

# BULLETIN

## SEMINARY EXTENSION DEPARTMENT

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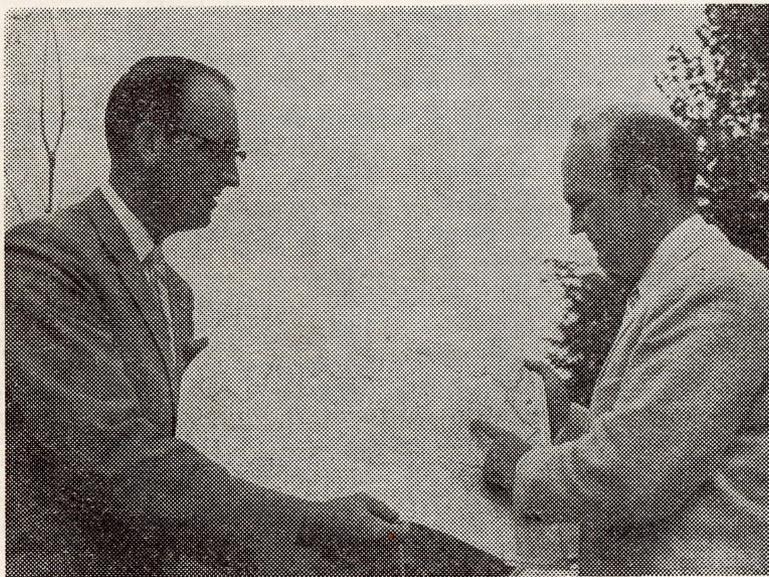
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# HAPPY NEW YEAR



Shown above are Rev. W. A. Whitten (left), associate in the Seminary Extension Department, and Rev. J. Edward Cunningham (right), director of the Baptist Mountain Mission Program, as they look over the map of Kentucky before starting an itinerary last month. Mr. Cunningham says that he hopes at least eighteen extension centers can be established in the mountain area of eastern Kentucky.

The Seminary Extension Department, Director, Associates, and staff wish for you and yours a very happy and prosperous New Year. May God's unfailing love be yours, to bring you countless joys and blessings from above.

Statistical Report	
Correspondence Students	2,353
Extension Students	8,011
	<hr/> 10,364

### FROM FREEDOM TO FREEDOM

Jasper tells us in *Reason and Reason in our Time* that there is a trend toward "freedom from freedom." The world wants total knowledge. By this is meant that we crave the anesthesia of a belief that the principles given us are accepted and proved. We do not want to have the freedom to think, to analyze, or to reflect. If some qualified person will step up we will let him solve our problems, write our books, and tell us what is true — or what is truth. This relieves us of the responsibility for decisions and conclusions. It is the easy way out. It really means the surrender of self. Man then becomes no more than a glorified animal in a society where truth is never explored — just memorized.

This is the problem that many do not see as they attack college and seminary teaching methods. Often one hears, "Why don't they tell young people the truth so they will know?" It is not that easy. A respectable institution will guide students toward the solutions of problems in truth, but the student cannot avoid the responsibility of doing research and of drawing conclusions. He is not freed from freedom.

He is no machine into which ideas are poured. He is no recording tape that plays back what is put on it. He is a man with capacities for judgement, evaluation,

## BOOK REVIEWS

**Christianity and World Issues**, T. B. Maston (New York: The Macmillan Company, 1957) \$3.75

This book is an extensive study of the issues facing contemporary society with particular application of the Christian ethic toward their solution. Every thinking person, and certainly every pastor, would do well to read this book if he is to keep abreast of contemporary life in the light of the Christian's ethics.

The book was written in textbook fashion which allows for a presentation of many sides of several subjects with final answers left to the reader. The author does not attempt to give the final answers, but offers some suggestions in that direction.

The subjects treated are widely varying and any one could be the subject of a single extensive treatment. They are all related in that they exist in our world as complex problems facing the Christian conscience. The author gives enlightened study to each problem in spite of the fact that the span of subjects seems necessarily out of the scope of any one person's comprehension. The church and the world and Christianity in the individual are discussed. The family in its actual condition in relation to Christianity is studied. The race issues are faced realistically as over against dogmatically, not limiting them geographically or to white and Negro. The ultimate responsibility of the Christian is sought although the author only makes suggestions in that direction. He brings out that economics are necessary but not the apex of life.

An able and rather extended study is made of communism in our world. The relation of church and state is well presented wherein the author shows the domain of each and the necessary restriction of each. The position of the Roman Catholic Church is revealed as the threat to religious freedom in the United States and everywhere it gains control of the state. The subject of war is discussed with historical Christianity's reaction to it. A survey of the present condition of the world is made with

realism and possible solutions. Great urgency is in evidence here.

The logical answers for Christians to the ills of the world come under discussion in the final chapter where the author shows that Christ must be real to people, and this must be applied socially in our world. There is a genuine tension in the mind of the Christian between the world as it is and the Christian ideal. Our only hope lies in not quieting this tension but in bringing the world into compliance with Christian ethics.

