

BULLETIN SEMINARY EXTENSION DEPARTMENT

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Fifty pastors enrolled in the School of The Prophets in its annual meeting in Alto Frio Baptist Encampment February 24-28, 1958. As a part of the program of the Mexican Baptist Bible Institute, the School of the Prophets offers a four day program, of inspiration, fellowship, and study for Latin-American (Spanish speaking) pastors. This year the course of study included Church History, Homiletics, Spanish and Old Testament. In addition to the regular classes a conference (in English) on enlisting church leaders was held with W. A. Whitten (front row standing right of center) of the Seminary Extension Department in charge.

The Board of the School in its meeting during the week set up a two year program for translation

and making available certain Seminary Extension courses in Spanish to its students. The plan calls for the translation of six courses for use in the School of Prophets by 1960. At present each year four courses are begun during the class periods to be continued by correspondence and completed at the next session of the School.

The Alto Frio Encampment and the Mexican Baptist Bible Institute are but two of the projects of the more than 300 Latin-American churches in Texas. Many Southern Baptists are quite surprised to know that in Texas alone there are nearly 2,000,000 Latin-American people. A great number of these people prefer their native tongue of Spanish even in worship.

A SEPARATE PEOPLE

Nothing is more of an obsession to my conscience and understanding than the enigma created by the use of the term above when applied to the church (or churches) as we know it (or them) in human experience. I have seen the members of the church forsake it, ignore it, abuse it, and live so that they bring reproach upon it before the world in such a manner as to cause one to ask, "Is this the people of God? Do these deeds and attitudes represent one's picture of Jesus of Galilee and Calvary?" The prospect of a forward movement that will draw more unsaved into the churches to continue this abuse is not a heartening one.

Our program planners are sincere people and are, I believe, praying about this now. The nine million Southern Baptists we have helped to walk the sawdust trail (or the carpet trail) are impressive as figures only. The mores of this society are almost identical with the society from which they are supposed to be separated. Our missionaries have seen greater depth of devotion on the field than at home. But we are rich. That gives us prerogatives we have not heretofore enjoyed, does it not? Our \$400 millions (which is only a small portion of what should have been given) has gone into deluxe features in our churches, office buildings and other things that show. It is impressive; we impress ourselves. But what about the concept "separate people."? Separate in what manner? From what or to whom?

We do not like the term "invisible church", but it is ever applicable

to the local church. A congregation of a thousand members rarely sees more than forty per cent together. When the pastor preaches to the assembled, his mind turns to his "invisible church" with whom he never communicates the Word of God. This is not all of it, for his congregation is made up of two groups — Christians and non-Christians, although all may be enrolled in the church. The body of Christ is blood-washed, saved! He knows them from the rest. But they are invisible insofar as the pastor is concerned.

—Lee Gallman

The Christian Century continues to attack Billy Graham for his "extreme fundamentalism." These attacks do not make sense. Billy, on Sunday evening, March 9, 1958, preached a Gospel of Social Action. He has spoken out on the race problem as any Christian should speak. This is not "extreme fundamentalism"! Christianity has never solved the tension between evangelism and Christian thought. But among contemporary evangelists, and, for that matter among the outstanding evangelists of modern history, none has been more congenial to social Christian action and thought.

TOUCHE

When a Methodist Bishop recently observed that by 2020 there would be more Southern Baptists than people, he hit a vital spot in "Baptist Brag." We are too prone to vaunt our projected gains. We count our members before they are born. Anyone who reminds us of our error is to be thanked.

WHAT ARE THE RESOURCES FOR TRAINING A MINISTER?

During the period of our unequalled expansion we are confronted with many issues on all

fronts. In one sense we are much like a vast army that has deployed its forces into areas far beyond its lines of supplies. The only thing such an army can hope to accomplish is to create an annoyance among the enemy. To fulfill the purpose of invasion and total warfare, adequate lines of supplies must be set up. Insofar as this affects Southern Baptists growth in areas beyond the generally accepted lines, Southern Baptists are able to supply their workers wherever they are with all the material for Christian warfare except training. So far only one institution has been set up beyond the bounds of the old South.

