

BULLETIN

SEMINARY EXTENSION

DEPARTMENT

Lee Gallman, Director

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Pictured above with Dr. Lee Gallman (front row, second from right) is part of the group who attended the annual Bible Conference for District Nine in Louisiana. The meeting was held in the First Baptist Church, DeRidder, instead of the camp at Dry Creek. More than fifty preachers, preacher's wives, and laymen attended. Rev. J. D. Scott, district missionary, was in charge. Dr. Gallman taught the Book of Romans.

Statistical Report

Correspondence Students	— 2,446
Extension Center Students	— 8,537
	— 10,983

RECENT GRADUATE

Rev. Victor Trivette of Concord, North Carolina received the Certificate in Pastoral Training on March 31, 1958. Mr. Trivette was an outstanding student. He began his work in the Seminary Extension Department on January 4, 1957 and worked faithfully and diligently until the Series was finished.

Recently THE BIBLICAL RECORDER, the Baptist paper of North Carolina, carried the picture of Brother Trivette, his church, and their new pastorium. He is a very busy pastor but not too busy to study. He has done outstanding work in his pastorate.

WHICH SEMINARY?

The Seminary Extension Department covers the Southern Baptist Convention. We run into all the currents and cross-currents in Baptist life. We hear Baptist colleges and universities discussed; we hear the seminaries discussed and compared. It is not the purpose of this article to attempt a comparison of our seminaries, but it is rather to ask that in such comparisons as are made from time to time that we seek factual information and be guided more by what may be known than what may be said.

It requires energy and patience to get information. First, I would like to state that anyone can write to the seminaries and get the Articles of Faith which each professor signs upon his inauguration into the seminary. It was my privilege last year to witness the inauguration of teachers in both Southern and Southeastern seminaries and to see them signing the Articles of Faith which are based on the oldest traditions in Baptist life. The Boards of Trustees are made up of responsible leaders all over the Southern Baptist Convention. Administrative offices are ever alert to the practices of a teaching force. They are all endowed with sufficient authority to dismiss any professor who gets out of line. With such a force available, it seems that a student ought to be cautious about accepting statements about seminaries that irresponsible people will make.

A person may attend any seminary of Southern Baptists if he can be admitted; and any person ought to feel free to attend the seminary of his choice. But it is unfair for graduates of one seminary to lead college graduates

into their alma mater by making questionable statements about other schools. One group had pointed out to them that at one seminary there was no department of evangelism. Did this mean that this seminary is not evangelistic? Most assuredly not, for evangelism is taught in the half a dozen departments within the seminary. Another seminary was accused of being neo-orthodox. I am very frank to say that I fuss very little with neo-orthodoxy; but it does happen that the particular school so accused was, perhaps, furthest from a neo-orthodox position. From time to time, our seminaries have been characterized by graduates who have knowledge of only one of the schools and that's the one which they attended. Some years ago, Dr. Sampey was being questioned about the great evangelistic spirit at Southwestern Seminary. The question was asked, "Can you show me one man who has come out of Southern Seminary with the great evangelistic spirit of Southwestern?" Wherefore, Dr. Sampey in his characteristic way said, "Yes, yes, I think so, I think so." "Name him," said the inquirer. Dr. Sampey quietly said, "Dr. L. R. Scarborough."

It is true that our seminaries do not have equal levels of scholarship at every point, man for man, throughout all departments. It is not fair to expect this; in fact, it would be quite impossible to achieve it. But I do not know of a single teacher who is not a spiritual person and is not trying to serve Southern Baptists faithfully, and they are all trying to improve their scholarship. Some of our professors are young, but time will take care of that. It might also be stated that some

of our pastors are quite young. Watch the book shelves and you will see that coming from each of the seminaries are books written by teachers, and you will note the great spiritual character of them.

A good rule to follow in selecting a seminary is to think first in terms of the one nearest you. That is why Southern Baptists put it there to make it easier for you to attend. Instead of listening to a lot of hearsay, go to the seminary, get the answers yourself. Does it offer the course you need, or feel that you need? Then look at their roster of graduates; what have these graduates done? Have they made their place in the world? Have they served Christ as you want to serve him? Talk to the president and if it seems that this is not the school of your choice, you're a Baptist, you have the right to choose another. But do not base your decision on any prejudicial testimony.