—Ray K. Hodge

**The Christian and His Bible**, Douglas Johnson (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1953) \$2.00.

Critical scholarship often is so involved and remote that the Bible student turns from its channel of understanding with a blurred picture. He often takes only one look and makes no effort at the vertical and horizontal picture controls. This is indeed a tragedy. Douglas Johnson in this small work has focused attention upon some difficult elements in serious Bible study. His attitude is conservative but scholarly.

He begins with an effort to provide a sound background and perspective in understanding the nature of revelation in general, and biblical revelation in particular. He proceeds with a treatment of the history of the canonical scriptures with occasional sidelights bearing on their formation. He continues with a frank discussion of some of the crucial problems arising from scholarship and the sciences. Among these he cites literary criticism, archaeology, philosophy of religion, and the natural sciences with a rebuttal pointing out the weakness and strength in the various arguments.

The main weakness in the book is in its brevity. It necessarily becomes a hit and run approach. To one entirely unversed in biblical criticism the reader's interest is only teased rather than satisfied. One thing to be admitted is that although he is extremely conservative in interpretation he is nevertheless honest in including some

questioning, reasoning, independent research, and capable of drawing his own conclusions. Because he has these faculties, he can be led to follow reasonable methods. That is all that education really does. It is all based on the philosophy that a man has reliable faculties, and he can be taught to trust them. Values are based upon concepts arrived at by rational thinking. We would like it to be otherwise. Then the mistakes, the faulty conclusions, and the half truths would belong to the teachers. Yes, we would like to be freed from freedom, but we are human and even a man in a dungeon or prison cell is in mind and spirit, free and responsible.

—Lee Gallman

### TEACHER'S WORKSHOP— WHICH METHODS

There seems to be a widespread notion that sound pedagogy rejects the lecture as a teaching method preferring instead the question and answer method. But, contrary to this widespread belief, the lecture is a sound method of teaching. Sound pedagogy would, I think, reject the lecture-forever method. And so would it reject the question and answer method if used exclusively. A good teacher learns to adopt several methods and learns to adapt the method to the material. I rather suspect that it was through the use of a lecture that people first heard of the evils of the lecture. One is not to think that these are the only methods; for discussion, panel, project, story, drama, role playing, and visual art are among the varieties at the disposal of a teacher.

The question and answer method is often too boring, for just as often as not the questions are so planned as to bring out the obvious. If properly used this method should provoke discussion. Discussion will often wander from the subject so that a lecture is required to bring the class back. Whatever the method, skill in its use is very important. One disadvantage of the lecture is that it is so poorly done, and yet one can gab thirty minutes teaching here and there on a little of everything and not much of anything in such a manner as to get any number of handshakes and compliments.

of the finds of reputable critical scholarship. He does not mention all the crucial issues but introduces a sound approach. If the pastor sees fit to go into the subject of biblical criticism with an interested layman, he will find this book of real value.

—W. A. Whitten

**Natural Religion and Christian Theology**, Charles E. Raven (Cambridge: University Press, 1953).

Every pastor should read this, the first volume of a two series work. It is the printed Gifford Lectures of 1951. The author makes a sweeping survey of the clashes between science, philosophy, and theology; and shows that each epochal making discovery or propositional theory in philosophy has found the church inert and unprepared: that a false orthodoxy — an orthodoxy unwarranted by the scriptures themselves — has stood in the pathway of men who were fundamentally religious and orthodox themselves, but who were too honest to repeat the pronounced dogmas after discovery and reflection made them obsolete.

Raven claims that far from trying to destroy religion and the Bible, many scientists reluctantly make known their discoveries, and hesitate to follow through to logical conclusions and premises made by newly discovered truths. Now we find ourselves divorced from the secular so that we are again silenced and powerless in an age of new discoveries (this was written before Sputnik).

This work will not attract many readers. It is already five years old, but some of these observations are sorely needed by Baptist preachers.

Order from the Seminary Book Store, Southeastern, Wake Forest, North Carolina or Southern Seminary, Louisville, Kentucky.

—Lee Gallman

### A SOCIAL SERVICE CONSCIENCE

It is nice to have a Social Service Commission in our Southern Baptist Convention. This gives us a chance to speak out as a Convention on issues that will be ignored when we all get back home. We can develop classic statements to be quoted by magazines, public speakers, and newspapers. This makes the public love us, especially in Washington. But of course the Convention has no authority over, cannot bind, and cannot speak for the local church. It must be content to influence by articles, instruments, and declarations. This is why messengers may speak and vote freely on controversial issues; they can always waive their value upon return to the churches.

