

BULLETIN

SEMINARY EXTENSION DEPARTMENT

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P. O. Box 530

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WORK

The greatest achievement of the human mind is the generation of a love for work. Without this characteristic we become morbid and unhappy; without it we tolerate our activities. Work is essential to life at its best and is a goal in itself. Work is a solvent which causes the petty problems of life to dissolve or rather to become a part of the solvent. Care can be robbed of its enslaving force through work. Struggle builds; worry destroys.

One of the problems imminent in the ministry is the fear of work, or possibly a reluctance for work. Some have veered away from the pastorate because of this reluctance; others have died on their fields with their dying churches. Work is essential for the body and for the mind as well. Sermons which have significance are the product of work. Study is one of the most "disagreeable" forms of work. More dogged determination is required in the pursuit of ideas than in the beautifying of a town, or in weeding a garden.

There are many hindrances, few helps, but no substitute for work. The radio interferes, television interferes, social engagements interfere with work, and particularly with study. I say there are few helps. A good place to study, good lighting, and quiet hours all help; but will power must be added. Once I heard a minister tell a group of younger preachers, "When I pray long, I do

not need to work; the victory comes to me." If the preacher was saying that prayer is a substitute for work, he was mistaken. Surely no one prayed more than did Jesus, yet he worked long and hard. Prayer should condition one for greater work. Prayer should be a prelude to work. But prayer, if it could succeed alone, would so impersonalize religion that love would soon die out. For in work we give self. Self is added to prayer. If prayer could erase work it would at the same time erase personality.

Here one should also note that secular work and divine work are both work. No more beautiful picture of man fulfilling his destiny can be found than that of a man spending his energy in the task assigned to him. I have seen men naked to their waists sweating in a pipe shop; I have seen them running the lathes in the machine shop, following a plow, selling goods, and I have seen them preaching with their voices vibrant in their convictions. All of these pictures are essential for the greatest feat of man is work.

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STATISTICAL REPORT

Enrolled in Extension Centers	2,020
Enrolled by correspondence	1,408
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	3,428

SEMINARY EXTENSION DEPARTMENT MOVES

The Baptists of Mississippi provided this department with offices until it outgrew the space available. Now the Department is moving again. The new facilities will care for the needs of expanding services. The address of the Department will remain P. O. Box 530, Jackson, Mississippi.

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HE GOT OFF THE SHELF

He was on the shelf; retired but not willingly. No churches called for his services, yet he was conscious that God had called him to preach. Then he got a call to preach in a church not too far from home. They enjoyed his message and invited him to return. Then they extended a call.

In a letter to the Seminary Extension Department, he wrote that churches had stopped calling him because he had nothing to offer them. "Now, I can preach with a fresh message. It was the studies I took from your Department that made the difference. When I began to study churches wanted to hear me."

There are many like this man who have stopped studying. Their messages have become insipid and meaningless. Some could become new preachers by enrolling with the Seminary Extension Department. Nine Bible studies plus twenty others are offered by this Department to assist the preacher who desires to grow and develop.

Write Lee Gallman, Seminary Extension Department, P. O. Box 530, Jackson, Miss. for particulars.

KEEP ON THE MAIN LINE

Education, like travel, has its side tracks and its main line. Quite often the side track may appear to be the main line. The side tracks are dead ends, switch outs, and transfers, *but never* are they short cuts. The shortest way to competence and ability is found on the *main line*.

In an eastern state a man of 30 said, "I have spent six years in pursuit of a diploma. Now that I have it, I learn that it has no standing among colleges and seminaries." Those who led this young man to get on the side track for six years committed a crime against him and his family. Think of what the two last years of high school and four years in an accredited college would have meant to him. Even if he failed to get to the seminary, his academic work would have been acceptable and he would have been better prepared to be a pastor. The fact that one has earned a college degree tends to encourage him to continue his studies in the seminary. Don't let them switch you out to the side tracks.

Southern Baptists must invest in the main line. Our institutions are well manned and administered. Our graduates are gradually filling in the gaps in places of leadership in our churches. We are fortunate to have institutions capable of such a superb quality of work. Many of us do a poor quality of work on the fields—but we are not trained to do an inferior work. Once we permit side track institutions to absorb our interests, the results of inferior training will catch up with us. On the other side is the student who could just as readily spend his time in proper training. *Keep on the Main Line.*

The Seminary Extension Department *does not take time from a student's* life. This is **ON THE JOB** training for those who cannot **GO AWAY**.

THE STUDY OF GREEK AND HEBREW

Some time ago this bulletin carried a statement to the effect that our seminary graduates have no more than about a fourth grade education in Greek. What was meant, of course, was that the study of the New Testament with the Greek background that one would get in the seminary and in college does not equip one sufficiently to be called a scholar or even a competent student in the field. It meant that the graduate must go on beyond his work in the seminary in order to make his education count. One who lays his books down and quits studying is worse than a fourth grade student in a few years.

