation, prior to the ascension, the disciples were uncertain about the future, frustrated because of the present, therefore desirous of returning to the security of the past. They asked, "Lord, Wilt Thou at This Time Restore Again The Kingdom of Israel?" The disciples wanted to restore a kingdom that was operative in David's day. It was a request to return to a former period.

What was the answer Jesus gave to these disciples who were demonstrating a kind of brinkmanship characteristic of many followers today. Jesus shifted the emphasis from the restoration of the past to the transformation of the present.

There are some students of history who make a little game of fanciful wishing by selecting a period of the past in which they would have preferred living—It's a nice little game of escapism.

Many people would take the first century in Palestine, because they would have a chance to show themselves worthy followers of Jesus. Others might prefer the early 16th Century when Martin Luther and the Reformers were laying foundations of the Protestant Church. Some would choose the 17th Century, when the pilgrims were crossing the Atlantic to establish a new home on a new continent. Still others would have preferred the 18th Century, when George Washington and his associates were hammering out the charter of a new republic of liberty and justice for all. Then that period of strain and stress when a nation under God was divided over slavery seeking to confirm that a nation could not exist half-slave and half-free. All these glorious eras of the past have one thing in common: They were turbulent periods, days that

tried the souls of men—yet they were days when great events were stirring and brave men were blazing new trails for the feet of mankind.

We are a part of that heritage—We do not look for a flight to the yesteryears. We yearn for an understanding and involvement in the thrusts of today.

Listen to His answer—But ye shall receive power and ye shall be witness unto me.

Here we have the heart of our Christian commitment to an ongoing mission. He was to send them out to testify, bear witness to a risen Christ.

To be engaged in a continuing Reformation calls for a sound understanding of the protestant movement. It is still erroneous to describe Protestantism as merely a protest against. The very word itself has a different meaning, a positive meaning. The verb "to protest" comes from the Latin "pro-testari", and means only "to testify" but, more importantly, "to testify on behalf of something". Webster's Dictionary gives as a synonym, "to affirm". The Oxford English Dictionary defines it, "to declare formally in public, testify, to make a solemn declaration, "to protest" then, in the true meaning of the word, is to make certain affirmations, to give testimony on behalf of certain things.

If the Reformers were against certain things, it was only because they were primarily for certain things. The continuing Reformation calls us to be for the great truths entrusted to our care.

Our task, according to Jesus, is to transform the present by witnessing to Him.

The Witness Is To Be Boundless

We have done Christianity a great injustice by limiting it to certain areas of activity. Our witness must be all inclusive.

In our accelerated effort to understand the nature of the Church as it relates to our 20th Century witness much emphasis is being placed on "the priesthood of all believers". The 16th Century Reformers spoke bravely to the involvement of the laity.

The Reformers' answers are sound for us today, namely:

The Christian works out his salvation by responsible involvement in the world, not by retreat from the world. There is widespread misunderstanding of the Protestant doctrine of "priesthood of all believers". The phrase does not mean that "every man is his own priest". It means the opposite; "every man is priest to every other man". It is not simply individuality. It necessitates community. Christians are to offer themselves to one another, to pray for one another, so that through them all the high priesthood of Jesus Christ may be more effectually communicated to them all. Serving and proclaiming the good news in all vocations must be the increasing role of protestants.

1. Trade Unions—tackling the challenge of automation.
2. Political employees—the temptations of bureaucracy.
3. Farmers—sharing the abundance with those who have not.
4. High school students—tackling the drop-outs.
5. Women in industry — the rival claim of family and job.
6. Department store clerks — cut-throat competition and cheap goods.

The hope of Protestantism, as I see it is in a strong witnessing laity. Those who waited were laymen.

In Jerusalem—the center or the hub of life. The city with its teeming thousands. The people of many kinds—many interests. Jesus did not send them away from problems but to the problems. Jerusalem was a symbol of what was good and it also was an example of what can grow up around the good.

Tracey Jones reminds us of a new humanity in his book "Our Mission Today".

The First Fruits Of A New Humanity

In Old Testament times farmers waited with eager anticipation to see the first fruits of the harvest. On the day they were able to bring home that which had ripened first, there was rejoicing. It was a sign that the harvest was near. It was also a sign as to what kind of harvest there would be. When the Script-

(Continued on Page 16)

Gammon Hosts Meeting Of Central Jurisdiction Council Of Bishops

Gammon was host to The Council of Bishops of The Central Jurisdiction, April 8, 9, 1965. Bishop Marquis L. Harris, class of 1929 is President Bishop Charles F. Golden, class of 1937; Bishop Noah W. Moore, holder of the D.D. degree from Gammon; Bishop Willis J. King, a former president and professor at Gammon; Bishop Matthew W. Clair, a former professor at Gammon, and Bishop Edgar A. Love, a Trustee of Gammon, were in the Council Meeting. Bishop Alexander P. Shaw, class of 1906 was not present because of illness.

All of the members of The Council of Bishops are members of the Trustee Board of Gammon and I am happy to report that Bishop Marquis L. Harris, class of 1929, is chairman of the Trustee Board of Gammon.

ALUMNI NEWS

Charles M. Jackson, class of 1954 is Counselor at the High School in Newnan, Georgia and Pastor of the St. John A.M.E. Church of Fairburn, Georgia.

P. Harold Gray, class of 1955 conducted a revival during the Lenten Season at Centenary Methodist Church of which Amos O. Holmes, Alumni Secretary, is Pastor.

Roosevelt W. Moore, class of 1952 and President of the Gammon Alumni Association, stopped by his Alma Mater for a lengthy business session with the President.

Alfred Pollar, class of 1955 came to visit us here at Gammon from his pastorate in Savannah, Georgia.

