

SEMINARY EXTENSION  
DEPARTMENT

Lee Gallman, Director

P. O. Box 1154

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## FLEMING JOINS STAFF

Eugene M. Fleming, pictured right, joins the staff of the Seminary Extension Department August 15. He comes from the pastorate of the First Baptist Church, Portland, Tennessee. As an associate, his work will consist of promoting extension centers in Mississippi and instructor in our correspondence division. Mr. Fleming is a graduate of Mississippi College and New Orleans Baptist Seminary. He has done extensive correspondence study in law.

Former pastorates include Horn Lake, Mississippi and Cross Plains, Tennessee. Active in denominational life, he has served on the Tennessee Baptist Executive Board for three years. Since 1951 he has been an instructor in our correspondence division. The move to emphasize our correspondence work has been contemplated for some time.

Mr. Fleming, his wife, and two children will live in Jackson, Mississippi, the home office of the Seminary Extension Department.



E. M. Fleming

## TWELVE THINGS TO LEARN

In the quest of knowledge there are at least twelve things for us to learn. They are: the value of time; the need of perseverance; the pleasure of serving; the dignity of simplicity; the true worth of character; the power of kindness; the influence of example; the obligation of duty; the wisdom of economy; the virtue of patience; the nobility of labor; the teachings of Him who said, "Learn of me."

—Copied

## ANNOUNCING AGAIN

Correspondence prices will advance on September 1 to \$8.00 per course plus the cost of the text. This is an increase of \$3.00 due to the rising cost of materials and office help. If you plan to enroll in a new course soon, why not take advantage of the month of August and enroll before the increase?

There will be a time limit on the courses. Students will have one year to complete a course. After that time, there will be an additional charge of \$2.00 to extend the time for one year. If the course is not completed in two years, he will have to re-enroll if he wishes to continue his study. This will apply to students now enrolled. They will have one year from September 1, 1958 to complete courses now studying. After September 1, 1959, they will be required to pay the re-instatement fee of \$2.00 to complete the work. If they do not complete the course by September 1, 1960, they will be dropped as a correspondence student. It will then be necessary for the student to re-enroll to complete his course.

## Statistical Report

Correspondence Students	.....	2,520
Extension Center Students	..	8,665
Total	.....	11,185

## GROWTH

What causes growth in church membership? We are accustomed to answer: A sound New Testament faith, a close ecclesiology, remaining true to the Bible, a great program of evangelism, a good program of visitation. But these do not answer the questions as far as Southern Baptists are concerned. We have shown that a church group can grow whether they have a close or open ecclesiology; whether they are orthodox or liberal, or whether their faith is sound or shaky. Growth is the result of the successful operation of definite principles and policies in conditioned situations. The following factors are seen in growth:

1. A plan of keeping the whole family involved. Churches increase if they can get the babies and keep them throughout youth. In the world of salesmanship this says—keep your clientele active.

2. Congeniality in ethnic relationships. Italians are Catholic, Germans are Lutheran, Scots are Presbyterians, and the Dutch are Reformed. Splits that occurred in the English Church passed over into America where English peoples were Episcopal, Baptist, and Methodist. Our children have grown up with us so that we increase through traditional family relationships and through intermarriage.

3. An evangelistic policy in the Sunday School — “Enroll all you can — Win them by the time they are eight.” Through our evangelistic policy we baptize children as they leave the primary department, just as we give them a Bible.

We need not take ourselves too seriously about our great evangelistic zeal. We are baptizing our children. This is 90% of our evangelism. We have an evangelistic policy where we need a zeal for lost people.

4. A mathematical formula. Take ten active workers, they will enroll 100 people. This will work in liberal, conservative, or reactionary theology. Another mathematical factor relating to growth is visitation. Visits affect attendance in direct proportions. One cannot amass figures that work

everywhere for some churches get better results than others. The proportion in a housing area will differ from that in a more substantial residential section. But a proportion can be established in each situation.

I checked our Sunday School for visits to new people and found that we reached one new person for every five visits. These situations were different, the people who visited were different, the church to which folk were invited were different, and the proportion was different.

5. Public relations affect growth. One must discard conscience at times if he must grow. A church, to have public relations must guard carefully every action. The public must not disapprove of its stand on vital issues. It must never be caught “napping.” The pastor’s sermon must have three properties: Brevity, clarity, and approval.

This approval may be gained by making issues against a minority if the minor group is rejected by the whole community. Or approval may be lost if such a group is under the protection of the community. The church that grows must discover which is the case.

