

# BULLETIN

## SEMINARY EXTENSION

### DEPARTMENT

Lee Gallman, Director

P. O. Box 1154

Jackson, Mississippi

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#### ACTIVITIES OF THE DIRECTOR AND ASSOCIATES

In the month of July Director Lee Gallman took his vacation, made a trip to Baltimore and Washington, D. C., visited the Menard prison at Menard, Illinois. In the month of August he directed a workshop in Houston, Texas, went to Corpus Christi and to cities in the valley in the interest of the program.

Associate Whitten had an intensive itinerary through central Texas and went through north Texas on an itinerary that carried him to Glorieta, New Mexico where he spoke in the Home Mission Board conferences.

Associate Albert Fauth and wife took their vacation, attended the Youth Congress in Canada, visited leaders in the interest of extension work in Ohio, Indiana, Illinois, and Missouri and conferred with state leaders in each state. In addition to this he attended the encampment in Ohio.

#### FLEMING DECLINES

Rev. Eugene Fleming after prayerful consideration and with conflicting emotions, has declined to join the Seminary Extension staff. He will continue to serve as an instructor in Old Testament, Preaching, and a number of other courses. While the Seminary Extension staff regrets that Brother Fleming did not see fit to join our staff, we sympathize with his conflicting emotions for all of us who have entered into this work have done so after somewhat the same struggle.



Mr. Robert L. Bunn of Houston, Texas (left) receives the Pastoral Training Certificate from Dr. Lee Gallman (right) director of the Seminary Extension Department, Jackson, Mississippi. The Seminary Extension certificate represents approximately three years of extension studies. The sixteen courses required include Old and New Testament along with practical studies in preaching, religious education, and theology. Mr. Bunn has been enrolled since 1954 and has completed thirteen courses in extension center classes and three courses by correspondence.

#### STATISTICAL REPORT

Correspondence Students .....	2,554
Extension Center Students.....	8,670
Total .....	11,224

#### IS ACADEMIC FREEDOM NECESSARY?

Much discussion has been engendered about the hypothetical term "academic freedom" in both religious and state education circles. The meaning is obvious insofar as the term itself is concerned. But what is meant when one uses the expression is not always clear. Should, for example, a university teacher in this country be permitted to reveal results of research that would offer aid and comfort to the enemy? Suppose this data were factual? Should a sociology teacher show investigations that reveal that the average worker in Russia fares better than in this country, if this were factual? Should a southern teacher be permitted to share facts that might upset the southern way of life? Or should an eastern teacher be permitted to unveil factual data that might throw reflections on the activities of the NAACP? Suppose a teacher in a Baptist school offers factual information that tends to make some treasured tradition questionable! If he discovers reasons why some trend in our program is out of keeping with the clear teachings of the scripture, should he be permitted to speak up?

Does a history professor possess the right to challenge the conclusions of John T. Christian, Orchard, or Carrol? To be more gentle, does he have a right to ask "What is your source?" Does a Christian ethics teacher have a right to point out oppression and injustice in our society? Does he have the right to tell his church group that they are sponsoring the wrong side on a basis of the clear teachings of the scriptures? Or again, does a

teacher have moral right, or should he have the right to stand by truth as he sees it regardless of how it fits—IN?

These questions are not easily answered. For much more is involved than meets the eye. On one side one has to question whether the traditions of a people built up over generations may not have some priority in truth. Tradition and truth are not necessarily incompatible. Tradition is somebody's concept of truth. Hence we may beg the question to place them in contrast with each other. Then the other side appears: How can scholarship be creative unless it is free? It is unreasonable to imagine that at a particular time in history all truth culminated, say in Dr. B. H. Carroll, or Dr. A. T. Robertson. For these men and others as well lived when issues did not pivot at the same spot where they pivot today.

We do not need academic freedom if our purpose in education is the transference of tradition from one generation to another. Neither do we need research, nor libraries, nor scholars. We only need tutors to lead pupils to memorize catechism. If truth has been explored fully we need only to memorize—not think.

On the other hand some are discontent. They cannot accept all the dictum of the doctors of theology as final. There are the Bultmanns, the Knoxs, the Toynbees, the Neibuhrs, the Tillichs, and the Dodds who keep asking questions. The pastor at the cross roads also is asking questions as are the university trained community leaders. Then the data of investigation emerges.

I believe Southern Baptists would want their teachers and pastors to participate in the forum of Christian investigation if they knew what is involved. There is no easy road to truth.

All angles must be investigated and we cannot assume that we have the answer. We search for it. We are seekers. We must create an atmosphere conducive to research, investigation, and free discussion of issues. What is untrue



Dr. J. M. Price, above, professor emeritus of Southwestern Seminary will speak at the Seminary Extension workshop September 12, 1958 on the campus of Southwestern Seminary.