Bishop Prince A. Taylor, class of 1931 is President of The Council of Bishops of The Methodist Church.

Reverend Lenton H. Powell, class of 1959 is making tremendous strides as pastor of Speedwell Chapel Methodist Church, Savannah, Georgia.

From the President's Desk

Losing Courage

Text: "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree, and he requested for himself that he might die." I Kings 19:4.

A young family recently bought a house large enough for two families. They made a small down payment and were using the rent of the upstairs together with their savings to meet the monthly payments. But the shop in which the husband was employed closed down and the man was thrown out of employment. He succeeded in getting other work to do from time to time, and there was really no danger that they would lose their home. But the wife became discouraged. The debt and their lack of steady work preyed upon her mind, until she lost her ordinary good sense, and finally the breaking point came. One evening the husband brought home a box of candy. That was the last straw. She denounced him as a spendthrift and raved insanely.

That incident shows what is true of discouragement in general, that it is due to temporary circumstances but that if it is not curbed it may lead to disastrous results.

Let us look at the case of Elijah and see how true in our own case will be many of the things that were true in his.

I. The Condition. Plainly Elijah was discouraged. He was so despondent that for the time being he became as another man. His usual traits of energetic action were lost. One who had known him at the court of Ahab would scarcely have been able to recognize this dejected complainer in the wilderness.

It seems evident, to begin with, that this was a state of reaction. You have seen one who has passed through some crisis — experience at fever pitch but afterward was nearly prostrate. It was that way with Elijah. He had a conflict with the heathen priests. While that was on, he felt that the eyes of a nation

were upon him and that he was upholding the honor of the Almighty. It was only natural that a relapse should follow the strain.

The same state of mind is liable to be upon us at some time, and when we least expect it. During some years money circulated more freely than before. People who had had but little got used to the feel of money. Men who before had plodded along in business became rich. Then it was all over, almost suddenly. People were dazed at first. Then for many came the inevitable relapse into a dark mood of despondency.

Or there had been in our home saddest bereavement. When friends have gone out and the sense of the loss steals over us with sickening grip, we seem to sink to the depths.

The most exalted hours of communion with God are often followed by indifference upon our part because of reaction. Jesus coming down from the Mount of Transfiguration, found the disciples in a scene where they had dismally failed. Moses, coming from Sinai, found his people in an idolatrous orgy.

While Elijah was in a discouraged mood this was true of him, that he saw things worse than they really were. He thought because he had been forced to flee, because his affairs had gone wrong, that everything was wrong with religion and all over the country. He thought that he was the only faithful man left. So when we are discouraged everything seems at its worst.

II. The Results. Although this condition may be due to circumstances that are not permanent, still there are some results that are as bad as though this discouragement were a life-long chronic affliction.

Notice first this fact, that Elijah had run away from duty. When he had won his victory over the heathen priests his work had only begun. Constructive

measures were yet to be undertaken. But there came that period of reaction. Then the queen threatened him with vengeance and fear set in. For a few hours stern but noble old Elijah was a craven coward. How well do we know this state of mind and the fruits this cowardice bears. Who has not in his own way made as sorry a flight from duty as did poor, old discouraged Elijah.

He had not only run away from duty, but when he was safely away from the dangers, he did nothing whatsoever in place of the thing he had left. He lay down and wept. When he was awakened from his slumber, he fled again, and the voice two times spoke to him with uncomfortable directness: "What doest thou here Elijah?" Since he was doing just nothing at all, his answer was only to recount what he had formerly been doing, retelling again past achievements or one-time faithfulness to God. It is a pathetic sight.

But the saddest thing of all is that shortly after this period in Elijah's life, God directed him to look out his own successor, as though this one day's staggering had somehow unhorsed him, stealing from him the vigor that had nerved his arm to strike such telling blows in other days. There was yet work enough for him to do, but something was gone, a ring in his tone, a fire in his eye, a spring in his step which never seems to have come back after that, flight and time of inaction, unless possibly for one or two brief periods.

Also during this abnormal state of despondency Elijah made a foolish request. "It is enough now, O Lord; take away my life, for I am not better than my fathers." It is no prerogative to say when "it is enough concerning his own life".

This whole state of despondency was displeasing to God. Food was sent and still the mood was not broken. So there was the searching question, "What doest thou here, Elijah?" And that is just about the essence of what we see from scripture is God's attitude toward discouragement.

III. The Cure. When one has come

into this condition he cannot stay there. To live in such atmosphere is worse for the soul than for the body to linger in poisonous air or deadly gas. The question is how is one to come from that mental and spiritual condition of despondency into a healthy minded state again? This is a very practical matter. Like the most of great perplexities in life, it does not admit of an instant and complete answer. The cure comes not by observing rules. It comes by removing underlying cause and remedying conditions that are wrong. That is the only way we can hope to remove the effects that are not as they should be. Here again the experience of this man of old can be somewhat of a guide. He recovered his poise. He came back nearly to his former condition, out of his despondency. It was by seeing God once more. It was not with the eye but Elijah seemed to get to the place where he could see God as entering into his life once again as a positive factor.

In our great discouragements we partly lose sight of God. It is not that we forget that he exists. We still believe that. But we forget He cares. We forget that He is still the Guide, the Architect who fashions our lives. It is a state of practical unbelief. However it may come to you, once you get the conception of God connected with yourself, so that his power may be joined to your weakness, then discouragement is likely to vanish.

There is great help too in coming to God's plan. So long as Elijah could see only his own plans and wishes there was every probability that he would feel utterly discouraged in seeing those plans thwarted. But when God's plan could be seen it became different. There are few things that can remove discouragement like coming to a certainty that we are in the way of God's will.

