

# BULLETIN

## SEMINARY EXTENSION

### DEPARTMENT

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#### Meet The Professor

Roland Q. Leavell, A.M., Th.D.,  
D.D., LL.D.:

One of the men in Baptist life whose influence is felt in many fields is Dr. Roland Q. Leavell, president of New Orleans Theological Seminary. Born and raised in Oxford, Mississippi he came to a place of prominence early in life. His pastorates include Gainesville, Georgia, Tampa, Florida, and several pastorates in Mississippi. From 1937 to 1942 he was the head of the Department of Evangelism with the Home Mission Board. Since 1946 he has been president of the Seminary in New Orleans and professor of Evangelism. In addition to the text, Evangelism, Christ's Imperative Commission, he is author of Helping Others to Become Christians, Winning Others to Christ, three other works on Evangelism, and The Unashamed Workman, a biography of his oldest brother, L. P. Leavell.

Dr. Leavell is a scholar, evangelist, a dynamic speaker, and one of the best business men among Baptist leadership. He is the writer of the course in Evangelism for the Extension Department.

#### Our Seminaries

Southern Baptists are most fortunate in the spirit of and in the

location of their Seminaries. They are even more fortunate in the personnel of their teaching forces. Our professors are men of deep spiritual piety as well as men of learning. They are led by men whose interest in Baptist life reaches back into every niche and corner of the convention.

Every now and then some one comes along with a chip on his shoulder challenging some statement or position of some professor. Sometimes a good man will misunderstand a position by some teacher. But Baptists can rest assured that the presidents of our seminaries will not permit heresy to exist in their faculties. No two preachers will agree on everything, the same is doubtless true about teachers, but the teachers. this writer has met are men of real Christian faith.

All of us covet the prayers of our great Christian constituency.

#### The Bible and the Preacher or Teacher

There is no literature in the world like our Bible. It is marvelous both in its literary qualities and in its spiritual values. We are always confronted with these two natures in our

study and use of God's word. It is both a literary and a spiritual task which the preacher faces as he prepares to bring God's message from the Bible. It would be unsafe to search it merely as good literature; it would not be possible to comprehend it fully and ignore its literary nature. For the spiritual message comes from its pages only because it is literature.

It is essential for the preacher or teacher of today to understand something of the nature of the Bible as literature. The means which our God utilized in bringing His revelations to us will help us understand something of its meaning. It is all too easy to observe that it is none of our business how our Bible came to be, or that since we do not know we need not bother. For we can know. We can learn. What we can know, we are obligated to know; what we can know we are responsible for knowing.

Let me assure the reader that a knowledge of how it came to be will not injure his faith unless it is grounded in superstition and false notions. When I entered the Seminary, I did it with fear and trembling. I had a faith in God's word, in my conversion, and in the prayers of my mother and father that was as simple as a child's.

Along with these elements, I had a dogmatic grip on many self-made notions. I feared greatly to place the whole upon the crucible fire of truth seeking. I shall never forget the prayer I uttered as I walked into my first class. I wanted to preserve my faith at all cost. What a surprise awaited me!

I found Drs. Dana, Copass, Conner, Elliot and Barnes more deeply rooted in my kind of faith than I. The simple trust of my godly father was restated by Dr. Conner; the principles of interpretation I learned at the fireside were restated by Dr. Dana and Dr. Copass. I never felt the meaning of prayer at my mother's knee more tenderly than when I listened to men of whom I

had heard it said, "They tear the Bible to pieces."

It is a completely false spirit which sets learning and spiritual power against each other. We need not fear to study the Bible in its literary structure. For example, we know that there is poetry in the Bible; we do no injury to ask is this poetry or prose? We do no injury to God's word to know this. To know that Paul strings clauses out one after another, each modifying the preceding clause, does not injure the message; in fact, it helps one to interpret his meaning. To know that the Sermon on the Mount is one form of literature and the twentieth chapter of Revelation is another, could only add to one's appreciation.

In this column from time to time the Director plans to open discussion on, "Understanding the Bible." I shall most gladly welcome any comment and particularly an honest question. We propose, only to make suggestions on INTERPRETATION. This does not mean that in this column we will debate issues or resort to questions and answers; there is neither space nor time for that.

#### Note

TO STUDENTS ENROLLED IN OLD TESTAMENT 111, NEW TESTAMENT 112, and THEOLOGY 116:

The text for Old Testament 121 is the same as for Old Testament 111. If you have the text, the price of the course is \$5.00.

The text for Theology 126 is the same as Theology 116. If you have the text, the price of the course is \$5.00.

For those who take New Testament 112 the price of New Testament 122 is \$8.00, since one text, Rall, is used in both courses.

TOTAL CORRESPONDENCE STUDENTS - -  
MARCH 2, 1953,.....770.