But one or two seem to get the impression that we were discouraging the study of Greek and Hebrew in the seminary. Far from it! This writer only intended to point out the inadequacy of what we get in a seminary study. For competency, the student must go on and use his language; he must make it a part of his thinking. He must become so proficient in the use of it through constant contacts that the Greek and Hebrew literally speak back to him. As this goes to press, there is great concern on the part of this writer for the inadequacy of the student life of the average preacher, and certainly of his own.

I could point out many ways in which the study of Greek and Hebrew has been a help to me personally. It would not be a task at all to show that the use of my Greek New Testament, and occasionally my Hebrew, has been helpful in understanding certain passages of the Bible. It makes one become a bystander but it equips him to become an intelligent bystander. This study of the New Testament in Greek and the Old Testament in Hebrew is so important that we cannot afford to stand otherwise than to stand with it.

Dr. Stagg pointed out a few days ago, a factor that all ought to take into consideration, and that is that those who are writing books that are getting attention in the world are men who are competent in languages. Too often we have substituted that which we call "practical" for the "academic." We need more languages, not less. Seminary study is supposed to give one the tools of scholarship; Greek, Hebrew, and modern languages are in the tool-kit of Bible scholarship. All significant books are grounded in languages. I'd rather spend less on commentaries and more on tools!

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DEPARTMENT EXPANDS TWO ASSISTANTS TO BE ADDED JULY 1

The Seminary Extension Department is expanding its forces to take care of the growth in the number of students enrolling by correspondence and extension. More than one hundred new centers are contemplated in this expansion. Better supervision of extension center teaching and administration is planned. Division of work will be made so that east-west travel will be lighter and closer contact with associational leadership will be made possible.

Beginning in July 1951 with one worker, the Department has already grown to include three secretaries and three instructors (part time workers). This project, sponsored by all five Southern Baptist Seminaries, saw the greatest growth last year when the number enrolled went above 3,400. The director has been dividing his time between the office and the field. This will not materially change, but the services will be greater.

On May 13 the director of this Department, Lee Gallman, will receive his Th.D. from the New Orleans Baptist Seminary.

PREACHING AND TEACHING

The New Testament contains two elements used in the spread of Christianity — preaching and teaching. This has been demonstrated by C. H. Dodd in APOSTOLIC PREACHING. Preaching consisted in the spread of the message involved in the crucifixion and the resurrection. It centered in an appeal for faith in the living Lord Jesus Christ. This is the same message used in evangelism today — the proclamation of the Gospel.

Southern Baptists, and many other Christians, have done an admirable job in evangelism. Quite often there has been much superficiality, but generally speaking evangelism is well established.

There is a danger, however, that in our evangelistic emphasis we may overlook the other element—teaching. To do this is to reap a harvest of immature, ego-centric Christians. We need an emphasis on teaching such as we have not experienced in our church life. The emotionalism that centers around the revival fires must be made to encourage Christians to be more zealous for “the teachings.” Religious faith must be cultured in an atmosphere of learning, for discipleship involves learning. Doing God’s will waits on a knowledge of it; discrimination between the fine points of right doing is a process that must be learned. Doctrines of our faith are dead issues to the unlearned; ethics do not trouble the ignorant.

This is more than an “ought” — it is an urgent matter, for we are developing churches without Bible students, and memberships that do not know what is involved in a Christian experience. We have Baptist churches that are evangelistic cults, but their members know little ethics. The

attitude of many of our church folk (brethren, please excuse—but even preachers) toward race all but eliminates any good that is being done toward racial brotherhood. One brother spoke sharply about the current race issues. I must have looked shocked, for he apologized, “Brother I’m a frank man.” I thought, “No friend, just ignorant.” All these issues lie in the realm of “the teaching.”

Where do we begin? With the preacher! If the preacher does not know, he cannot teach. If those who teach teachers are unlearned, the teachers will also be unlearned. The pastor is a teacher. He teaches the leadership and the congregation through them. He must *know*. His preaching must rise from issues that demand teaching. He should, through preaching, stimulate the desire for learning.

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Recently the director visited Southern and Southeastern Seminaries. At this time the graduating classes are “up to their ears” in examinations; it is a busy season. If the students were as persistent throughout the year as they are before examinations, the level of knowledge would rise suddenly.

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Seminary teachers are “spreading out to the ends of the earth” in June. Some will be in graduate schools, others will go to Europe, South America, and the Near East. At least three will conduct tours, while others will be writing.

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There is a new type of seminary professor now-a-days — one with a new set of stories. Most of the professors are skillful in this art. I have discovered their secret — they have a greater source for humorous bibliography.