6. Publicity build-up affects growth. This cannot be bought. A church advertises the pastor’s sermon; people talk about it; radio and newspapers have stories about it. He had something to say. The next time they advertise, people will give attention. But just let him fail to have a good sermon! He cannot buy publicity build-up, but he can have it if he pays the price. The same holds for other programs, Sunday School, revival, or Vacation Bible Schools.

7. Church loyalty begets growth. The most loyal people I ever saw were in the Dauphin Way Baptist Church in Mobile. I saw men drive past six churches to attend. I heard explanations from members who declared, “Our church is different.” Members like that get new members much faster than paid members of the staff. A visit from a neighbor is far more effective than one made by a visitor from the church on a mission.

—Lee Gallman

## BOOK REVIEWS

Karl Jaspers, *Man in the Modern Age*, (Garden City, New York: Doubleday and Company) 1957.

This is a reprint (translated by Eden and Cedar Paul) of one of the outstanding German philosophers of our time. Once an M. D., he turned to philosophy and became an exponent of existentialism. Jaspers tells us that man is not himself unless he is a free person, and he achieves less than his best and highest unless he works in and through corporate units. He is fighting a battle now against the sense of futility and nothingness. This was written (1931) just before Hitler came to power (1933). He predicted war. It is hardly possible that Jaspers would have written this if his environment had been either English or American, for although he highly prizes the individual, he does not highly regard what he calls “mass rule.” The reader will be rewarded with two extended definitions: “Modern Sophistry” and “Existence-Philosophy.”

—Lee Gallman

Ernst Troeltsch, *Christian Thought, Its History and Application*, edited by Baron F. Von Hugel (New York: Meridian Books Co.) 1957.

Here is a work of another important thinker. Mackintosh describes his thought in *Types of Modern Theology*. It is published as a part of the Living Age Books Series. Written in the same vein as the Jaspers book above, Troeltsch concerns himself with the problems of the individual remaining himself while involved in group situations which demand a surrender of self. Troeltsch also concerns himself with goals and meanings in history. The conclusion is that the spiritual goals and meanings in the Kingdom of God and Nirvana lie outside history. Within is struggle, defeat, and only relative victories. Those who fix their eyes beyond history go on as before “and the ethical mastery of the stream of life becomes no stronger and no more complete.” (p.146)

Both of these works would be helpful mainly for seminary graduates, for they pre-suppose some philosophical or theological background.

—Lee Gallman

Harold Linamen, **Business Handbook for Churches**, (Anderson, Indiana: Warner Press), \$2.95, 168 pages.

The author has been closely associated with churches in their business problems for many years. He is a partner in an accounting firm which specializes in setting up business systems and records for churches. I believe this book to be one of the most practical and helpful of its kind that I have read. Other than the usual suggestions regarding decorum of business within the local church, the author has several chapters dealing with external business matters, such as insurance, banking, real estate transactions, borrowing money, church bookkeeping, public relations, and legal problems. In the fourteen chapters, I believe he has come as nearly covering the field of church business relations as is possible in a handbook.

—W. A. Whitten

Archibald M. Hunter, **Introducing the New Testament**, second edition revised and enlarged (Philadelphia: Westminster Press, 1957).

The world will be reading Hunter for years to come. His works have been appearing in England since 1945. This work is disarmingly simple but it contains a wealth of information. The author discusses a range of critical matter rarely found in such simple format. Free from the contentions of fundamentalism on the one hand and higher criticism on the other, Hunter should prove to be a good text for extension class study. A pastor could teach this book to his church members with profit.

It is divided into four parts. The introduction deals with the importance of the New Testament, its language, and its contents. Part Two is a study of the four gospels written in six chapters. Part Three

## TEACHING AND PURPOSE

Why are you teaching? Are you seeking changes in people? What changes do you seek? How shall you proceed toward these ends? The answers to these questions are definitely related to your effectiveness as a teacher. Some teachers may desire to impress their class members with their knowledge and training. While understanding and knowledge are essential for the teacher and must underlie all that is done, the best aims lie in what the teacher expects to see accomplished in the learner.

Since the desire for these changes is partly the reason why an extension center was begun, the objectives should be kept in mind. Another view of purpose should relate to the ultimate changes expected. Should it be set in terms of changes wrought in the individual alone, or should the objective relate to his society? Or to put it another way, are you seeking to raise the potential good in the individual to its highest power, or are you seeking to change a community by changing him. Are we seeking to make people change so that they can be manipulated more readily by our programs? Or are we willing simply to help him grow? Are our purposes centered in the kind of people we need to lead or in the needs of the people we lead? The difference between these objectives will be seen in our service.

deals with Paul and the early church introducing the Acts and Pauline literature. Part Four, entitled "The Writings of the Other Apostolic Men" completes the New Testament book.