Then, too, one of the simplest, most efficacious cures of all was observed by this man who was so discouraged, he left his hiding place and went back to work. Left to himself to brood upon his ills, he might have worn out all his physical strength. He might have ended his days there. But God is ever leading

His own gently back to something to do for Him. Sometimes He takes our load away for a while. Sometimes He gently urges us back to the duty that we have forsaken. Our own determined will backed by the knowledge that we are on God's side will work wonders. A new vision of God; a new realization that we are on God's side a new sight of God's plan; then a new getting back to our work—these are likely to banish the demon of discouragement.

—Master J. Wynn

METHODIST CHURCH WHO'S WHO INCLUDES CHAPLAIN WILLIAMS

Chaplain (Lt. Col.) George W. Williams, Sr., Chaplain of the 1st AD GM Brigade has been selected to appear in the Second Edition of *Who's Who In The Methodist Church*, to be published early next year by Marquis Who's Who.

The book will contain biographical sketches of 20,000 leading Methodist clergymen and laymen in the United States and abroad.

Selections were made from outstanding clergymen of the Methodist Church.

Chaplain Williams, who came to Fort Bliss with over twenty years of active service as an Army Chaplain, possessing an extraordinarily distinguished record in both World War II and the Korean Conflict, has already been included in *Who's Who in Colored America*.

A graduate of Claflin University in Orangeburg, South Carolina, he received his Bachelor of Divinity degree from Gammon Theological Seminary (Class of 1941), Atlanta, Georgia.

His father, the Reverend John W. Williams, has been an active Methodist minister in Sumter, South Carolina for over 50 years.

Chaplain Williams was assigned to the 1st Brigade here in August from the 25th Inf. Div., Schofield Barracks, Hawaii.

He currently resides with his wife, Donna Lee, and two children, Sonja Lee, 10, and George W., Jr., at 6526 Brownlee, El Paso, Texas.

RETIRES FROM ARMED SERVICE

Chaplain (Lt. Col.) Lewis M. Durden received the Legion of Merit Award on his retiring from active duty with the U. S. Army on November 30, 1964. He is also the holder of the Army Commendation Medal with two oak leaf clusters and the Purple Heart.

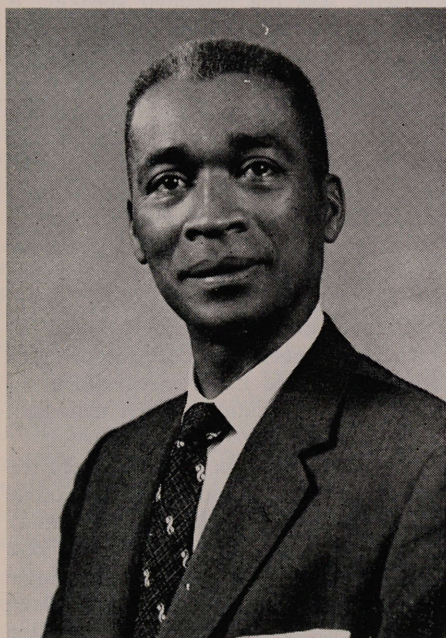
Chaplain Durden is a graduate of Clark College, receiving his A.B. Degree there; his B. D. at Gammon Theological Seminary (Class of 1941); M.A. at Howard University; and S.T.M. from Yale University. He was commissioned in the Army of the United States in May 1942 and assigned to the 263rd Quartermaster Battalion at Fort Dix, N. J. In October of the same year, he attended the U. S. Army Chaplain School at Harvard University, Cambridge, Mass. and departed the U.S.A. for duty in Casablanca, French Morocco. He participated in the invasion of Italy in 1943 and in 1944, was assigned as Chaplain at the 8th Replacement Depot, Ponte Egolo, Italy.

During his outstanding Army career Chaplain Durden served as Chaplain with the 3rd Student Regiment, Fort Benning, Georgia; Depot Chaplain Ikego Ammunition Depot, Zushi, Japan; Chaplain 933rd AAA Battalion, Zushi, Japan; Chaplain 24th Infantry Regiment, Gifu, Japan; Chaplain 30th Infantry Regiment, Personnel Center Chaplain, Fort Lewis, Washington; Assistant Division Chaplain 3rd Infantry Division and Division Chaplain, 3rd Infantry Division, Korea; Regimental Chaplain, 3rd Training Regiment, Fort Leonard Wood Missouri; Assistant Post Chaplain, Fort Leonard Wood, Missouri and Post Chaplain at the same base; Post Chaplain, USA G, Hanau Germany; and Deputy Command Chaplain, United States Army Material Command, Washington, D. C.

During his stay at Clark College he was a member of Psi Chapter, Phi Beta Sigma Fraternity of which he also served as president. He was a charter member of Alpha Phi Sigma Chapter, Columbus, Georgia and its first president. He is the author of a thought provoking article, "A Sigma Looks At Civil

Rights", in the Crescent, published in the fall of 1952. In 1961, he was awarded the Freedom Foundation George Washington Medal for authoring an article on "What I Can Do For Freedom".

Chaplain Durden is the son of Reverend and Mrs. S. L. Durden and resides at 1936 Perrin Street, Shreveport, Louisiana. He is a member of Prince Hall Masonic Lodge and Executive Vice-President of the Lighthouse Insurance Company and the Lighthouse Securities and Investment Company.



Reverend Samuel F. Daly, class of 1929 is Pastor of the First Baptist Church in Franklin, Virginia. He is doing an outstanding piece of work both in his Church and community. He keeps Gammon on his mailing list and each year makes a sizeable contribution to her ongoing. A picture of his edifice and other data will appear in the next issue of "The Foundation".

Reverend Marion D. Bennett, class of 1960, now serving in Las Vegas, Nevada and Marshall Hodge, class of 1958, pastor of Morningside Methodist Church, Fort Worth, Texas were by the Campus enroute to Selma, Alabama.

