

BULLETIN

SEMINARY EXTENSION

DEPARTMENT

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ARKANSAS EXTENSION CENTERS OPEN

KENTUCKY WORKSHOPS

Regional workshops on extension work were held September 3-6, 1957 on the campus of each of the four Kentucky Baptist colleges, jointly promoted by the Christian Commission of Kentucky Baptists and the Seminary Extension Department.

These one day workshops were begun on September 3 at Cumberland College, Williamsburg, and were continued at Campbellsville College, Campbellsville September 4, Georgetown College, Georgetown, September 5, and were concluded at Bethel College, Hopkinsville on September 6.

College personalities appearing on the programs were: Dr. J. M. Boswell president and Dr. E. C. Masden, Bible professor of Cumberland College; Dr. John Carter president and Dr. Paul Horner of Campbellsville College; Dr. H. Leo Eddleman, president of Georgetown College; and Dr. Edwin Richardson, president of Bethel College.

Dr. Lee Gallman, director and W. A. Whitten associate of the Seminary Extension Department were featured on each of the programs. Several pastors and associational missionaries were also participants in informal discussions. Highlighting the meetings were the testimonies of local pastors and missionaries who led in the seven extension centers operated throughout Kentucky last year.

—W. A. Whitten

Extension centers in Arkansas will open for the first time in joint relations with Ouachita Baptist College and the Seminary Extension Department. Reports are not complete but several already have their organizations set up for a fall opening.

Rev. A. G. Escott of Fort Smith is leading in the program and has ordered texts and materials for that association.

WHAT IS JOINT RELATIONSHIP?

This question, as it applies to the Extension Department and to Baptist colleges has been asked many times. Simply stated, it is an agreement between the Baptist colleges and schools (on a state-wide basis) and the Seminary Extension Department that offers a program of training, using the Extension Department's program with adaptations. This gives the colleges a freedom in credit evaluation because the records are kept by the Seminary Extension Department and transferred upon request.

The program also develops a relationship between the colleges and the associations by bringing center leaders to the campus. Teachers are also approved by the college.

THE NEW FORMAT

Someone stated recently that everything you do has a public relations value. Our BULLETIN has reached a circulation of 7,000. We discovered that it costs us almost as much in mimeographed form as in print. No one will contest the statement that the print is an improvement. Our aim is to reach our audience in good condition.

We will continue to call it THE BULLETIN until someone helps us find a better name. We will appreciate any suggestion.

THE BAPTIST IDEAL

The Baptist ideal is revolutionary to the Christian world. It is not altogether unique, but there are unique elements. When given its full force, this ideal is the most creative of all Christian patterns.

The ideal can hardly be spoken in a vacuum. There must be a background. Yet against the protestant question, "How far back must we go in time to discover Christianity in its purest state and form?" the Baptist ideal says go back to the New Testament itself. The attempt to write a minimum creed has been the problem of protestantism. When one returns to any stage of known Christian history, he confronts sects and splits within the church. One confronts struggle with new suggestions and ideas. Most of the creeds have been so worded as to excite religious devotion. Their high sounding scriptural tone won esteem for them. Yet something is lacking—it is inspiration! Only God's Word is inspired. Creeds are formulated with pre-supposition in view.

A creed is either a compromise between extreme elements or the triumph of a strong position by reason of numbers or influence of the leaders involved. Often it is the triumph of wrong over right. Creeds crystallize the thought of an era and pass it on as if the totality of truth has been discovered. It elevates sectarianism to the status of the norm.

Baptists should capture the spirit—the free spirit of their non-credal position and make capital the greatest ecumenicity possible—a return to the Bible. Our freedom has preserved orthodoxy for us. We do not have to be orthodox, therefore we are.

—Lee Gallman

BOOK REVIEW

Herman W. Gockel, *THE CROSS AND THE COMMON MAN* (St. Louis: Concordia Publishing House, 1955), \$2.00.

In a day when Christianity is enshrined in a technical vocabulary and the scriptures are handled with professional techniques, the

common man finds it difficult to see much relevance in religion. Many attempts are made to put the gospel truth into current language but often at the expense of its essential content. I find that this author has been successful within the limitation of these few pages in re-evaluating the general import of gospel fact as it bears on the plight of human nature. His approach is modern but essentially biblical.

He proceeds with clarity and directness in dealing with the factors within mankind that necessitated the cross. He uses such chapter titles as "The Worm in the Apple," to depict the sinful nature of man. He portrays "A Mighty Deliverance" demonstrating the saving work of Christ. He further declares that there is a "Spokesman in Heaven" in describing the mediating Christ. In the remainder of the book he appeals to the reasoning faculties of man in establishing the cross as the criteria of real life and religion.

I highly commend this book to the consideration of anyone who is in search of a fresh down-to-earth approach to the cross.

