

BULLETIN SEMINARY EXTENSION DEPARTMENT

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NO SUBSTITUTE

There is no substitute for academic education. Theological education is no more than a study of a few techniques if one is not a college graduate. An alert college graduate could accumulate a library sufficient for the void caused by a failure to attend a seminary, but there is no substitute for a college diploma. This can be seen by anyone who will analyze the two properly. Colleges and universities build curricula in those disciplines that have grown cultural communities through the years. These studies are basic to a proper interpretation of the world about us. Such studies as literature, languages, history, philosophy, sciences, psychology, and sociology are essential even to understand the newspaper. These studies prepare one for professional and specialized training. One who proceeds to seek professional training before, or instead of, liberal arts training does two injuries to himself. First, he cheats himself out of the most helpful studies for his position. Second, he satisfies himself with inferior professional training.

In regard to the first proposition, one can but visualize a highly trained theologian who can neither speak properly nor write intelligently. He knows church history but does not know its context. He does not know, for example, that when the Triennial Convention met in 1814 in Philadelphia that this country was still at war with England, that Napoleon was being set for defeat in Europe, nor that Alabama, Mississippi, and the Louisiana purchase were still territories. He knows the philosophy of religion which a textbook contains but has never faced the universal problems of philosophy. He knows scriptures on evangelism but does not know the psychology of religious experiences. He

knows homiletics but he does not know English rhetoric. He knows some hymns, but does not know poetry and poets. He can read a sermon but has read few good novels; he knows what he believes about the church, but he has no concept of other units of the community in which his church is located.

In regard to the second proposition, the above is absurd. A person cannot know church history apart from history. He cannot know homiletics without knowing grammar and rhetoric. He cannot know New Testament Greek in a vacuum. He cannot know a church apart from a community. For liberal arts training is prerequisite to professional training.

The big corporations like Du Pont, Bell Telephone Company, and others are setting up funds now to send their professionally trained personnel back to school to fill in the gap. They study liberal arts subjects. (See LIBERAL ADULT EDUCATION, a symposium by Laurence F. Kinney and others, White Plains, New York: The Fund For Adult Education.)

The work of the ministry is of such a nature that one who answers the call as late as his thirty-fifth year with a high school education will be justified in the long run to go to college and then to the seminary. This is a short-cut of the highest order. He will waste ten years trying any other method. But if he cannot attend both, by all means the college program is his best choice. I would prefer a Baptist college, but any college that is accredited will be valuable to one.

STATISTICAL REPORT

Correspondence students	2,134
Extension center students	<u>5,090</u>
Total	7,224

BOOK REVIEWS

James Hardee Kennedy, *STUDIES IN THE BOOK OF JONAH*, (Nashville: Broadman, 1956).

This book is a very readable and refreshing one for Bible students and preachers. It should prove valuable for the careful study of the book of Jonah and for expository and biographical preaching in particular.

The book seems to be several scholarly sermons on the book and person of Jonah, dealing with varied phases of the life of the prophet. The author attempts to take the name Jonah out of insignificance and near myth; he tries to get the student beyond the stage of getting lost in the belly of the fish, and reveals the book and experience of the prophet as highly relevant to our time. He deals with the divine call of Jonah, his spirit of rebellion with its many consequences, and the final victory of God's divine universalism over Jonah's Hebraic exclusiveness and human prejudice.

The author's analogy of the message of the book deals with the customary interpretations, but concludes with God's expressed concern over all human souls as compared with Jonah's spiritual blindness, which caused him to be more concerned over a gourd vine than over a wicked city needing and willing to repent. This message is urgently applied to our time by the author. We, too, as a nation, must look beyond the narrow prejudices to God's use of us for reaching masses of lost people everywhere. Our final destiny depends upon whether our major emphasis as a nation and as a world is upon the material or spiritual - gourds or souls.

Ray K. Hodge

Carlyle Marney, *FAITH IN CONFLICT*, (Nashville: Abingdon Press).

This is a unique story of the conflict of an intelligent minister whose metamorphosis carried him through various areas in which his biblical faith was tested. In four cryptic chapters the author makes these conflicts symbolic of the problems found by thinking men. The problem of doubt gathers about the discoveries of science and the resistance to discovery maintained by the church at all times. This is the "Dragon." The church in traditional orthodoxy with its schemes, dogmas, and crystallizations leaves room for

nothing but agnosticism. But Marney suggests that a reverent faith can but accept fact, can but re-examine its positions in the light of discovery. So to do this, the shell built about it must be broken.

The same approach is seen in conflict with the "Serpent" -- evil. Man does not solve evil, he demonstrates it. He is not saved from doing evil, he is redeemed in spite of evil. He repudiates, as do all alert theologians, those views of atonement that merely make Calvary a pacifying act to disengage God from the dilemma of his conflicting characteristics of justice and love. Atonement must involve self as it is and God as He is.

It is more certain as time goes by that on the philosophical side -- there is no answer to atonement. It is a physical, logical, and theological impossibility. There are two extremes which thinkers want to avoid: a mechanical view (with a variety of possibilities), and a demonstrative view that makes the Cross out to be only an influence upon the sinner. For the Cross vitally involves God as it also vitally involves man. Dr. Marney's view is fairly close to an influential view, but it is hardly to be called the Moral Influence Theory. In a letter to us, he rejects the notion of moral influence in his view of the Cross. It is rather identification.

Faith versus the "Falcon" is the conflict of faith with superficial Christianity. He is fair in his evaluations of a number-conscious church selling its soul for a pragmatic program of progress.

Faith confronts death ("The Vulture") is the grand climax in which the challenge is clear. Faith alone is the answer to death. For faith sees creation unfinished in the first birth. The incarnation reveals what is to be for men of faith. The present reveals incompleteness. "Death," says he, "is the process of becoming, no more." This is a climactic view of personality in Christ. Man becomes in faith. Personality is realized in faith. This is an excellent book. It will not appeal to those who have no seminary training, however.

Lee Gallman.

It is a common thing for ignorance to denounce what it doesn't understand. --Copied