CLINIC ON LOCAL CHURCH

*Held By Dr. J. H. Graham
From The Board of Missions*

The following persons were in attendance at the Clinic on Local Church Cooperation recently held at Gammon Theological Seminary, Atlanta, Georgia:

Atlantic Coast Area

Central Alabama Conference

John F. Norwood

Rocellius Allen

Florida Conference

J. H. Adams, Jr.

Georgia Conference

Robert Stovall

Upper Mississippi Conference

I. L. Rucker

M. D. Conoway

Southwestern Area

Central West Conference

John Doggett

Southwest Conference

F. C. Souder

C. G. Tillmon

Louisiana Conference

W. R. London

W. S. P. Norris

Texas Conference

L. B. Felder

L. B. Allen

West Texas Conference

Zan Wesley Holmes, Jr.

Nashville-Carolina Area

North-Carolina-Virginia

J. W. Gynn

Godfrey L. Tate, Jr.

South Carolina Conference

C. Jasper Smith

John Curry, Jr.

Tennessee-Kentucky Conference

D. M. Grisham

James T. Davis

Southeastern Jurisdiction

Tennessee Conference

James R. Mulroy

Georgia Conference

W. G. Edwards

Reverends Wallace Hartsfield, class of 1957 and Nimrod Reynolds, class of 1957 stopped by their Alma Mater during Holy Week. The latter is pastoring in Anniston, Alabama.

*Reverend Joseph Washington,
Class of '53, On Education Staff
Of Methodist Church*

The Reverend Joseph Washington, campus minister and Wesley Foundation director at Texas Southern University, Houston, Texas, on June 1st joined the staff of The Methodist Church's Board of Education.

His appointment was announced April 2nd by Bishop Noah W. Moore, Jr., Houston, resident bishop of the Southwestern Area of the Central Jurisdiction of The Methodist Church, following Mr. Washington's election to the staff by the executive committee of the General Board of Education.

According to the Reverend Dr. Leon M. Adkins, Nashville, general secretary of the board's Division of the Local Church, Mr. Washington's staff responsibilities will include leadership development and relationships with annual conference boards of education across the church. He also will work with pilot educational projects in the Central Jurisdiction.

Mr. Washington fills a vacancy created by the election of the Reverend Dr. Ernest T. Dixon, Jr., to the presidency of Philander Smith College, Little Rock, Arkansas.

He holds degrees from Samuel Huston College (now Huston-Tillotson), Gammon Theological Seminary (Class of 1953), and Boston University School of Theology. While studying for his master's degree at Boston University, he was director of Christian education at the Church of All Nations in Boston. He has served as an associate pastor, pastor, and executive secretary of his annual conference board of education.

Beyond his full-time ministries, Mr. Washington has served on the executive committee of the national Methodist Conference on Christian Education and is a member of the denomination's Curriculum Committee, serving on its youth committee and program curriculum committee for older youth and young adults.

Mr. Washington has been Wesley Foundation director at Texas Southern University since 1963.

Sibley Represents Gammon

Theodore E. Sibley, Class of 1947 represented Gammon Theological Seminary at the Installation of the Reverend Dr. Charles Wesley Ranson as fifth Dean of the Theological School, Drew University, Thursday, December 10.

Dr. Robert Fisher Oxnam, President of Drew University, presided throughout the ceremonies. Bishop Prince A. Taylor of the New Jersey Conference was the Liturgist.

Dr. Nathan M. Pusey, president of Harvard University, Cambridge, Massachusetts, was the principal speaker. A native of Council Bluffs, Iowa, Dr. Pusey received his undergraduate degree as well as the A.M. and Ph.D. degrees from Harvard University. Many universities throughout the United States have awarded him the honorary LL. D. degree. He holds the Legion of Honor decoration from France. Dr. Pusey is a member of the board of trustees of the Carnegie Fund, Advancement Teaching; and holds membership on the Central Committee of the World Council of Churches; American Academy of Arts and Sciences and has been president of American Association of Theological Schools Fund, Inc.

Dr. Charles Ranson also addressed the guests at the installation. Dr. Ranson is a native of North Ireland, and for many years was a missionary in India, and was awarded the King George V Jubilee Medal for Public Service there. Dean Ranson was General Secretary of the International Missionary Council for ten years and Director of the Theological Education Fund from 1958-1964. He was educated at Queens University, Belfast; Oriel College, Oxford; Edgehill Theological College, Belfast; and Kiel University, Germany.

Since leaving Gammon, Reverend Sibley has served the following charges: The Butler Street C.M.E. Church, Atlanta, Georgia for 2 years; St. Paul C.M.E. Church, Savannah, Georgia for 2 years The Marshalville Circuit for 4 years; The St. Louis Circuit for 3 years. He served as Presiding Elder of the Fort Valley District for 5 years, and taught in Perry, Georgia for 12 years.

The Law vs Moral Consciousness

OMEGA F. NEWMAN, PRESIDENT STUDENT GOVERNMENT
GAMMON THEOLOGICAL SEMINARY

We are challenged by the question whether the law has permanent authority, it should be remembered that the law foresees a situation in which its powers would be suspended. Only death frees one from the law. Here the Apostle Paul in Romans seventh chapter is making reference to the Mosaic law. Thus Moses himself foresaw a situation in which the authority of the law would cease to be valid.

The law recognizes its own limitations. Its power is suspended by death. Romans 7:4 bears the weight of the argument. It is a restatement of the position maintained in Romans 6:1-2. The Christian is dead in union with his crucified Lord. The crucified body of Christ made you dead to the law. We are made dead to the law through the body of Christ. Paul possess the idea of the church as embodying the corporate personality of Christ, that in the death of Christ on the cross it was the death of the whole people of God in sin, law and the flesh. All Christians participating in the (mystical) body of Christ. As belonging to the body of Christ you have died with Christ to the law.

