

# BULLETIN

## SEMINARY EXTENSION

### DEPARTMENT

Lee Gallman, Director

P. O. Box 1154

Jackson, Mississippi

Volume VII

OCTOBER, 1958

Number 10

#### SECTS

The size of the sects in this country indicates the size of the neglected people in our land. It points out the failure of Christianity as represented by the churches in the main stream beds. It indicates that while the big churches were being overcome by their bigness they lost their people. While they were building to compete with the architectural beauty of their neighbor churches they pushed the little man who could not compete outside. While they were spending more for a place to put people they lost the people.

There is no need to deny that we tend to make our worship so formal and ritualistic until those who need God cannot find Him. The sects are exactly this: A revolt against the socio-religious situation of the big church. The church that can begin with people where they are aesthetically, culturally, and economically and meet their needs, help them express their religious emotions within the context of their environment and understanding, can still reach people. People love to go to church only if the church meets their understood needs. But when the church becomes pre-occupied with itself, when it is smug and complacent, when it fixes its pattern rigid and changeless, sects arise.

The truth contained in the sects is small when compared to that in

the creeds of the churches. The biblical orientation in the church is much higher and more rational. But the sects do not succeed on a basis of the truth they teach but because they give attention to the lost people of the churches, for they do not convert sinners. They reach wandering church people and their families.

Some of these sects have grown until one wonders whether they should be so named and suspects that this name is so used because their presence constitutes a nuisance. Some have developed a respectable creed. Others have little or no knowledge of the distance they stand from a truly biblical faith. Nearly all began with the activities of some one man or woman whose religious pattern set the stage for them — faith and practice.

There was a time when these sects could be overcome by correcting the errors of the large churches. That day has passed now for we are dealing with second generation members. Their convictions are as fixed as a formal creed.

—Lee Gallman

#### STATISTICAL REPORT

Correspondence Students	.....	2,596
Extension Center Students	....	8,675
Total	.....	11,271

#### WHAT CAN WE DO?

In a day in which the liquor forces are strong, wealthy, and respectable, in a day when one almost feels as if he is touching the source of church income if he refutes them, one is asked what can we do? Our forefathers were not as cowardly before this evil force. Our hands are folded. We have not tried the varieties of tools at the disposal of moral forces in this country. Among other things we could initiate a move to boycott any program coming into our homes sponsored by liquor. It should be a well organized movement. It should be done in a vicious manner for no one can treat liquor kindly. Among other things that may be done is that we may publicize without apology the names of national and local magazines and newspapers that do not accept liquor advertisements. It has been pointed out that among those magazines of more than a million circulation all alcohol advertisements were rejected in the *Readers Digest*, *This Week*, *Ladies Home Journal*, *National Geographic*, *Good Housekeeping*, *Household*, *Popular Mechanics*, *Mechanics Illustrated*, *Seventeen*, *American Home*, *Parents*, *Workbasket*, *Boys Life*, *Better Homes and Gardens*, *Woman's Day*, and *Scholastic*. If a poll being taken by telephone, should reveal that a large number of people have quit looking at TV programs sponsored by liquor and

beer advertisements, the stations themselves would become alarmed at such a movement. If we can get together we can do a lot but we can never do it standing off fighting each other and questioning the motives of those who fight this, the greatest of our social evils.

—Lee Gallman

### RESPONSIBILITIES OF ACADEMIC FREEDOM

Academic freedom is achieved in an institution, a church, or a society through responsible leadership. The higher the level of leadership, the more responsible it will feel for creating this atmosphere. Only "little men" refuse the freedom of thought and discussion. No one can face the dilemmas of this age bound by the chains of restraint and restrictions and do creative preaching, teaching, or writing. "Don't discuss" is the phraseology of emotional fear of truth, reason, and conflict. Yet it is so futile. "Don't discuss" results in more discussion but in a morbid atmosphere. "Don't preach truth" results in the preaching of truth under the covert of dense principles. "Don't teach truth" results in teaching truth without communicating with a total class. In an age that makes demands upon us by the very presence of error, research, discovery, and propositions, we cannot become an introvert church group. The nature of divine truth breaks all bounds of traditions, presuppositions, and untruth.

