

SEMINARY EXTENSION

DEPARTMENT

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Hodge Resigns To Accept Church

WHAT IS THE CHURCH?

Dr. Duke McCall is to be thanked for bringing articles together in one volume, some of which have been published in the *Review And Expositor*, plus several others. Some of these may be said to be an exposition of Dr. William Owen Carver's view of the church. Such a designation is somewhat unfair because although the men who defined the church in this nature were students of Dr. Carver, yet they have their own creativity. Dr. Carver, in the *Review And Expositor* of April 1951, sets forth the position of the church as the continuation of the incarnation. (See also "Body of Christ", Leo Garrett, Volume I, *Southern Baptist Encyclopedia*, and *The Glory of God in the Christian Calling* by W. O. Carver.)

Previous to these discussions, Dr. Theron Price and Dr. Hugh Wamble had written on the Anabaptist view of the church, looking into the study by Littel on which also Dr. Leo Garrett has written. Dr. Price and Dr. Dale Moody have discussed the church as such in previous articles.

The reason for this work is that there is a sense of inadequacy in the traditional Baptist definition of the church, a definition set forth some years ago as "a body of baptized believers in a local community." Others have called our attention to the fact that it was inadequate. Now we have in one book a good account of the universal church as believed by some Baptists.

It is my sincere desire that this book will do one thing for Baptists, and that is that it will destroy any notion that there is

no such definition in existence. Dr. G. S. Dobbins in *Building Better Churches* gives a good account of the church in Chapter III, "Rediscovering the New Testament Pattern." His purpose is neither philosophical, theological, nor theoretical, but practical, and yet he points out that whereas the overwhelming percentage of the use of "the church" in the New Testament relates to the local groups that in some instances it does admit of varied interpretations among which are the invisible universal church (see page 30). Dr. Dana, in *A Manual of Ecclesiology*, sets forth a definition of the church that includes the spiritual ecclesia as universal (see page 56). He points out that this is a usage found only in Colossians and Ephesians, however.

Of course, Baptists' view of the church admits a number of interpretations. It is only fair to ask that these ideas be explored fairly and open-mindedly. Those who missed the April 1951 issue, the April 1953 issue, the April 1954 issue, the October 1955 issue, the July 1957 issue, and the January 1958 issue of *The Review And Expositor* have certainly missed some of the very best discussions in this field that Baptists have made in years.

Perhaps this is only Volume I on the church. In my humble judgement, it is a good volume, one which we can enjoy reading although we may not agree on all the issues presented. I am confident that these writers would welcome questions and for that matter, disagreements.

—Lee Gallman



RAY K. HODGE

Words cannot express the deep sense of loss upon the resignation of Rev. Ray K. Hodge as an associate. Coming to this Department two years and eight months ago, Brother Hodge has traveled extensively in the interest of the Seminary Extension program. He has set up work in Baltimore, Washington, D. C., other areas in Maryland, Florida, South Carolina, North Carolina, and visited extension centers from El Paso to the Pacific coast. He assisted the director in making contacts through Missouri, Illinois, Michigan, and Ohio. He set up the joint relationship with the Negro program in North Carolina.

Whenever he has appeared on convention programs on behalf of the Extension Department, he has been well received. This is not the first church that has called Brother Hodge, and sometime ago his own state of North Carolina tried to secure his services. He has now accepted the pastorate of the Millbrook Baptist Church of

Raleigh, North Carolina. It is our deepest desire that Brother Hodge be assured of our loyal prayers and good wishes. There is no question but that he will be a good pastor.

TEACHING WORKSHOP

Explain terms. Words are not exact in their meaning. Notice how dictionaries give a variety of definitions for a single word. The question therefore is not, "What does the word mean?" so much as "What do I mean by the use of this word?" People forget meanings and by the wrong use of a word appear to say what they do not mean. Authors do the same. Every word must be adjudged on the basis of its understanding by those who use it as well as by its root meaning. This is important for theological and biblical studies.

Dr. W. T. Conner used to tell his students, "Unless you can explain your meaning in one and two cylinder words, maybe you don't know what you really mean." Many a simple thought has been clothed in a word far more complex than the idea.

Learn to pronounce properly and explain your meaning. We should not get provoked when students ask for explanations although we have given them before. A question indicates interest. Repetition is basic in learning. Do not be afraid to repeat. It is often necessary to repeat definitions.

SEMINARY DEGREES

There are many designations for standard degrees in a seminary. Among them for standard designation are such as B.D., Bachelor of Divinity; Th.M., Master of Theology; Th.D., Doctor of Theology; S.T.B. Bachelor of Sacred Theology; S.T.M. Master of Sacred Theology, and S.T.D., Doctor of Sacred Theology. The latter degrees are not used in Southern Baptist seminaries. A Th.B. may indicate that the student has had two years of college work and has done regular seminary work, but is not qualified for the regular

B.D. degree, or it may be a designation given by a particular seminary for work done where no language requirements were followed.

