

BULLETIN

SEMINARY EXTENSION

DEPARTMENT

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RECEIVES BOTH CERTIFICATES

The first student to complete the prescribed work for both the Certificate in Pastoral Training and the Certificate in Religious Education is pictured right. He is the Reverend Judson Baldwin of Riverton, Virginia. The son of a Baptist minister, Mr. Baldwin attended the public schools in Virginia and received his A.B. from Madison College in Harrisonburg. Illness caused him to withdraw from Southeastern Seminary and during his long convalescence he began his studies with the Seminary Extension Department.

His first course was Church History in August 1956. He has been diligent in his studies, averaging A and A-plus in every course except one. This was B-plus. He was awarded the Certificate in Pastoral Training in April 1957 and upon completion of eight additional courses in Religious Education, received the Certificate in Religious Education in April 1958.

Mr. Baldwin is pastor of the Vaughn Summit Baptist Mission in Rileyville, Virginia. Other pastorates include Slate Mills Baptist Church, Mt. Holly Baptist Church, Remington, and was interim pastor of the Broadway Baptist Church, Broadway, Virginia. He is a writer of note and was recently elected to membership in the National Writers Club. He has written articles for HOME MISSION MAGAZINE, THE SENTINEL, YOUNG PEOPLE, and other religious magazines.

Mr. Baldwin says, "I feel that courses offered by the Extension Department are a means for many of us to further our education. This type of study involves rigid self discipline and a genuine desire to learn. I have found both beneficial. It has been my good



Rev. Judson Baldwin

fortune to borrow many of the books suggested in the courses and to buy extra ones as new areas of learning were explored. Having been in the classes of the seminary I also know the disadvantages of this study, but I feel that there are many advantages—particularly to the person who will apply himself. I also feel that the Bulletin is one of the most helpful papers published by Southern Baptists To all who have in any way had a part in making these studies possible for me, I am indeed grateful . . ."

STATISTICAL REPORT

Correspondence students	2,475
Extension students	8,626
Total	11,101

WHAT ARE SEMINARIES FOR or THE HEART OF A PRESIDENT

I am taking the liberty of quoting one of the presidents of our seminaries, Dr. Sydnor L. Stealey. Recently in a conversation with me, he unburdened his heart on a problem. The problem is sufficiently oriented that I think we can discuss it freely. In the course of a conversation Dr. Stealey made a statement the substance of which was, "I was thinking about two people who sat near my desk within recent months. One was a lady from a rural church seeking a pastor. She was quite an ordinary person from the standpoint of her dress and language. Not in the least was she interested in the finer developments of theological and philosophical chatter, but she believes in God and she believes in her denomination. She wanted a preacher for her church who could speak to her people. She wanted a minister whose heart and soul was committed to service. Some time later a young student with a bristling mind sat, perhaps in the same chair, thinking about some problems relating to research. As I talked with him about his problem, it occurred to me that my job was to see that when this young brilliant minister completed his work that he could talk to Aunt Mandy and become involved with her problems in Christian living; and unless I can affect this I have no business being the president of a seminary."

What better demonstration of the aims and purposes of our seminaries can we have? All of us become deeply involved in problems over our head. We are all seeking to learn the fine techniques of the scholars in their research, and yet we do need to be brought face to

face with the real reason why we started out to a seminary and the real reason why we have been given the charge of the Lord's church. We might well ask with Dr. Stealey whether for a fact we have a right to educate preachers for the ministry who cannot become interested in the simple problems of people.

It is surprising, actually, what a short distance there is from the ability of a good Christian man with common horse sense in his ability to solve problems of life to that of the wisest scholar. He hasn't memorized as many wise sayings as the scholar; he cannot quote the books and authorities of the scholar; and yet many times he is almost as competent in dealing with life situations.

This brings to my mind a statement recently made by a college president who said, "I have contended all along that when a man reads the Bible thoroughly, even if he has no other book, that he is a lot better educated than people often give him credit for being; for he has a knowledge of the best literature in the world based purely on its merits as literature. He has a grasp of the central truths of philosophy and life; and in addition to that, he has the gospel message woven into his fabric of speech." These two presidents' words should not be disregarded.

—Lee Gallman

MORE PREACHERS NEEDED

In the *Chicago Daily Tribune* of August 21, 1956, there appeared quite a lengthy article based on the crucial need for more ministers of various faiths. It was stated that the Methodists alone need 1,200 replacements annually and 1,600 for new congregations, the chaplains and other requirements. In 1955 the church's seminaries graduated less than one-fourth this total (2,800) number, or less than 700. Methodists constitute 5.69 percent of the country's population, having 9,313,278 full members and 1,187,805 more in preparation. There are 40,000 M. E. congregations.

Last year Congregational-Christian Churches ordained only 152 ministers. Many more than this had been withdrawn by death and

retirement. Present needs are for 500 ministers for churches without pastors or churches served by ministers of other denominations. They have schools at Harvard, Yale, Oberlin, Vanderbilt, and Union Seminary in New York.