This writer is a graduate of Southwestern and New Orleans Seminaries. Yet there are many letters in my file to indicate that I have encouraged young people to go to the other seminaries, as well as to my own; and this did not begin since I went to work for all the seminaries. The important thing is to go to a seminary after you finish college; and if you cannot go to a Southern Baptist seminary, go to another seminary if it is accredited. If you cannot do this, attend a state university. You can get guidance in taking courses at state universities that will be invaluable to you in training as a minister. Meanwhile, let us learn to make intelligent choices based on factual information about our schools. We are the most blessed people in the world with our schools.

—Lee Gallman

BOOK REVIEWS

Easton, W. Burnet, Jr., **Basic Christian Beliefs**, (Philadelphia: Westminster, 1957).

Here is a work that could be classified as laymen's theology. It has an orientation into the contemporary theological scene, one that is attuned to the contacts of Judaism, Mohammedanism, and other isms, as well as the philosophers and theologians of the past. The writer makes no apology for his postulate of the Christian view of life, of God, and the Bible. Among other things, he says to us that faith speaks only to faith, and the Bible speaks the Word of God only to those who go to it in faith and expectancy. The outline of his book is somewhat similar to that of any other book on theology, dealing with our knowledge of God, the Bible, man, Jesus Christ, the church, and the Kingdom of God.

A refreshing approach is given in each of these respects. He has, in the philosophical arguments of God, perhaps as good a collection of the traditional arguments as one could find. In general, it could be said that Easton is a mild Calvinist, but he certainly is not Calvinistic through and through. His interpretation is somewhat that of Aulen's *Christus Victor*.

His definition of a church may not thoroughly satisfy because he gives emphasis on the local aspect. Naturally, he calls the Lord's Supper and Baptism "sacraments" but his definition is one that Baptists would not reject wholly.

"Baptism symbolizes the necessary purification before one can become a new creation. That is before the membership in the society of new beings in the church, since this becoming a new creation involves the death of what we were before. Baptism (and the

symbolism of this is more real in total immersion) is a process of dying and being reborn."

On Infant Baptism, he admits the possibility that the New Testament Christians did not practice it, and he also admits that a good case may be made for the Baptist and Anabaptist positions. Yet it is not a real problem to Easton. He states that the miracle that takes place at the Lord's Supper is the miracle in the believer's heart.

I would commend this book with the understanding that it is not a Baptist study of theology. It is a study of Christian beliefs that are generally held by churches in the Protestant tradition. Baptists would surely agree with most of his statements.

—Lee Gallman

Knox, John, *The Death of Christ* (New York: Abridged, 1958). \$2.75.

Here is a work by a man in our generation whose scholarship has gained for him acclaim as a critical analyst. He is a true logician of the highest type and deserves a place beside Goodspeed and Raussenbusch as a truly creative thinker. Not many American scholars are discussed abroad, because the atmosphere in which they work is not conducive to creativity. But Europeans will think about these observations.

He is to be classified as a demythologist in a sense, and yet he is unwilling to dispense with the "myths." He does not see how the gospel could be presented effectively as demythologized. The whole story is interpreted by the early church — the total, including history and myth, real and imaginary needs to be included. The creation story with the fall explains that man is estranged from his maker. The story of the Cross and resurrection needs to be told for how else can a man know of the redemptive love of God.

But Knox doubts that Jesus was conscious of his unique place — a place that surely could not be designated either as Messiah, Servant, or Son of Man, although evidence is strong that he alone spoke of himself with these designations. Since he was a man, he was like any other man. His divinity was not of a self-conscious character but a result of what he did. His uniqueness was more a consciousness of his followers than of himself. Yet he had a consciousness, for he was a man. Knox concludes that he was a prophet and that as such he was consciously engaged.

Knox claims that there are only three ways of looking at the Cross: (1) Christ conquered all the power of evil through his death; (2) Christ made an expiation of sins with his blood; and (3) Christ died in order to win our love to God by revealing God's love for man. The latter view developed by Anslem and variously modified in contemporary circles is alien to the New Testament. The first two are found in many contexts. They are equally true and untrue and cannot be harmonized for each is true in the context where it appears and would be untrue in other contexts. The symbols are more important as symbols. They cannot be rationalized without losing their meanings. Yet they do not tell why Christ died or what his death accomplished.