Paul states, they have died to the law by the body of Christ, the death of the believer, buried with Christ by baptism strikes his old self, and involves the disappearance of the body of sin. We have noticed how justification leads to sanctification. Once we realize that we have died in Jesus for sin, we are spiritually prompted to enter with a risen saviour into newness of life. We realize our consecration to God. We give up the slavery to sin and become slaves to God. After this our fruits are found unto holiness and our end is everlasting life.

The Apostle Paul states that we are not under the law but under grace. "Slavery" may be the idea under sin, but marriage becomes the idea about law. If a husband dies the wife can

marry again, it is this figure which Paul has reference. He represents the soul as first wedded to law; through death with Christ for sin and unto law and resurrection with Christ, to newness of life the soul is legally warranted in contracting a second marriage, and this time with Christ himself. The law is the soul's first husband and Christ is the second. We must consider the soul's first marriage to the law, secondly, how this marriage was dissolved and thirdly the soul's second marriage to Jesus. The Apostle is showing here that the law is unequal to sanctification. Although the law in itself is holy, it cannot make man holy.

The law comes as if with a search light and sin is found to be an enemy to our real interests. It antagonizes our welfare, it takes the law and uses it as a weapon against us. We discover that self seeking in any form is mutiny against the welfare of the soul, we discover that we are deluded by sin.

Christ causes us to die to the law, as affirmed in Romans 7:1-16, the reason the law is not a instrument of salvation. It is then an instrument of perdition a contributing factor to sin, Paul even repudiates this, which is a reflection on God who is the giver of the law. The function of the law has been outlined in Romans 3:20; 4:15; 5:20, here it is expressed in the form of a personal declaration. Paul states, If it had not been for the law I would not have known sin, thus the law makes us aware of sin, but does not incite us to commit it. It denounces sin, but is not responsible for it, its true function is to enlighten man as to what he is and the nature of what he does, it is not in question but it does bring man into question.

The intervention of the law is meant to enlighten man to his general situation, apart from the law man does not know what his situation is. The law

restores the original situation if not a situation similar to it by confronting man once more with the consciousness of the will of God and thus presenting him with the theoretical possibility of obeying him. Sometimes we are prone to wonder how man could have taken such a tragic decision. He is deceived by sin. Sin has lied. In the Genesis story the woman complains of the serpent in similar terms. The function of sin is to distort what God has said.

The answer is clear: the fault does not lie in the law, in the sense that it is not law, intrinsically, which leads us into sin, although it is the results of the law, man faced with the necessity of choice, discloses that he is a sinner by his own initiative. The results of my inner schism causes me to understand my true nature and condition as a sinner.

In Romans 7:21-23 we come to a conclusion. There are two essential thoughts. Firstly it is I who will do good, but this same "I" discovers that it is reflected both in willing the good and in practicing evil. Secondly, this "I" which is capable of taking a real delight in becoming acquainted with the law of God and which finds in it every reason to obey it, discovers that it is not free; it lives under a law which conflicts with the injunction stemming from the law of God; it is captive of the law of sin.

*Leaders Hail President Johnson
For Historic Speech On Voting*

President Lyndon B. Johnson's historic speech on voting rights March 15, 1965 before a joint session of Congress was described by Dr. Martin Luther King as "one of the most eloquent, unequivocal and passionate pleas for human rights ever made by a President of the United States."

Roy Wilkins of the NAACP described it as "a moment at the summit in the life of our nation."

James Farmer of CORE said the President's speech was an "eloquent and substantial statement."

Whitney Young of the National Urban League said: "I was as touched and

moved as anybody by that speech. I think he was speaking from the heart."

Bayard Rustin, chief organizer of the March On Washington in 1963 described the speech as the "most eloquent and forthright" the President has ever made.

The praise from the most prominent Negro leaders in the forefront of the civil rights movement was echoed across the country by Negroes in all walks of life. The liberal white groups, particularly the leaders in the fields of organized labor and religion, were eloquent in their praise of the President. Many were heartened by the fact that the President received two standing ovations in the Congress and was interrupted forty times by applause from the Congressmen.

Dr. Martin Luther King in commenting on the speech told reporters:

"In his address to the joint session of Congress last night, President Johnson made one of the most eloquent, unequivocal and passionate pleas for human rights ever made by a President of the United States. He revealed great and amazing understanding of the depth and dimension of the problem of racial injustice.

"His tone and delivery were disarmingly sincere. His power of persuasion has nowhere been more forcefully set forth. We are happy to know that our struggle in Selma, Ala., has brought the whole issue of the right to vote to the forefront of the conscience of the nation."

President M. J. Wynn, class of 1941; Dr. Jonathan Jackson, class of 1956; and Recruitment Officer C. L. Henderson, class of 1959 were participants on a program at Clark College as the lower lounge of Kresge Hall was named in honor of Mrs. Georgia Williams Brawley, wife of President James P. Brawley.

Dr. Oswald P. Bronson, class of 1959 was Family Day Speaker at the Mt. Pleasant Baptist Church, Atlanta, Georgia where Reverend O. L. Blackshear, also class of 1959 is pastor.

Master J. Wynn—The Good Shepherd

BY DONALD A. SCAVELLA

The good shepherd theme is a favorite of mine. I do not know how many times I have preached on this theme. Jesus was teaching that all men were to be good shepherds. Especially have I liked the significant meaning in the words to His disciples:

The hired man runs away . . . because he is a hired man who has no interests in the sheep. A good shepherd lays down his life for the sheep.