Methodists say they need 2,800 new preachers annually. This means that they must have seven new ministers for each 100 churches in the conference. Three of these are necessary even if the church remains static; four are needed for new work. Our needs as Southern Baptists based on the same percentages would be 900 graduates a year for replacements and 1,200 annually for new work. Other factors enter in. The same situation does not exist in our two denominations. Our churches do not wait until a preacher graduates before extending a call to him and we have a much higher instance of pastoral vacancy. The span of pastor-church relationship is not the same and the needs of Baptists for new work are considerably higher. Moreover, our denomination is demanding a larger percentage of seminary trained men in non-pastoral fields. Pastors are also going into music, religious education, evangelism, and missionary work.

The impact of seminary and college graduates upon the smaller churches is growing. The constant stream of unprepared men who are leaving the pastorates testify to this. Quite recently I had the occasion to discuss this situation with state secretaries. One stated that there is one ministerial student for every three churches in his state (Alabama). This startled me somewhat. While in Texas, not long ago, a pastor told me that there are almost half as many ministers in training in Texas as there are Southern Baptist Churches in that state.

Upon a perusal of the *Southern Baptist Handbook* of the years 1954, 1955, 1956, and 1957, one discovers that these percentages are not startling after all. In 1954 (*Handbook* for 1954) there were 29,496 churches and 10,007 preachers enrolled in the seminaries, senior colleges, Bible schools, and academies. This was just under 34%. In 1955 the figures were 29,899

with 10,539 or 35.2%; in 1956 there were 30,377 with 10,782 or 35.5%. The *Handbook* for 1957 shows 30,837 churches and 10,435 preachers in training.

Before a church ordains a man to the ministry, several questions should be asked: Is the church convinced that the candidate is emotionally fitted to be a church leader? Has his experience been verified by a church call? Has he passed an examination indicating his concept of the ministry, and awareness of his Christian faith, the conviction of a call, a sound knowledge of the Bible, and an understanding of Christian doctrine? A church that ordains men to preach hurriedly violates Paul's admonition, "Lay hands suddenly upon no man."

Meanwhile, we need a better method of dealing with the problem of ordination. No formula has been set up to help churches in their decisions about ordination. Some men are ordained who will never preach. Others do not know that any other place of service than the pulpit ministry is open to them. Still others come in a spirit of dedication without really meaning to preach.

This is where churches need guidance. There is an understanding that the highest dedication possible is demonstrated when one surrenders to the ministry. Once this decision is made, it appears that the highest dedication of a minister is to be a missionary. This is radically wrong. The highest dedication possible is to be ultimately responsive to God: to sense the Spirit's leadership and follow. If many of our "ordained ministers" had made their dedication in the atmosphere and environment of work-day life, our churches would have a higher quality of dedication in lay leadership. And this is just as essential as a call to the ministry. As a matter of fact, a glorified body of divines set apart as more pious than the church was never intended. My brother answered God's call to teach school, but he is required to have the same dedication as his preacher brother. Not until we understand this will Christian vocation have proper meaning.

—Lee Gallman

BOOK REVIEW

The Church Faces the Isms, Arnold B. Rhodes, editor. (Written by the faculty of the Louisville Presbyterian Seminary.) (New York: Abingdon Press, 1958), 292 pages. \$4.50.

Here is one of the most valuable works for a minister that I have found. It is not just a catalog of variety of sects within Christendom. Rather is it an analysis of certain outstanding cultures and faiths that confront the church. Here are misunderstood groups, groups that have misinterpreted the Bible, and cultures the church meets when it is at work.

Part One deals with orientation. The authors reveal a basic conservatism, a basic faith in the authority of the Bible when properly interpreted. The editors explain why certain categories were chosen and listed as isms.

Part Two deals with those isms that are biblical in orientation. These are: Fundamentalism, adventism, dispensationalism, and perfectionism.

Adventism deals with the movement and also groups that have grown out of the movement. Seventh Day Adventists, Jehovah's Witnesses, and Mormans are discussed fairly but briefly. Also in the study of dispensationalism the authors are too brief. But although briefly handled, the concise words are significantly and succinctly stated. This is a good criticism of the Scofield Bible showing errors in its definitions and categories. Perfectionism is also given a brief treatment. Its errors are explained in the light of a sound theology.

Part Three deals with isms predominantly biblical and cultural: Judaism, Roman Catholicism, denominationalism, ecumenism, and the healing sects. Judaism and Roman Catholicism are both evaluated. Protestantism often forgets that its roots go deeply into both

of these faiths. Differences between each and between Protestantism are fairly stated. Catholicism's indifference to freedom and worship is clearly shown if too briefly.

The chapter on "Denominationalism and Ecumenism" is biased toward the latter idea. Values of denominationalism, for example, plays down its motivation in evangelism, and weaknesses are listed by the outstanding enemy of denominational Christianity in America. But when the weaknesses of ecumenism are discussed the list is very small and does not consider that it demands a watered down theology and a weak biblical orientation. Yet I would commend a reading of this chapter. Its values rise above its weaknesses.