In educational circles, theological degrees have not yet attained the recognition which they deserve. They are usually thought to lack the comprehensiveness which the university degrees would give. Quite often they are said not to be in contact with the literature of the world enough to deserve recognition. Nevertheless there is a definite hope that they will have academic standing in the world in time to come, for it is said of degrees in theology that they can be underscored with reference to degrees in religious education. They are still in the process of recognition. This is one reason why it is more important to keep the standards high on seminary degrees, because they have yet to win a place before the academic world.

Other designations, such as certificate and diploma, actually indicate only that a student has completed a certain amount of on-the-campus study. They do not indicate the quality nor the quantity of the student's preparation before taking the studies.

THE WHEELS ARE ROLLING

During the month of February and the latter part of January, the director and associates have been on the move. Ray K. Hodge made trips into western North Carolina and northwestern South Carolina, visiting Wilmington, Rutherfordton, North Carolina, and Greenville, Gaffney, Spartanburg, South Carolina. His itinerary also carried him to Mt. Airy, West Jefferson, Boone, Elkins, North Wilkesboro, and Lenoir, North Carolina.

W. A. Whitten made two trips to Kentucky. The first week in February, he visited through eastern Kentucky making contacts with associational missionaries and pastors. He spoke to the state Missionaries Conference in Louisville. The latter part of January personal contacts were made in Yazoo City, Moorhead, Cleveland, Clarksdale, Batesville, Pontotoc, New Albany, Blue Mountain and other

northeastern Mississippi towns. He learned on his visit to Selmer, Tennessee that their plans are to open a school this month.

Albert H. Fauth, although snowed in a good part of the month, managed to get into Arkansas, visiting prospective centers in Blytheville, Paragould, Walnut Ridge, and West Memphis. Contacts were also made in Hayti and Cape Girardeau, Missouri.

As the Bulletin goes to press, plans are already set for a workshop in Illinois.

* * *

The Texas Workshops which will be held in Houston on April 15, and April 17 in Beaumont are in the planning stage. The program will follow the usual pattern of training local workers and giving teachers orientations into adult teaching methods.

BOOK REVIEWS

Miles, D. T. *The Preacher's Task and the Stone of Stumbling*, New York: Harper Brothers, 1958.

This small book came in the selection of the Religious Book Club by accident along with the one below, but it is no ordinary book. The author forces the reader into a context of Hindu, Moslem, and Buddhist refusal to accept Christianity; preaching the incarnation brings a reply from Hinduism, preaching the crucifixion creates a negative reply from the Moslems, while the Buddhist finds the Risen Lord impossible to accept. The author is an evangelist at heart, and it appears here; but we are not generally accustomed to an evangelism that also thinks. I recommend it highly.

—Lee Gallman

Barclay, William. *Letter to the Seven Churches*, New York: Abingdon.

The historical situation of each community where the churches were placed is viewed briefly, and lessons are drawn from the message. It will be valuable for preaching service. Barclay does a good job of bringing these messages up-to-date through the historically complex situations.

—Lee Gallman

JESUS IN HIS HOMELAND.

Sherman E. Johnson. New York: Charles Scribner's Sons, 1957. 182 pages. \$3.75.

With the discovery of the Dead Sea Scrolls and new archaeological materials, the debate has been reopened as to how much Jesus was influenced by the environment of his country. Some hold the opinion that it did not affect his ministry any more than if he had been born in China or Africa. With this the author agrees, but adds that since he was born in Palestine a thorough knowledge of this country will enable us to understand Jesus' life more fully.

He begins his book with a chapter on Galilee in which he describes beautifully the land and its environs. In this atmosphere Jesus found the Pharisees, Saducees, and Zealots. A whole chapter is devoted to his relationship to these with the conclusion that he was not one of them. There was a much smaller group, the Essenes, of which very little was known until the discovery of the Dead Sea Scrolls. Could Jesus have derived some of his ideas and practices from them? Two chapters are used to discuss the similarities and differences between Jesus and the Essenes with the author drawing the conclusion that Jesus had no direct contact with them.

The rest of the book is concerned with "Jesus and the Revolutionists," "Jesus and the Future Hope," and "Jesus in Jerusalem." He closes his book with a chapter on "The Problem of Jesus' Individuality," which has its answer in his incarnation. Herein lies the uniqueness and the universality of Jesus.

We would recommend this book to any who have an interest in a recent discussion of the Jesus of history, who is the Christ of our faith.

—Albert Fauth

Statistical Report:

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|---------------------------------|--------|
| Correspondence Students | 2405 |
| Extension Center Students | 8254 |
| Total | 10,659 |

ENCYCLOPEDIA OF SOUTHERN

BAPTISTS. By Norman Wade Cox (Ed.). Nashville, Tennessee: Broadman Press, 1958. 2 Volumes. \$16.50.

Dr. Cox and his associates (899 of them) have done a monumental piece of work in making available for Southern Baptists these two invaluable volumes of their history. This work was carefully planned and executed placing at the disposal of Southern Baptists their rich heritage.