In the epilogue the author discusses the unity of the New Testament. The saving person, the Kingdom of God, and the Kerygma are found together in a unit to form an essential unity.

I commend this work and also a careful reading of Hunter in the Torch Commentary and his other published works as a refreshing scholar.

—Lee Gallman

## WORKSHOPS CONTINUED

The need for group thinking and pooling of resources is almost a necessity in extension education. Such a need prompted the desire to bring together the extension center directors and other personnel for a Seminary Extension Workshop in Carbondale, Illinois in February of 1956.

Program personnel for this first workshop included Dr. Gaines S. Dobbins, Dr. Noel Taylor, Executive Secretary of Illinois Baptist Convention, Dr. Lee Gallman, Rev. Ray K. Hodge, and Rev. W. A. Whitten. So practical and helpful was the workshop that similar programs were requested each year thereafter.

Since this first attempt in Carbondale, workshops have been held in Missouri, Tennessee, Kentucky, and Texas. In Kentucky four regional workshops are planned for September 3-5, 1958. Further details about these meetings in Kentucky will be announced later.

It is becoming obvious that these conferences and discussions on the agenda of extension workshops are of inestimable value to directors as well as students. They must continue. You will want to be a part of one of these workshops in the future. We need you.

—W. A. Whitten

Charles L. Wallis, **The Table of the Lord, A Communion Encyclopedia** (New York: Harper & Brothers Publishers, 1958). 228 pages. \$3.95.

The author with his helpful contribution in the **Funeral Encyclopedia** (1953) has now made an even greater contribution in this **Communion Encyclopedia**. For the pastor it will be of inestimable resource in giving dignity and meaning to the Lord's Supper. He outlines the service itself, suggests prayers, includes preaching ideas and themes, and adds many helpful poems. I highly recommend this book for the pastor's library.

—W. A. Whitten

# WE ARE BEHIND

I read somewhere recently where an English scholar said of American theological scholarship that it is disquieting to see American scholars tackle a theological problem, spend much energy wrestling with it and reach a conclusion—a solution that had already been accomplished before the problem reached him. We dislike such statements, yet there is evident truth in them. The reason is not difficult to discover. American scholars learn just enough languages to insert some phrases from German, Latin, French and Hebrew into their thesis and footnotes of their books but not enough to keep up. By the time a work is translated into English from German or French, it has been written about, answered, or challenged. The pendulum of the clock has often swung to the other side by the time we catch up with it.

In our lifetime we have seen the growth of mighty works in Germany that have not reached us. Karl Barth created a school of thought, fought to maintain it, and lived to see it on the way out before his works reached the English speaking world. Currently his theological works are being translated. But theology has moved back again into the more liberal tradition, and Barth's works will be useful mainly as indicative of what was. This generation of scholars will not live to see in English the paramount work in Lexicography — Kittel's *Theologisches Worterbuch Zum Neun Testament*. There is available a wealth of French and German commentaries in the Old and New Testament and many studies besides. Strack and Billerbeck's *Commentary on the*

*New Testament, Talmud and Mishnah* (five volumes) are basic works and have not been translated. Some older works are also untranslated. The high cost of translating will probably keep Kittel's work and the good commentaries out of English. Another feature has been Oscar Cullman's contention with French Jesuits over apostolic authority. It was all done in French and many American students were neither aware of its existence or indeed of its consequence.

Until more scholars dig deeply into languages we may expect to continue to tackle problems that have been solved and reach solutions that are a generation out of date. Some scholars are working on this now. Not a few make their journey to Switzerland and Germany to listen to the scholars themselves. Others are studying German and French persistently although they have passed the examinations and have already received their degrees.

Several avenues are open. Several students can get together regularly and study these languages jointly with a German and French grammar and reader. Attendance at a class in college is preferable, but extension departments of the universities can also help. The University of Chicago will "tailor-make" a course for reading in modern theological German. Nearly all extension departments in the universities have basic German studies. Of course French is also available, but so much more is being done in German than in French.

Ministerial students who love study and enjoy problem solving should not only get a good foundation in Latin and Greek, they need these modern languages as well.

—Lee Gallman

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