

BULLETIN
SEMINARY EXTENSION
DEPARTMENT

Lee Gallman, Director

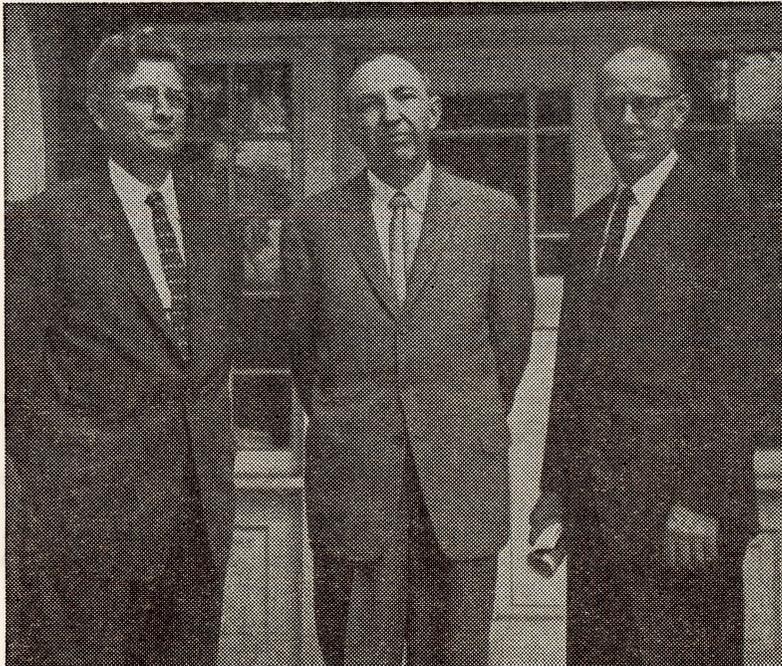
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Recent Visitors

Pictured with Dr. Lee Gallman, (left) director of the Seminary Extension Department, are Dr. Robert Naylor (center) and Dr. Frank Stagg (right). Dr. Naylor is the new president of Southwestern Baptist Theological Seminary, Ft. Worth, Texas, and was visiting the Extension Department's headquarters for the first time.

Dr. Frank Stagg, Professor of New Testament and Greek, New Orleans Baptist Seminary, was making a return visit to the Extension Department. Dr. Stagg is the writer of two courses for the Department. New Testament 112

for correspondence students, and Acts 162 which uses his text, *The Book of Acts*.

TESTIMONIAL

"This study of New Testament history has meant a lot to me. It has helped me in so many ways, and has truly been a blessing and I am looking forward to further study as time will permit."

J. E. J. Virginia

STATISTICAL REPORT

Correspondence students	2,621
Extension center students	8,732
Total	11,353

EVANGELISM AND CHRISTIAN PHILOSOPHY

It is anomalous that Christianity cannot seem to propagate itself at the high level of an intelligent faith. The philosopher-theologian does not evangelize, and the evangelist does not think. A demonstration of the truth of this statement is obviously found among Baptists. When an evangelistic spirit has, at times, been characteristic of them, this spirit has rarely been profound. On the contrary, it has been opposed to provocative thought. So the issue appears to be this: If you want to propagate Christianity, reach more people and grow, you must refuse to think. Or, if you want to think, you must be willing to become sterile and fruitless. The theologian never gets excited about the lost, and the evangelists are never disturbed about their irrationalism. If their methods "get the job done," that is proof enough of their validity. If the thinkers have a thought, they speak it regardless of the possible harm that may be done. The tension between the thinkers and the evangelists may be always with us, for human preference is constantly present. We cannot be both a philosopher and an evangelist, it seems.

Yet how wrong is such a conclusion. The thinker loses nothing when he becomes warm-hearted in his faith. As a matter of fact, sound, intelligent faith takes the totality of life into its scope. Part of this is emotion, part of it is will, and part is intellect. Change is basic to life, and the principles involved in the evangelism that moves a generation are profound as are those principles upon which a school of thought is launched. For evangelism in its best form is a confrontation, God confronts man

with himself as the Creator and Redeemer and demands a response.

Philosophical thinking is that also. We are constantly confronting our ideas and outlooks on life; we are challenged to adopt a new way of thinking and being. Hence, provocative thought will not take the fire out of the evangelist, if it is really FIRE. It may reveal that what was considered to be fire was really only an artificial smoke-screen. But really the evangelist has more liberty, not less, when he has thought through his cliches and ideas. Old notions may disappear, but new and better ones will emerge. On the other hand the philosopher could become a learner of the first order if he could enter into the struggle with one who confronts God in the simple gospel. He could know the "God who acts" not in the setting of a dense theological discussion but in the process of his acts as he changes men.