Within its pages (1600 with one and a half million words) are 4,349 articles on Baptist History, the Southern Baptist Convention and its auxiliaries (Sunday School, Training Union, Woman's Missionary Union, and Brotherhood), and various Baptist groups. Controversial issues are not avoided but are stated clearly and fairly, such as, alien immersion, close communion, Landmarkism, the recent Rocky Mount case, the race issue, women and the convention, and others. A comprehensive picture is given of our Foreign and Home Mission work, schools, colleges, seminaries, and all the state conventions. Its 675 brief biographical sketches of devoted, godly, Baptist men and women are worthy of the price of the books.

In the preface the editor admits that, "Most Southern Baptists will be pleased with what they find in this work; some will probably be displeased." No doubt objections will be raised against some of the articles, and some of the factual materials will be challenged. It is to be lamented that some of the articles are not properly documented with bibliographies or references. This limits the possibilities of further research, especially with the historical articles.

On the whole a noble attempt has been made to call the attention of Southern Baptists to their common interests and differences. It is to be hoped that they will prayerfully consider these volumes in this light and not be too caustic in their criticism of some of the articles.

These volumes can be of inestimable value to pastors, church leaders, church members, and a host of others. They can be used

for reference but will also make good reading. They should be in every pastor's library and church library. Failure to secure them will result in great loss.

—Albert Fauth

BAPTIST TRADITIONS

One reason why I do not see the reason for an unwarranted sense of sanctity about traditions in the Baptist denomination is that these traditions are not New Testament patterns in a full sense. No one would try to find the prototype of our organizational life in the New Testament where there are no associations, conventions, messengers, delegates, incorporations, executive committees, pastors' cabinets, Training Unions, Brotherhoods, Sunday Schools, or Woman's Missionary Unions. Nor is there any basis for representation, apportioning monies for colleges, seminaries, television commissions, or mission boards. There are no publication societies, extension departments, Bible schools, bowling alleys, gymnasiums, or collection plates mentioned in the New Testament.

We are cut loose from the first century in methods of work, sociological conditions, and problems. The church, as we understand it, emerged in the first century. It had little form for it was a persecuted body of followers of Christ, struggling for existence. Harnack is correct when he says of it that it had no thought of an ultimate character for within a very few years the Lord would come. The idea of how this body would be governed was of little consequence so long as Christ was the real head and so long as his will prevailed (A. Harnack, *The Constitution And Law Of The Church*).

—Lee Gallman

DON'T GET BITTER

With many issues (regional, national, and local) in a fluid state among Baptists, we can but expect that someone will be voted down, opposed, and even rejected. This is quite possible where we attach our personalities to the issues we champion. Detachment

from the issues championed is not as easy as it would appear, for we tend to think of ourselves in connection with what we champion. We make tension issues into personality issues. Who has not taken a side of some issue to discover that others do not see his point of view? Who has not had some pet project rejected? Who can live a lifetime without bias? We are all involved. An article can stir up a lot of dust. A sermon or a talk at a convention or an association can create tension.

If I take a side and discover that someone writes against me, what have I to say? Each man sees through his own eyes. The opposition often can give us insights. The opposition speaks convincingly and refutes my arguments. What then? If they decisively defeat a proposition that I sponsor, what shall I do?

Bitterness will not help. I know at least a dozen men who because of unusual attachments to some idea and who were soundly rejected, or out-voted, have become embittered, morose, and defeated. They are still fighting their battle, however, and have developed a sense of suspicion and distrust of their brethren and friends. Naturally one can alienate another by saying unkind words about his friends. Once a preacher is "out", it becomes difficult to get back into the work. Then all the good one might do for a cause is lost.

Bitterness is a gall that changes one's inner nature. Good men lose their perspective when embittered. Intelligence is distorted by it, reason is blocked, spirituality is hurt. The Almighty has a right to expect that nothing will curtail our potentialities. Bitterness is a potent drug in this. If one can take defeat and be strengthened thereby, he can be worth a great deal in the kingdom, but bitterness will not help. We have access to the same power to which we refer our

people — the Holy Spirit. He can rescue us from the hopelessness of bitterness when we refute it within.

—Lee Gallman

SURVIVAL

Tolkosky and Seversky both have stated that we have arrived at the point in history when the primary objective is survival. Such a state cannot really challenge man for long. Man's purposes have to be benevolent and progressive. Existence does not offer man a real goal, for when men lose objectives and purposes, they commit suicide. Actually, Russia exists for more than survival. She has a goal that is far more motivating than we would desire: a world-wide empire with its cultural and authoritative center in Moscow, a world that has broken the power of religion, a world that has thrown off capitalism and is under the domination of a controlled proletariat. This is the goal of Russian Communism.

An offensive of this kind gives motive to its originators. Now we are asked to lay aside all purposes except existence. We cannot do it. Creativity breaks the bounds set for it. In the midst of Nazism, German Christian scholars created. We are reaping the sown seed of men who labored in the era of tyranny and evil, of suffering and limitation. Some of the best commentaries were written under this duress. We may have our protectors dedicated to survival, but even among these lie the hope of a day when they can put creative minds to some constructive work.

A people dedicated to survival cannot survive. They will turn on each other. They will deteriorate into animals. Man is a dignified being who lives creatively. He grows through purpose and struggle, degenerating without it.

—Lee Gallman

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