We may disregard the contentions that have been made against the advisability of Southern Baptists moving about in this world for they are already on the move. They are being scattered abroad, and wherever they go they are preaching the Word. Whether this is good, bad, or irrelevant to the life situation of our religion and culture is beside the point. Southern Baptists are there already. It is useless to waste a lot of space trying to erect barriers to such movements.

Taking for granted that Southern Baptists will continue to grow in Detroit, Chicago, Washington, Oregon, and all places in between, as well as in Ohio, Pennsylvania, New Jersey, and New York, the question before Southern Baptists is a vital one as it relates to the character of the Baptist folk who will constitute our churches. The people who help us initiate churches, even in the deep South, are usually not the same people who carry on the work of the church later on. This may be true to a very large degree in the new areas. The character of our new Baptists will be

determined largely by Southern Baptist education in the areas. It stands to reason that Southern Baptists do not now have sufficient funds to go beyond their bounds and set up major institutions, and yet education is one of the absolutes in our program.

While I was in Mobile, Alabama, I came to know a pastor of a Christian Church very well. This good man was a graduate of one of our Southern Baptist seminaries. Quite frequently I meet people of other denominations who have gone to our seminaries. It seems that the leadership in many areas would do well to advise young people to attend the institutions that are now open to them until Southern Baptists grow into a stronger position. Our present seminaries and colleges are already feeding men into these areas at a considerable pace. One finds in every section of our new growth that when a church becomes strong enough, it looks for a seminary trained man. Of course this will continue and increase. Many of our finest preachers in the south are men who, for one reason or another, found it practical to attend a good state school nearby. Upon graduation from the state school, they entered the seminary and have done well. Our universities have trained a number of our very strong missionary leadership. This is not to say that a state university is as good for ministerial training as is a denominational school, but it is to say that in lieu of a denominational school, a state university is a good substitute. In a state university the regular academic program is essentially the same as one would find in a Christian school. Any consecrated Christian with some

academic training can find his way into growing usefulness in any area of denominational life. In addition to this, a student would get a broad world view. Also, there is a vast network of extension classes taught by professors of the institutions. By investigating one would find that he is rarely out of practical distance from these extension centers.

Finally, the denominational resources at his command are multitudinous. He can learn the program of Southern Baptists by following the magazines of the Sunday School, Training Union, and the Mission Boards. In addition to this, the study courses offered by those departments are always available and can be taken by correspondence. Then the colleges offer extension centers for those who can meet in groups, and the Seminary Extension Department offers both extension and correspondence. The resources are tremendous for those who would move ahead.

STETSON INITIATES EXTENSION WORK

Stetson University has elected a full-time director of extension, Dr. McCammon, to take over the extension work in Florida. The Seminary Extension Department has sent information about the extension centers the Department operated in the state to the director. There is a distinct advantage in college extension service in that leadership and supervision is closer to the local group. We congratulate both Florida Baptists and Stetson University in this move.

All extension leadership on the local level will direct correspondence to the college director, Dr. McCammon, DeLand, Florida. Meanwhile, correspondence will still be promoted by the Seminary

Extension Department. Those who have earned credits toward certificates through our departments may complete the work by correspondence, or drop out of the program entirely and begin with the Stetson program. No move has been made to evaluate credits of the Seminary Extension Department so far. This is entirely in the hands of the college.

Horizons For Older People, George Gleason (New York: The Macmillan Company) 1956. \$2.95.

Dr. Gleason, a retired Y. M. C. A. worker, has written on an increasingly important subject as the life span of humanity lengthens. There are approximately fourteen million people over sixty five in the U. S. and Canada. Not too much attention has been given the problems of this age group such as health, social activities, retirement, and financial security. The author discusses the needs of adults to live a useful and productive life even after the age of retirement.