—W. A. Whitten

Paper Books. Many good books are available in paper binding now. The Harper books are called the Harper Torchbooks. Among these are to be found some of the best works of the Christian faith. One may read such works as, *ECLIPSE OF GOD* by Martin Buber; *CHRISTIAN BEGINNINGS AND THE LITERATURE OF THE CHRISTIAN MOVEMENT* by Morton Scott Enslin; *THE ESSENCE OF CHRISTIANITY* by Ludwig Feuerbach; *Richard Neibuhr's CHRIST AND CULTURE; WORSHIP* by Evelyn Underhill; *PAUL* by Adolph Deisemann, and many others. By conferring with the publishers and with the book stores one can discover that the list is impressive. Littlefield and Adams (Ames, Iowa) has been publishing paper bound books for college students for several years. Other publishers are doing the same. Here is a good way to get good books at a saving.

NEGRO CENTERS TO BE PROMOTED IN NORTH CAROLINA

The same joint relationship maintained between the Seminary Extension Department and Baptist colleges has been set up between this Department and Shaw University in Raleigh, North Carolina, that will enable Negro centers to be established. The same general procedures in the present extension centers will be used.

THE EXTENSION DEPARTMENT AND NEGRO BAPTISTS

Often the question is asked us, "What about including Negro leaders in our center? Does your Department have a policy on this?" Our answer is the same everywhere. This is a local problem which we cannot solve. If the local group wants an integrated center, they may have it; if they want separate centers, we will co-operate. The Seminary Extension Department is NOT PROMOTING SEGREGATION OR INTEGRATION. We have convictions, as do all rational people; we are working for the improvement of all groups. Our leaders are wrestling with the problem and they are spiritual men. We are with them.

This involves two or three inter-related factors. There are two large Negro conventions. We must respect the autonomy of these bodies. In several states there are extension programs already set up. We cannot compete with these. Wherever we go, we go co-operating and working with local groups, associational units and state conventions.

A third factor is that the seminaries already permit Negroes to enroll. We are happy to be a part of such a program.

STATISTICAL REPORT

Correspondence students	2,308
Extension students	7,492
Total	9,800

STRUGGLE AND ACHIEVEMENT

Recently Angelo de Donemica wrote a provocative article for the WATCHMAN-EXAMINER in which his preliminary statements are especially thought-worthy. Speaking of the ancient church, he states, "From time to time she sets up great machinery to procure revenues for costly buildings, cathedrals, bishoprics, palaces, and other luxurious enterprises. The Christian church was stronger when she worshipped her Christ in the catacombs, than when she worshipped her idols in her superb cathedrals. When she gathered in those subterraenan places her light was brighter than when she was meeting in those well illuminated temples. Her prayers under the ground were sweeter to God than all the incense she burned later in her golden burners."

The incisiveness of this remark brings our attention to our churches today. It is far from irrelevant when applied to Baptists. Before Baptists were recognized in elite religious circles they formed a powerful force as evangelists, soul winners, and contenders for the faith. Our poverty forced humility upon us to some degree. The problems of the growing denomination were of such nature that every institution and agency was compelled to rely upon God. I heard denominational leaders in a variety of circumstances declare, "What is the answer? Only God knows." The leader always turned to humble prayer. These years produced their unashamed pioneers who could witness in every situation. I recall street preaching scenes upon my first attendance at the Southern Baptist Convention. I remember hearing my father tell our church about the great crowds that overran streets in Atlanta to hear Dr. Len G. Broughton, Dr. George W. Truett, and Dr. L. R. Scarborough. Issues were not hushed up in those days, and as a result our people were conscious of the meaning of the term "Baptist." Much of the contention which occurred was baseless and some was unchristian and unethical. But there is in the pioneer contending spirit something that

STRUGGLE AND ACHIEVEMENT

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gives depth of character not to be found in a life of ease.

We need to re-appraise our status on the basis of our traditional wealth—the power of God. Great preachers seldom arise from among gold bags and silver spoons. For the elements of struggle and of humility are almost impossible in such situations. Issues in Christian living are in proper perspective when we are constrained to look to God.

Of course we have vital areas of struggle today. Our rural, mountain, and pioneer fields are especially adapted to the development of a vital Christian faith. Our new and small colleges are challenging the ingenuity of their leaders. We are not yet a whole generation away from the giants of our history. There are more possibilities now than ever. Our pastors are younger and better trained and they are aware of the problems of our age. But the real problem is whether there is sufficient challenge in this age to keep us from growing soft. We can become conscious of sin and yet do nothing about it. We can adapt ourselves to our age to such an extent that we may become blinded to the reality of the problems that confront us. Certainly we cannot hope to change our world if we do not combat its evils. And if we become complacent we may become so inert that we cannot make any effective contributions to its advancement. We may forget to pray. We may depend upon our attainments to force the way. We may tend to think that momentum is power. We may fraternize too freely with the enemy. We may lose our cause.

Of course, like socialism, the road to the easy life builds no double track. There is no way back by volition. Only tragedy and calamity can bring us back.

—Lee Gallman

SEMINARY EXTENSION DEPARTMENT

Southern Baptist Seminaries

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