Yet there is another side to all of this. The man who has been given this freedom (it is really only recognized—it is INATE TO HUMAN EXISTENCE), must realize some responsibilities. First he must realize his obligation to those who have given him this oppor-

tunity. It is quite conceivable that one may arrive in research at a point that places one within another persuasion. No one with presence of mind would doubt that such is a possibility. If one arrives at such a conclusion he should seek to align himself with the group of his persuasion. Ethical considerations should dictate such a course. Neither should this freedom cause a teacher the freedom to harange, harass, and criticize censorously his denominational leaders. It is easy to think what one would do if he were in the place of another, but when one gets into this place his position changes. His orientation changes. We are going to continue to criticize and evaluate each other, but one should not judge motives and values of one position from that of another situation. How ridiculous our promotion would become if we attempted to create classroom discussion in promotion. The philosophical approach to evangelism simply would not evangelize, the critical study of "J", "E", "D", and "P" has no place in the young faith of growing church members and we would never attain dedication by the enunciation of the demythologizing theories.

At the same time one does not discover the facts about the Dead Sea Scrolls through prayer and fasting. Nor does one always get good New Testament interpretation by praying over a scripture.

Our freedom should not become a license to be destructive. The responsible speaker will remember this. Academic freedom really asks what are the aims and purposes of the group to which one attaches himself—does it fit in? Within these purposes, if one fits in, his freedom will become a great asset.

Now, anyone recognizes that this is a limited view of academic free-

dom. As conceived by educational circles, academic freedom for a seminary would demand that absolutely no requirements except efficiency be demanded. Thus a Roman Catholic or a Jew or even a Mohammedan should not be denied a place on the faculty of one of our seminaries as a teacher (say) of theology. And according to this view one who is a Unitarian should have freedom to enter the faculty of a college or university without the lifting of an eyebrow. This is the criteria of Yale, Union, University of Chicago, and in general it is true of the whole university system. But not even a university such as Alabama or North Carolina would secure a teacher of religion so out of touch with his environment. No school except the independent universities with unlimited independent support follows such absolute "freedom." For actually such arrangement demands that the body of Christian concepts be dropped, and that it be left to the discretion of a single autonomous individual to decide which portion, if any, shall be kept or dropped.

—Lee Gallman

### BOOK REVIEWS

**The Gospel From The Mount:** John Wick Bowman and Rowland W. Tapp. (Philadelphia: The Westminster Press, 1957.) 189 Pages. \$3.75.

The pen of an able teacher and scholar is responsible for this delightful and illuminating interpretation of a widely known and discussed section of scripture, namely, "The Sermon on the Mount." Dr. Bowman has taught for a period of over thirty years the materials used in this book. He has endeavored, along with his colleague, Dr. Rowland W. Tapp, to present

some new things from this portion of scripture.

Since Jesus no doubt preached in Aramaic, he refers not only to the original Greek but numerous times to the Aramaic. His contention is that Jesus may have preached his sermon in Aramaic poetry. A recognition of this throws new light on the teachings of Jesus.

The book is technical in places, but not too difficult for the average reader to understand. References are made to the possible source materials of the Gospel writers. Since Luke records a sermon preached by Jesus, and much of it is found in Matthew, the author maintains that where they agree they used a common source "Q." Where they differ he claims that Matthew used another source, which he designates as "M." Herein lies the effort of a scholar to probe into the original as far as possible. This may seem arbitrary and artificial to the reader, but is of major importance to the scholar. As a whole Dr. Bowman has done a magnificent piece of work in shedding new light in some of the difficult sections in these chapters in Matthew's Gospel. Pastors will want this book for future reference in their library. It is full of sermonic materials that will prove to be useful for future sermon series on the "Sermon on the Mount." It will be welcomed to others who will find it a ready reference when referring to this section of scripture.

—Albert H. Fauth

**The Twelve Christ Chose:** Asbury Smith. (New York: Harper and Brothers). 178 Pages. \$3.00.

The author has in story form made the lives of the apostles live before our eyes. They could be called "men of distinction," for each has a distinct temperament.

Peter is characterized by impulsiveness; Thomas is a realist; John is the "Son of Thunder;" Andrew is the friendly one; and Judas is a man of mystery.

There are three sources used by the author in gathering his information about the apostles. The first is the biblical in which he uses references from the New Testament. The second source is that of tradition which in some instances is that of historical but in others it is folk-lore. The third source could be called environmental, e. g., a study of the land, people, and events.