In this small book of 137 pages (eight chapters), Dr. Gleason offers suggestions to the churches and to community groups regarding clubs and fellowships that can be initiated to meet the needs of this age. Equally helpful are the up-to-date listings of paid occupations, volunteer service opportunities, addresses of organizations, and homes for the aging. Instances are given of the many ways the talents of elderly people are being used, both for themselves and for the church and community.

This book is an excellent guide for church workers, government workers, and leaders in the community who would like to utilize the abilities of older people. As you read this book, you begin to plan how you can help make a bright future for older people.

Odine Thomas Gallman

TRADITION AND SELF INTERESTS

Tradition and self interests crucified Jesus. No one objected to Jesus' teachings except as he conflicted with tradition and self interests. The Pharisees were the keepers of tradition and they took pride in their orthodoxy. The Sadducees had position, wealth, and patronage of Rome. When various groups like the Temple priests whose money changing in the temple area was broken up, or the Herodians, or the Sadducees were reproved for their oppression, they joined in with the tradition keepers (Scribes and Pharisees) to destroy Jesus. No man can cross tradition and self interest without being hurt. And anyone who deals with truth honestly will come to battle with both.

Actually tradition always fossilizes on some error. The error nearly always is one of trying to **PROTECT TRUTH**. The Scribes said that they were building a wall around the **Torah**. Tradition in the Roman and English churches is trying to preserve Apostolic authority, in Presbyterianism it is ordination, and Baptists have proved that they descended from every schism that has developed since the first century. It is all error. Truth never lies in **TRADITION** alone.

THE BATTLE OF SHILOH

Just north of Corinth, Mississippi, there is a park on the old site of the battle of Shiloh named for a church which sits in the middle of the park. Here is glorified the struggle in which innumerable thousands died in mud and blood. Here men dared to create a hell of destruction and suffering.

Here gangrene took its toll as flies swarmed over and laid their eggs in decaying flesh of a half severed arm or leg. Here the ignorance of human nature displayed itself. What the politician could not settle in Congress, they attempted to settle here. They lost their reason and permitted this to prove it. The red clay soil beneath their feet became crimson in useless blood shed. No one won. There were no heroes — only victims. After this battle was over, a trail of blood was strewn from here to Vicksburg, and from here to Atlanta and the sea, proving to all that man can create a hell if he dares, and we have glorified the two-sided crime!

STATISTICAL REPORT

Correspondence Students	2,420
Extension Center Students.....	8,318
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Total	10,738

NEW COURSE IN COUNSELING

Dr. Wayne Oates, Southern Baptist Seminary, has just completed the study guide in the field of Pastoral Counseling, based on his two books, **Where To Go For Help**, and **The Christian Pastor**. Much interest has been shown in this study and Dr. Oates is well qualified to write on this subject. He is professor of Psychology of Religion at Southern Seminary and has written many articles and books on the subject. Enrollment in this course will be the regular course fee plus the price of the texts which is \$5.00.

TESTIMONIALS

"Thank you very much for sending the Bulletin of the Seminary

Extension Department. These extension courses have been and are most helpful in the field of church secretarial work."

Miss Edna Craig

Springfield, Missouri

"I am happy to report that the center was well received, and enthusiastically voted for continuance. I wish that we could have another semester immediately, however because of teacher conflict we have had to put it off until next fall. At that time we are planning two consecutive semesters. I enthusiastically endorse the Seminary Extension program and will continue to support it in any manner that I am able."

Rev. Roger Rendahl

Grant City, Missouri

MORE ABOUT DEGREES

Last month's bulletin carried an article about seminary degrees, but it has been pointed out that we failed to mention B.R.E., MRE. and D.R.E. degrees which the seminaries have been offering for many years. We should have mentioned these along with the theological awards. Our apologies to the Religious Education Schools. This is one of the failings of preachers. We often forget the fine work done in this attendant field of study. Perhaps if we did more study in the Religious Education schools we would not be so forgetful. Of course, we also have Music Schools which offer Bachelor in Sacred Music, Master in Sacred Music, and Doctor in Sacred Music.

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