The real key to redemption is not the efficiency of the Cross but the activity of God. It is God who redeems man. The Cross is God's way.

The old meaning of the Cross is to be found in inner experience both of the early disciples and of the Christians today. In such contemplation one enters the Christian life: in such faith he lives the Christian life. Bultman's demythologizing is discussed by

Knox. He agrees with the great theologian in his views on how myths developed but disagrees with him on dispensing with them.

I would commend this book to seminary graduates. I doubt that many non-seminary men would profit by it. We may disagree with Knox but we do not ignore him. He is a man of faith and devotion, but his view will give him a reputation of being more skeptical than devout.

—Lee Gallman

TESTS FOR ADULTS

Adults usually do not like tests, for tests reveal weaknesses. What can be used with growing young people to spur them to achievement may discourage an adult into a sense of futility. Thus a test which holds one up in comparison with his neighbor may drive the adult learner from class. It is essential to know whether teaching is actually being done. If a class can be led to see that the teacher is being examined the attitude may change. "Show me whether I have explained this thoroughly" or "whether we have been together in our thinking," will do much to alleviate the anxiety one has toward this "necessary evil."

Skilful planning in advance can aid the teacher. Artful methods of wording questions, avoiding the use of questions entirely in preference for a project may be wise. What is under consideration will govern the approach, naturally.

Adults should cooperate with the teacher in this measurement. For while the student is being tested to determine whether he has learned, the teacher is finding whether he has taught. If a fact on truth is worthy of question on a test, it is worthy of time for full explanation.

Functional Teaching

It is recognized in the modern educational world that the accumulation of a large mass of undigested facts is not sufficient in education. These facts must be digested, absorbed, and become a part of one's daily experience. A minister is not judged by what he knows; he is judged by what he does. The proof of a training program is not to be found in hunting questions the learner can answer, but in how well he carries out his task as a minister. He must be able to make practical application of his learning.

The aim of teaching, therefore, should be to present factual information in such a way as to make it easy for the learner to relate it to his work. In order to do this, the lecture method must not be regarded as the only tool of teaching, for somehow in the process the learner must identify himself with what is being learned. He must identify the problem before the class as his problem, and he must find some practical suggestions about how to go on his own, self-educating process.

Functional teaching begins with an understanding of the needs of those who are taught. It involves a sympathetic sharing of suggestions and a practical demonstration of problem solving. The teacher must become skillful in adapting his method to the needs of his learner.

WHAT OUR STUDENTS ARE SAYING

"I enrolled in the extension center over a year ago. I received a great blessing from the courses taught . . . It made me realize the need in my life to fur-

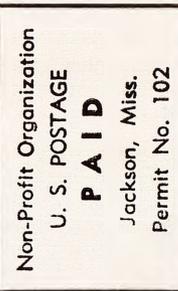
ther my education, that I might be better prepared to do the work God has called me to do. I began praying about going to college. God led me to come here to Clarke College and I am in the second semester of my training. A person would not think of making a medical doctor without training to minister to the physical body. We, who are called of God to preach the gospel and deal with the spiritual side of life, should not be satisfied with any thing less than all the training we can get to prepare us to give our best in the work of God . . . It was through an extension center that I received the inspiration to further my education."

C. W., Mississippi

"About two years ago I felt that I had to do something which would be to my improvement as a minister. I began to think seriously about the courses offered by the Seminary Extension Department and sent for the first course in Series A. I thought I would be able to complete it in a few days but to my surprise I found that it took weeks.

"Some of the advantages which I find in your system of study are: A sound background of historical knowledge against which I can place events of the Bible and have a better understanding and appreciation of them; a better knowledge of the church's history; a better understanding of the church in modern times and more ability to lead in my church; a conviction that a church, even small in membership, should have the very best which can be had. I have continued these courses because after getting started on one, there was a passion aroused for the next one to follow.

J. W. B., Kentucky



The Library
Southeastern Seminary
Wake Forest, N. C.

SEMINARY EXTENSION DEPARTMENT

Southern Baptist Seminaries

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