"The Healing Sects" deal effectively with the causes for the growth of this movement as well as basic beliefs and motives. Furthermore, there are some positive suggestions to the church.

Part Four deals with isms that are predominantly cultural: Totalitarianism, racism, naturalism, modernism, and secularism. Totalitarianism as expressed both in Communism and Facism is analyzed and criticized. Of course much more information is needed in these areas, but here basic facts are confronted.

Racism as experienced all over the world is shown to be a psychological factor. The specific problem of the Negro and his place in the culture of America is also described. The roots of this problem is shown to be sin in man's nature.

Naturalism, scientism and modernism are joined into a single stream. Naturalism denies the existence of spiritual reality. Scientism offers only that which yields to the laboratory. Modernism is the religion that embraces these ideas. The distinction between

science and scientism is drawn and the minister is given suggestions about how to meet the force of these ideas.

Modernism is clearly delineated, evaluated, and criticized. A preacher needs to know what is involved in what is called modernism and what is truly modernism. Here the issue is clearly stated.

Secularism is the real enemy of the church. It is so depicted. A valuable suggestion is "the threat of secularism, this modern rival to Christian faith, is overcome most completely when the church teaches and practices the full doctrine of the Christian vocation." P. 290.

—Lee Gallman

DIRECTOR REPORTS

In recent weeks I have been in Illinois, Texas and Michigan in the interest of the Department. Baptist churches on all these fronts are growing. One pastor in Chicago complained that his church had only a fifty per cent increase this year. Some others have shown as much as 200% increase. A church in Flint, Michigan grew within three months to over 200 members.

What are we doing in pioneer areas? We are reaching Southern Baptists who are on the move. This is the biggest thing we are doing and it is the best argument for our existence there. The percentage of Southern Baptists in our churches there is overwhelming. I applaud the work our fine pastors are doing. Their quality continues to grow. The state leaders themselves are growing. All of this will help us as we grow a more intelligent and aware denomination.

IMPRESSIONS FROM CALIFORNIA

Included in my itinerary in California during April 27-May 9 were fifteen meetings with various groups of pastors and local Baptist missionaries. Also it was my privilege to attend several of the inspiring sessions of the California State Southern Baptist Training Union Convention held in the Wilton Hotel and First Christian Church of Long Beach May 8-10, 1958.

Aside from the purpose of promoting extension classes in the various associations in central and southern California I was also pleased to have as my traveling companion enroute to California my brother, Charles Whitten, missionary on furlough from Spain. He was serving in Schools of Missions in the Pacific and Santo Cruz Associations while in California.

As for Baptist work in California I hesitate to speak. Since this is only my second trip out west my impressions are that of a novice. I will say, however, that the slogan "Go west young man" is still true for Southern Baptist pastors who are God called and sincerely dedicated men who are ready for tireless, sacrificial and sometimes unthankful labors. Otherwise, for the man who has been swept away by a casual sermon or address pointing out the glamour and excluding the stark realities of an almost pagan and hostile religious atmosphere the slogan is "Stay home young man." A part of the difficulties of California, as well as in the several other even more pioneer fields of Southern Baptists, is the lack of well trained pastors. It seems there has been a great influx of pastors from the south that go to California with certain theological or even personality quirks. This is not to discount the greater number of pastors who are superb men serving in areas and under personal and financial conditions quite unfavorable.

Under the influence of Golden Gate Baptist Seminary in Berkeley and California Baptist College at Riverside the churches are fast

being served by well trained men. However, as Dr. Posey, Executive Secretary for Southern Baptist General Convention of California, stated the greatest need for Southern Baptists in California is well trained pastors and church leaders. He further went on to say in the pastor's conference of Los Angeles Association, "The Seminary Extension Department offers one answer to the problem and as soon as we can have extension classes in every association for pastors and Sunday School teachers the faster we will progress as a convention."

The response was greatly encouraging as far as extension classes for the fall semester are concerned. A greater effort than ever is being made in each of the city mission's programs to incorporate the extension work as a part of its program.

—W. A. Whitten

FATHER TIME'S CRUEL TOLL

I am thankful that I had the opportunity to tell Dr. J Howard Williams recently how much I appreciate the fine leadership he has given Southern Baptists before God called him home. His effective administration and representation of Southwestern Seminary has brought this school to the attention of Southern Baptists in a most refreshing way. Baptist papers have all spoken of his home-going in recent weeks and we cannot add much to what they have already said. But this Department is surely going to miss him for he was a loyal supporter of our program.

Dr. Roland Q. Leavell retires from the New Orleans Seminary presidency this month. No alumnus of this school can deny what this dynamic leader has meant to our seminary. Father Time and Southern Baptist's load of work have combined to remove both these great men from their posts. We understand that Dr. Leavell plans to live in Jackson, Mississippi. His many friends will welcome him here.

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