The workshop will be conducted this year jointly by the Christian Life Commission of Texas and the Seminary Extension Department, Jackson, Mississippi.

The program will include the following additional personalities: Dr. Lee Gallman, director of the Seminary Extension Department, Dr. Foy Valentine, director of the Christian Life Commission in Texas, Dr. Victor Glass of the Home Mission Board, Dr. Felix Gresham, Dean of Students, Southwestern Seminary, and W. A. Whitten, associate in the Seminary Extension Department.

Teachers from the extension centers throughout Texas will attend the workshop which will be devoted this year to the newly found joint program of extension work for Negro pastors.

—W. A. Whitten

will be overcome by truth and the more we try to stop the process the faster it moves. After all academic freedom is only the freedom to be honest.

—Lee Gallman

## BOOK REVIEWS

**The Anabaptist View of the Church,** Franklin Hamlin Littel, (Boston, Massachusetts: Star King Press) second edition, Revised and Enlarged, 1958.

Here is one of the best books that has been written in recent times on Anabaptism. The place that Anabaptists have in history, and the contribution they have made to protestantism has often been either derided or glorified. Littel attempts to trace the facts and draw what general conclusions are possible on their teachings about the church. Because Anabaptism was not a movement following any particular pattern these conclusions are not always easy to trace. He shows that basically the Anabaptists believed that the church had fallen and that the task of the Christianity was to restore the fallen church. He further shows that there was a deep sense of urgency in their preaching and theology.

Baptists cannot ignore this outstanding work and yet one should not expect it to be a confirmation of all the vagrant notions preached by Baptist preachers. In times when Baptists are thinking about the church, they would do well to take the literature of those who to some degree influenced them in their beginnings and read it rather carefully. This is certainly one of the better books in this field. Dr. James Leo Garrett has written a digest of this work. He evaluates it as a significant work.

—Lee Gallman

**Master Roger Williams,** Ola Elizabeth Winslow (New York: The Macmillan Company), 1957.

This is a biography of Roger Williams which seeks to place him in the situation of the seventeenth century, and one which almost obscures the personality of the man in the details that surround him. It is an attempt to

get the factual information concerning Williams without the usual complimentary phraseology. In one sense this book is a debunker for quite often the author enters into the controversy taking sides with the opponents of Williams and shows how futile and senseless it was for him to believe and act as he did. This does not mean to say that the author is unfair in her treatment, but rather that it is impossible to have an objective biography. What one person thinks about another goes into a biography regardless of how hard he tries to be objective.

It is evident from the evidence given that Williams was not a logical theologian or philosopher. He acted rather from impulsive convictions and was quite often insecure in these.

Perhaps no greater testimony could be made to Baptist fathers than this—they all have clay feet. Any attempt to find any one man on whom Baptists can declare their faith is futile. Hubmier in Austria recanted, Roger Williams changed his mind, John Smith did not go all the way. No wonder the historians have trouble when they try to find Baptist beginnings. This book costs \$6.00 but it would be a worthy addition to any pastor's library. Another work on Roger Williams that I recommend is James E. Ernst, *Roger Williams; The New England Firebrand*, (New York, 1932) and also Samuel Hugh Brockunier, *The Irrespressible Democrat: Roger Williams*, (New York, 1940).

—Lee Gallman

*Pious and Secular America* by Reinhold Niebuhr. New York: Charles Scribner's Sons, 1958. \$3.00.

Here is another welcomed book from the pen of one of America's foremost theologians. It contains nine essays, the majority of which have not appeared previously in print. One reviewer says of them that "the heart of the Niebuhrian theology is reflected in a spiritual discussion of concrete contemporary issues." They deal chiefly

with the political, social, and spiritual issues of the present decade.

In these essays Dr. Niebuhr reveals his fondness for the paradox. In his first essay, "Pious and Secular America," which also provides the title for the volume, he charges that America is the most religious and at the same time the most secular of nations. The paradox is that our religiousness has contributed to our secularism. This unnatural mingling of piety and secularism can be traced to the development of our Americanism.

His second essay, "Frustration in Mid-Century," deals with another paradox which the author claims is largely due to the utopian theories of our past history. These frustrations have turned our country to religion. Here he pays tribute to Billy Graham, but also criticizes his "pietistic version" of religion which flourished in the frontier days.