This is an ideal book for a series of sermons on the lives of the apostles. It could be of great value to preachers but will also be welcomed by church leaders for devotional materials.

—Albert H. Fauth

**The Greek View of Life, G. Lowes Dickinson, Ann Arbor Paper Books (Ann Arbor, Michigan: The University Press, 1958).**

There have been many treatments on this theme within recent years. The impression of the Greeks on our contemporary life and thought is known to be tremendous. In a time when there is much discussion on the influence of Greek thought on the New Testament, its writers and language, it is well to read one of the basic studies. G. Lowes Dickinson felt that he had gotten "hold of the central thing, the thing that makes Greek of permanent value to civilization." He treats this theme under four sections: Religion, State, Individual, and Art.

In each instance, the author reveals, the Greeks tied their ideas and ideals to their existence. Religion was life with all its activities, dispositions, attitudes, skills, emotions personified in deities of thoroughly human qualities: Not abstractions of ideals so personified, but human characters actively engaging in contests and cooperative enterprises with and against man. This made him feel "at home in the world."

So also he viewed the state. What was was. He could with philosophical reason defend the

status quo. Equality for the citizen was sought but slaves were not citizens. The good of the state was something for which he could submerge his own values and be the gainer since the welfare of the state resulted in good for the citizen. He participated individually in the affairs of the state and had to be present to vote personally. He was an aristocrat, not an artisan or a laborer, however, for these did not have the leisure for such pursuits. This state was military in nature and for proficiency had to be limited in size.

Citizenship was based upon the need to have a class of inferior men for these support the men who dedicate themselves to the state and its interests. The individual was made unfit for the excellence of Grecian living by the pursuits of labor and heavy work.

The artist sought not to reproduce but to transcend nature. Art was of significance because of its relation to religion. It interpreted both religion and state: These were not considered as two separates but as one.

Various aspects of these views are discussed by the author. He calls freely upon the Greek poets, historians, and philosophers but does not give credit for every deduction as do some later writers.

—Lee Gallman

#### WHAT THE SEMINARY EXTENSION CENTER MEANS TO THE CABARRUS ASSOCIATION

The Seminary Extension Center for the Cabarrus Baptist Association has not been a spectacular thing, but it has been a great means for good for the kingdom of God. Just as Samuel had four schools for the prophets and changed the course of history for the Hebrew nation, so I feel that the Seminary Extension Center is making history for the Cabarrus Association and the kingdom of God.

Let's hear what some of those who have been in it say: Rev. Joe



REV. R. T. GREEN, Director

King, pastor of the Mt. Carmel Baptist Church, Concord, has been enrolled in the Seminary Center ever since we started back in 1955. Brother King says the Seminary Extension classes have been worth everything it cost him, even if he hadn't learned anything else except how to pronounce Bible words better. He says that it has meant much more to him. He says he has learned more in any one year in the Seminary Extension Center than he had learned in all of his previous years of study of the Bible. Mrs. Margie A. Slough, who is Training Union director in her church and holds several other offices, including that of a Sunday School teacher, has also been enrolled in the Seminary Extension Center in our association from its beginning. Mrs. Slough says that she has been going to Sunday School and church all of her life, but she has learned more in the Seminary Extension Center in one year than she did in Sunday School in all of her life concerning the Bible history and doctrines. Mrs. Slough is a member of the Glorieta Church of Concord.

Mr. C. E. Turner, who has been a Sunday School teacher in the First Church, Kannapolis for a



Seminary Extension Center  
Concord, North Carolina

number of years, says that the Seminary Extension Center has meant a great deal to him in his understanding of the Scripture.

Our Seminary Extension Center has never enrolled a great number of people. We have had as many as 60 enrollments when we were teaching 4 classes; however, some of these 60 were the same people. We are entering our fourth year of Seminary Extension Center. We have two semesters a year, and we have operated the center continuously from its beginning. The lowest enrollment has been around 15. Last year we had 23 different people enrolled in our Seminary Extension Center. We have had four or five pastors every year with the remainder being church leaders, both men and women.

Our association feels as long as as many as five people desire to take any course that we will teach it. We believe that it is worth it. Jesus said, "Go ye therefore and teach. . ." We believe that we are carrying out the commands of our Lord in doing this job.

—R. T. Greene

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