What a difference would be seen if the Social Service Commission brought in a report asking the messengers in voting to consider themselves as pledging to return to their church to initiate the program or to implement the resolutions with the home church. My purpose is not to ridicule but to ask if our consciences are clear. We give newspapers a clouded view of ourselves. On liquor we have taught, fought, and entered into politics to implement action. Can we not find a carry-home in other issues? If the Convention published beside the roll of messengers an indication of their vote on issues, the Social Service Commission would have a difficult time getting its report through.

—Lee Gallman

### TOWARD A MATURING DENOMINATION

Individuals, groups, and societies can develop toward maturity. Maturity represents the potential of an individual, group, or civilization. This is the goal of education — a mature society. The consciousness that maturity is more than chronological is universal among educators; immature grown-ups imperil society. Leadership by the immature is often disastrous, for immaturity also means irresponsibility. Every segment of society can illustrate this sort of leadership—whether in government, community

affairs, or trade unions. It is no less true of church groups and it is disastrous to the life of a church. The calibre of a church group or denomination may be measured by the type of leaders it chooses. Every group has immature and emotionally unbalanced people in its membership. The mature group recognizes immaturity for what it is. The immature group may exalt the emotionally unstable to a place of leadership rejecting the more stable men and women. The rabble-rouser, the cock-sure orator who knows all the answers stands higher with immature groups than the solid thinker and careful speaker.

It is for this reason that the goal of a denomination should include the growth of the total membership. Mature people are chosen as leaders by mature groups and tend to lead groups toward maturity. The character of our denomination has been saved many times by leaders who were far ahead of us in their maturity. We need rational people in places of leadership. A worthy goal would seek both a mature membership and mature leadership.

—Lee Gallman

### ACTS (NEW TESTAMENT 162)

by

Dr. Frank Staggs

New Orleans Baptist Seminary

The study of Acts is essential to the understanding of the New Testament. Without it the Epistles have little meaning. Dr. Staggs has already distinguished himself as an authority on Acts with his commentary. Now he has made his work available to this Department by writing a study guide. The course is named simply, Acts 162. The price of the text is \$3.50.

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Plans for increasing our Bible studies so that one can receive a certificate in this field is well under way. Perhaps by the end of the summer we shall have studies available in Galatians, I and perhaps II Corinthians, and John. Studies are being developed in Psalms, Genesis, and the minor prophets also.

The Seminary Extension Department Commission in December voted to increase the number of courses. New studies will be developed particularly in Religious Education. Such studies in the counseling area that may be considered to be appropriate will be offered. Additional studies in preaching and pastoral leadership were also included.

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Midwestern joins the seminary family in the fall. Dr. Millard J. Berquist, pastor First Baptist Church, Tampa, Florida has been called to be president. He is already at work both on getting set for opening day in September and on the ultimate plans for the institution. Plans for opening the Seminary are also being made by the Calvary Baptist Church, Kansas City, Missouri, where the first session will be held. Announcement will be made from time to time on progress.

I predict that the operation of this seminary will create good will in this border area. For our scholars are men of tempered emotions who usually find ways of communicating.

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Southeastern Seminary will soon have their chapel and library completed . . . Excavations are under way for the James P. Boyce Library at Southern . . . Plans for a chapel in New Orleans are being developed.

Congratulations to Chaplain (Lt. Col.), John S. Garrenton, the author of book just published, *The Flying Chaplain* (New York: Vantage Press), \$2.75, who is one of our students in correspondence.

\* \* \*

Welcome to Dr. Morris Ashcraft, assistant professor of Archeology and New Testament in Southern Seminary and Dr. John Wayland, professor of Religious Education in Southeastern, who became members of the Seminary Extension Commission this year. Dr. Wayland taught several years in North Wilkesboro, North Carolina Center

before going to the seminary. He replaces Dr. Pope Duncan. Dr. Ashcraft replaces Dr. Hugh Peterson, one of the charter members of the Commission.

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Mr. Theo Sommerkamp featured the Department in an article for the current issue of the *Baptist Program*. The article covers over three pages and features the opening of the Meridian, Mississippi Center.

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Notice: We have just received word that the price of *Epochs* in the *Life of Paul* by Robertson has advanced in price to \$2.95. This affects the price of *New Testament 122*. Please add \$.45 to the price in folders and *The Plan Book*.

\* \* \*

Efforts are being made to encourage extension work for Negro church leaders. Dr. Victor Glass pursuing the policy of the Home Mission Board by whom he is employed) of offering no extension work as such will encourage any good effort in this direction. In some areas, state extension work is already set up under capable leadership, in others a variety of programs are used. Some cooperate with Negro Baptist colleges, others work directly through the seminaries (but this is being changed), while some centers are under this Department's direction. Caution should be observed in our desire to help at this point lest we over look: (1) Plans already in operation but which may not be known to us, (2) the fact that Negro Baptist Conventions have their own publication agencies and educational programs, (3) the importance of keeping with local traditions. Regardless of how much we want to help and how we may rebel against the *status quo*, we have to be governed in this type of program by local emotional factors. We cannot afford to destroy our program to prove a point.

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