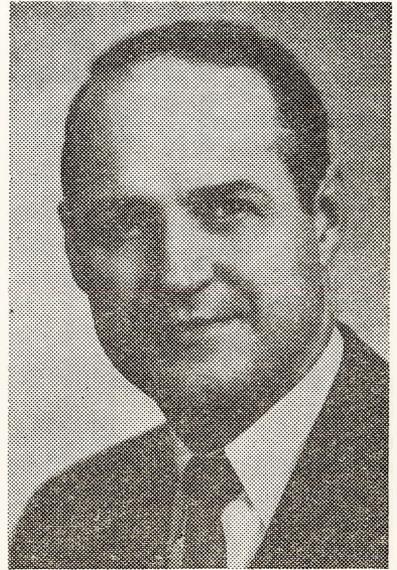
His essay on "Russia and America" is worth the price of the book. In it he presents a classic interpretation of the rise of these two world powers, which are vying for world attention. Both rise out of a paradox that defies comprehension.

The essay on "Liberty and Equality" introduces the following essays, "Justice to the American Negro from State, Community and Church" and "The Relations of Christians and Jews in Western Civilization." In this sphere we have failed catastrophically. Our relations to the Negro is one of indifference and the Jew, one of tolerance.

His final essay, "Mystery and Meaning," discusses the mystery of God in creation. The proposition that "God was in Christ reconciling the world unto Himself" is the only thing that can add meaning to this mystery.

For those who have followed Dr. Niebuhr in his many writings here is a meaty one that permits one to follow him in these contemporary events. Herein is revealed the heart of Niebuhrian theology and ethics.

—Albert Fauth



Dr. Robert A. Proctor, Jr., (pictured above) assistant professor of Educational Psychology in the School of Religious Education, Southern Baptist Seminary will speak in the Kentucky Seminary Extension workshops September 3-5.

Other program personalities will include Rev. J. Edward Cunningham, Mountain Mission Director, Campton, Kentucky; Dr. Edwin Richardson, president of Bethel College, Hopkinsville, Kentucky; Dr. John Carter, president Campbellsville College, Campbellsville, Kentucky; Dr. J. M. Boswell, president of Cumberland College, Williamsburg, Kentucky; Dr. Carl Fields, professor Georgetown College, Georgetown, Kentucky, and Rev. W. A. Whitten, associate director, Seminary Extension Department, Jackson, Mississippi.

The workshops will begin at Bethel College, September 3, 1958, continue at Campbellsville College, September 4, Irene Cole Memorial

Church, Prestonburg, Kentucky and Cumberland College September 5.

This year Kentucky will begin the third year of operation of the first statewide joint extension program in the Southern Baptist Convention.

—W. A. Whitten

### EXTENSION DEPARTMENT'S PROPOSAL

The Survey Committee has proposed that Southern Baptists enlarge their services to the unprepared minister by enlarging the service of the Seminary Extension Department, the college extension centers, or the Bible schools. The Seminary Extension Department would like to propose the enlargement of its services without excluding the possibility of enlarging other services. The states have developed Bible schools in strategic areas and have some excellent college extension departments.

All these services are moving toward better cooperation and understanding. The Bible schools have an association and the extension departments have an association. In both instances the purposes center around growing more effective study plans and standard action.

The Seminary Extension Department does not feel that it can do the total job. The colleges are developing many services that are peculiar to their situations. The Bible schools are urging younger men who are prepared, to enter colleges and seminaries. The Seminary Extension Department fills its sphere by offering centers where colleges do not so operate and works cooperatively with other colleges. The following is a

realistic proposal for enlarging its services.

1. Additional personnel for better promotion and supervision.
2. Intensive centers of In-Service-Training located in two types of needs: (1) Large cities (St. Louis, Chicago, Houston, San Antonio, Los Angeles, Portland, Memphis). (2) Ultra rural areas where qualified teachers are not available.
3. Intensive supervised correspondence study.

The above can be attempted when the denomination is ready.

We have studied the University Center, the Adult Education Center, and the Supervised Correspondence Program for several years now. We have taken courses from the universities, we have looked in on the armed services educational plans. We are prepared to offer with these other services a dynamic answer to Southern Baptists need for ministerial education at this level.

We are already helping in the Spanish speaking churches, in the Negro churches, and on over-sea mission fields.

### NEW PRICES IN EFFECT FOR CORRESPONDENCE COURSES

Beginning September 1, the cost of each course will be \$8.00 plus the price of the text. If you have the required text for a course you will not have to buy another, just send in the course fee of \$8.00. This will apply to Old Testament 111 and 121 which use the same text, also Christian Doctrine 116 and Doctrines of Redemption 126. There will be a time limit of one year to complete a course. The time may be extended one year upon payment of a \$2.00 fee. This applies to all students now enrolled.

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