This is one of Jesus' most beautiful symbols. He was using it to illustrate the kind of uncalculating devotion and love for people which He wanted in His disciples.

Master J. Wynn is both noted and notorious for this quality. I say "notorious" because the only complaints I have ever heard expressed about him illustrate that this is the over-ruling quality of his life. I have heard, "He is too easy on people". Another is, "He lets everyone on the campus come with their troubles". He gives his time freely to them and listens to everything they pour out. Yes, and he tries his best to help them too. He is like that. Another is, "He is too easy granting scholarships". There is this tender spot for the last and least of us. And I am glad—especially about that "least".

I am glad we have a good shepherd of the sheep. I am glad we have a leader who has great understanding of people and deep insight into what moves them, and with strong convictions about the chains with which they are bound. He loves the sheep with a love great enough that will no longer accept the indignities heaped upon them, but at the same time a love strong enough that it will not hate even its persecutors. I rejoice that this is the example that Master J. Wynn has steadily kept before us. This is the great love of the good shepherd.

It is with deep humility and profound sincerity that I salute you on behalf of

the student body. I salute your charming and gracious wife. She stood by you and with you during these valiant years and may she continue to be your personal inspiration in the work that still awaits your concurrence.

I am your friend and my love for you goes deep. There is nothing I can give you which you have not got, but there is much, very much, that—while I cannot give it—you can take.

No heaven can come to us unless our hearts find rest in today. TAKE HEAVEN.

No peace lies in the future which is not hidden in this present little instant. TAKE PEACE.

The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness could we but see—and to see we have only to look. I beseech you to look.

Life is so generous a giver, but we judging it's gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendor; woven of love, by wisdom with power. WEL-COME IT, grasp it, and you touch the ANGEL'S HAND that brings it to you.

Everything we call a trail, a sorrow or a duty believe me, that ANGEL'S HAND is there; the gift is there, and the wonder of an overshadowing PRESENCE.

Our joys too; be not content with them as joys. They, too conceal diviner gifts.

Life is so full of meaning and purpose so full of beauty—beneath its covering—that you will find earth but cloaks your heaven. ENCOURAGE them to claim it!

That is all! But courage you have; and the knowledge that we are PILGRIMS together, wending through UNKNOWN country,—HOME—.

Thirkield-Jones

(Continued from Page 7)

ure speaks of the distinctive style of the Church's life as the "first fruits" of the new humanity, it is speaking of what was in the mind of Paletinian farmers concerning the coming harvet. A church in one area of the world may be small and weak. It may be in rural areas of Communist China, in Moscow, in an Indian village, on the altiplano of Bolivia, or in East Harlem. But if there is a distinctive style to the life of that congregation, it is a sign to the whole nation that God has already prepared for that people a harvest.

The Church exists as a summons to faith. It can make this summons only if it is inclusive. It can hope to be listened to only if in its membership it can develop a distinct style of life characterized by courage, purity, renunciation, discipline, kindness, and joy. All men seek "to belong" to a community of people that knows why it exists, is inclusive, and challenges them to a higher life. It is the claim of the Christian that for this the Church was created. Yet when we look at our own congregation we cannot but feel shame. Were our congregations and the Christians within them to become more like the vision Paul had for the Christian community the more effective would be our missionary witness.

In an emerging world civilization is there anything more tragic in any part of the world than "to belong" to a local congregation that does not know why it exists, is exclusive in membership, and has no distinctive quality of life in its members?

In Jerusalem you are to witness for a continuing Church. Keep the spark alive where some think it least possible to flicker. Don't let the Church die.

In Samaria—The exact town to which Philip went is not known. The important thing is that it was a town out of bounds as far as Christianity was then known. Christianity by its very nature, refuses to be circumscribed by any geographical area.

The Uttermost Part Of The Earth

This is our continuing ministry—To every people—

1. Minister in the Congo
2. In a home in Taskout
3. Preaching to the gathered few in Nepal

Always, we need again and again to remind ourselves, the secret of the Church's strength is not organization.

Christianity spreads through organizations. Its propagation and perpetuation are aided by many factors, some of them political, some economic, and some intellectual. Yet the real reason for the continuation and expansion of the influence of Jesus is in Jesus Himself. Age after it is men and women who have been captured by Jesus who have entered a new life through Him who have been the center of Christian advance, the active agents through whom the faith has gone on.

His light shining through the lives of His anointed constitute the secret of the power of Christianity and the Church.

What do you stand for - -

We must learn to distinguish a fact from a rumor. A truth from an allegation—Reality from propaganda.

A PILGRIMAGE OF HOPE

This is the ministry of the new agreement which God in His mercy has given us, and nothing can daunt us.

J. P. Phillips.

Therefore, having this ministry by the mercy of God, we do not lose heart.

RSV II Cor. 4:1

Hence as I hold this ministry by God's mercy to me, I never lose heart in it.

Moffatt

The more the outward world is threatening and terrifying, the more we stand in need of those internal resources which alone can buttress our personal lives against the pressure of discouragement and fear. None of us need to be reminded of the increasing complexity of urban living. We shutter to think of the new threats to decent living that become a part of our society. We moved out of Harlem only a few weeks before the street riots of last

summer. A mutual friend greeted my wife with these words: "Aren't you glad you got out in time?" My wife replied, "We had left Harlem only a few days, when in our neighborhood in N. Yonkers, there was the discovery of a teen-age narcotic ring. The spiritual has it right—There's no hiding place down here" . . .

Let us with Paul look at the world as a battleground in which satan and his hosts contend with God and His forces for the lives of men. Among many things we can say about Paul, he was a realist. He did not live in a make believe world—nor did he linger in the past. He faced life courageously because he knew the power of God in his own life.

Whatever we have been commissioned by God to do we must never lose heart because God's hand is underneath us and His is able.

Now this may strike you as trite and rather preacherish, but is fundamental in Christian faith and practice. The Gospel we preach is a proclamation of the good news of hope and not despair. "Come Thou long expected Jesus; Born to set Thy people free."

In our struggles to do good and help others our greatest enemy is despair.

Since being district superintendent of the Metropolitan District, I have come to consider one of my many roles, and not the least, is to encourage laymen in our churches to understand the mission of the Church and not to despair. And this is no easy task when a Church a decade or so ago was a flourishing congregation and now only a shadow of that greatness and the future is dim.

In Pilgrim's Progress, Giant Despair fell into fits on sunshiny mornings and lost for a time the use of his hands. Despair cannot live in the sunlight of God's mercy.

There are many who are out of step with the social advances of our time. We are a part of a generation noted for those whose prime object is to cloud the issues by underhand methods.

Despair cannot live in the sunlight of God's mercy.

WHEN WE LIVE BEYOND DE-

SPAIR . . . we understand the full meaning of the Gospel. It is the Gospel of the glory of Christ. An old skipper of a ferry boat that plied its way across the waters near New Orleans day in and day out; It had seen years of service and the skipper gave little time to its upkeep and appearance. The engines were dirty from oil and the salt water. The passengers noticed after the ferry boat had been out of circulation a few days that the engines were clean and glowing because of new paint. The little boat gave a new appearance. Someone asked the old skipper what had happened. He explained he had gone to church and now had a "new Glory".

The Gospel does not consist of what Christ taught, or even what He did; it consist in what HE IS . . .

HE IS the living center of power and love from which His teaching and His actions spring.

Confidence in the future places us beyond despair. There is a faith in ourselves and the future. Building a better world is a discouraging business because we want to change everything except ourselves.

We want to change institutions, laws and governments, but not ourselves. We want to get utopia merely by voting for prohibition, changing the constitution, or organizing the United Nations.

We are still waiting for a clear program of the "New Society" as projected by President Johnson. It is my hope that there may be the recognition of the importance of the individual. What our new era demands is men who will find their security in God rather than in gadgets, in the timeless rather than the temporal.

And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

Beyond despair moves us from prose to poetry. Life for so many has become dull routine. Much of our worship has degenerated into formalism.

Where is the blessedness I knew,
When first I saw the Lord?
Where is the soul refreshing view
Of Jesus and His word?

Remember the dream of Jeremiah, the prophet, when he became frightfully discouraged because the people stiffened their neck, that they might not hear and receive instruction.

One night God said to Jeremiah, "Arise, and go down to the potter's house, and there I will let you hear my words". Early in the morning, Jeremiah visited the potter's house, where he found the potter at his bench, spinning the molding wheel and turning out a shapely vase.

Disturbed by Jeremiah's arrival, the workman marred the vase he was making. Undismayed, he pushed in the clay walls of the vase, and started to make it over again.

Life is like the potter's vase. It is often marred in the making.

We never lose heart because we live in the sunlight of God's mercy, and God speaks.

We can give up, as the potter might have done. We can say "What's the use of trying?" Or, like the potter, we can start again where we are to make life over.

1. Through Jesus Christ who says I am the way the truth and the life.
2. Be willing to change our lives as we seek to change our institutions.
3. By moving from prose to poetry.
4. God gives us an opportunity to start again.

THE WHITE HOUSE STATEMENT BY THE PRESIDENT ON AUGUST 28, 1963

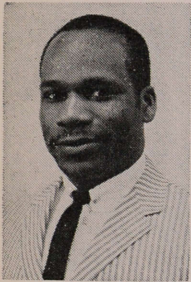
"We have witnessed today in Washington tens of thousands of Americans — both Negro and white — exercising their right to assemble peaceably and direct the widest possible attention to a great national issue. Efforts to secure equal treatment and equal opportunity for all without regard to race, color, creed or nationality are neither novel nor difficult to understand. What is different today is the intensified and widespread public awareness of the need to move forward in achieving these objectives — objectives which are older than this nation.

"Although this summer has seen remarkable progress in translating civil rights from principles into practices, we have a very long way yet to travel. One cannot help but be impressed with the deep fervor and the quiet dignity that characterizes the thousands who have gathered in the Nation's Capital from across the country to demonstrate their faith and confidence in our democratic form of government. History has seen many demonstrations — of widely varying character and for a whole host of reasons. As our thoughts travel to other demonstrations that have occurred in different parts of the world, this nation can properly be proud of the demonstration that has occurred here today. The leaders of the organizations sponsoring the March and all who have participated in it deserve our appreciation for the detailed preparations that made it possible and for the orderly manner in which it has been conducted.

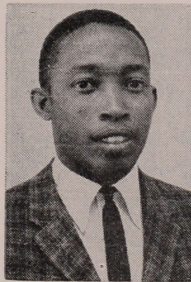
"The Executive Branch of the Federal Government will continue its efforts to obtain increased employment and to eliminate discrimination in employment practices, two of the prime goals of the March. In addition, our efforts to secure enactment of the legislative proposals made to the Congress will be maintained, including not only the Civil Rights Bill, but also proposals to broaden and strengthen the Manpower Development and Training Program, the Youth Employment Bill, amendments to the vocational education program, the establishment of a work-study program for high school age youth, strengthening of the adult basic education provisions in the Administration's education program and the amendments proposed to the public welfare work-relief and training program. This nation can afford to achieve the goals of a full employment policy — it cannot afford to permit the potential skills and educational capacity of its citizens to be unrealized.

"The cause of 20 million Negroes has been advanced by the program conducted so appropriately before the nation's shrine to the Great Emancipator, but even more significant is the contribution to all mankind."

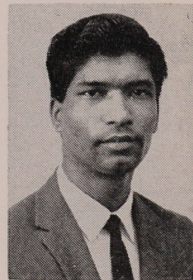
Gammon's Senior Class of 1965



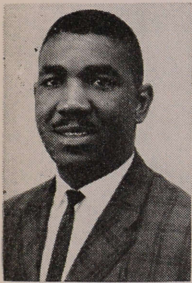
Fredrick H. Brown



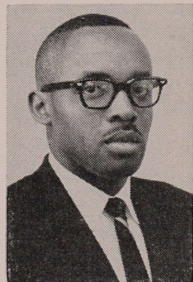
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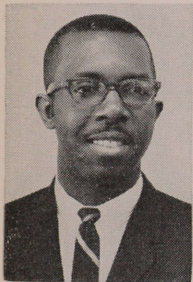
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George W. C. Calvin



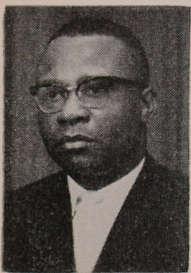
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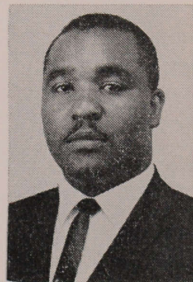
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Charles H. Lee

















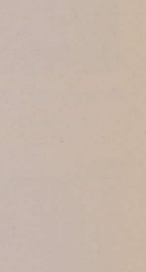




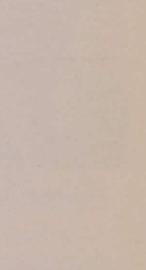




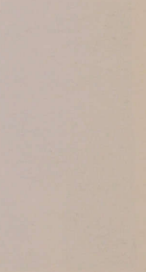
Samuel R. E. Dixon

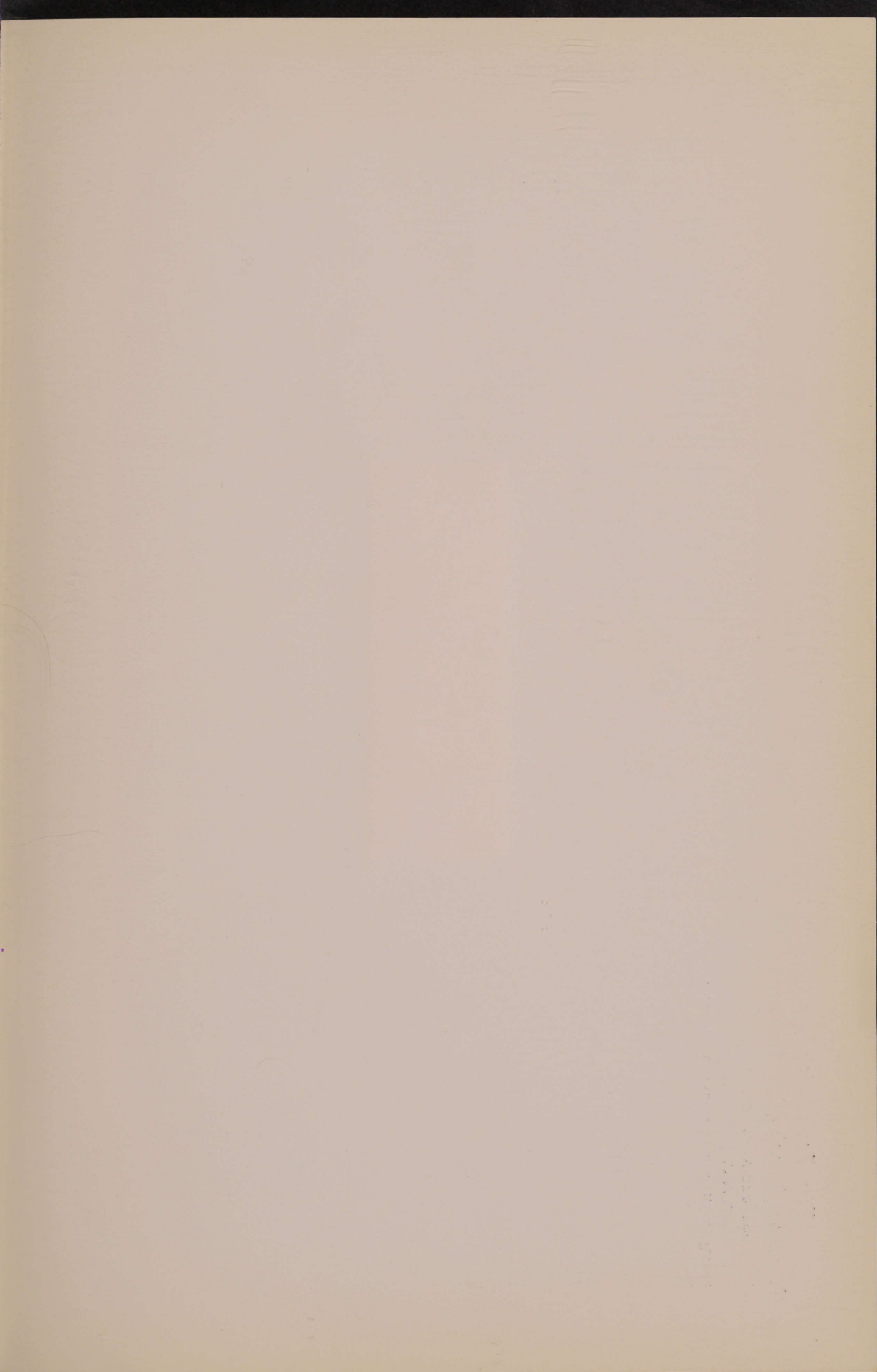


Donald A. Scavella

Sammon's Senior Class of 1952

1952



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