KIRKSVILLE EXTENSION CENTER

The extension center which was held in the First Baptist Church of Kirksville, Missouri in the spring proved that knowledge is no respecter of persons. Of the total of fifty enrolled in the center some held an M. A. degree from the university while others had only an eighth grade education. The director, Dr. Ralph M. G. Smith explained, "People seem to be hungry for more knowledge about the Bible and how to study it and teach it."

Four courses were offered during the semester. Dr. Smith taught the Old Testament course with 38 enrolled. The New Testament course was taught by Rev. Claude Thompson with 24 attending. The teacher of the two Religious Education courses was Dr. John Fox with 24 matriculating.

Some of the students drove one hundred twenty miles each night in order to reach the center. The response was so enthusiastic that a summer class was held and the fall semester has just opened. The registration report is incomplete at this writing.

Albert H. Fauth



Director and Associates Meet

Pictured above are Dr. Lee Gallman (seated), director of the Seminary Extension Department, with Dr. Albert H. Fauth (left) of Kansas City, Kansas, associate, and Rev. W. A. Whitten (right) associate of Jackson, Mississippi. The occasion was the recent meeting in Jackson to plan the work for the next few months and to discuss

new courses. Definite plans were made for an advanced course of study which will comprise some courses now in hand and others that are being written for the Department by seminary professors. An advanced certificate will be given upon completion of the prescribed work.

BOOK REVIEW

The Idea of Freedom, A Dialectical Examination of the Conceptions of Freedom, Mortimer J. Adler. (Garden City, New York: Doubleday and Company, 1958) 689 pages. Price \$7.50.

Adler is one of the outstanding men of our generation in his field. Director of the Institute for Philosophical Research, he expects to see many western ideas explored, analyzed, and expressed so that both the meanings and issues are

understood. For only thus can people see wherein they differ. The assumption of the Institute is that "The extant philosophical diversity contains agreements and disagreements which give rise to issues and controversies about matters on which objective truth is ascertainable." The approach of the Institute is described in five principles: (1) Non-historical study of ideas, (2) non-philosophical approach to philosophical truth, (3) non-partisan, (4) comprehensive and (5) seeks to limit itself to the

written record of philosophical thought and seeing in this both what is explicit and implicit.

Believing that truths and ideas that separate the western world are reducible to issues so stated that those who differ about what is true can agree on the actual issues upon which they disagree and on the areas of agreement, the Institute hopes to bring these areas and issues into such form as to provoke genuine controversy to displace the contemporary endless conversation about diversity which neither asks the same questions nor attempts to give answers on the same issues. This has resulted in a multiplicity of half-tones and fringe conflicts while real issues are ignored. Controversity grows out of an intelligent recognition of issues, polemics is the pugilistic contention on false issues.

This work is two of the three books into which this complete work is organized. Book I deals with discussion and controversy; Book II takes as its task the discussion of freedom; Book III will formulate the issues in their several controversies with a debate of the issues. This work will be published soon, Adler promises.

Adler seeks to give us a special sort of dialectical method in the search of the answers to questions on freedom. Assuming that his "audience" has followed his construction, the author causes the outstanding thinkers of history to sit in a single discussion group using the same language and style, and then after each has explored his own position and has confronted opposition the reader and the author joins the discussion by asking questions. Adler sees: First, the identification of distinct sub-

jects of controversy; second, the tentative grouping of participants; third, the construction of issues in a specific controversy; fourth, the construction of the controversy about freedom in general.

The subject matter includes circumstantial freedom, collective freedom, acquired freedom, and natural freedom. These are discussed in relation to self realization and its aspects. This takes in political liberty, creativity, and independence. The author shows how these have been treated by various men both in history and in the contemporary scene. He reveals in this both the weakness and the strength of various theories of freedom.

The mass of names arrayed is indeed impressive. Yet one need not look here for a summary of these philosophies of a vast group of thinkers. Their subject matter is "freedom" albeit this may have been only in the periphery of their system of thought.

He arrives finally through a grouping of ideas into many categories and further grouping these to show that the tension between self and other is inescapable. The philosophers are not in agreement about the relationships and proportions involved in freedom. Thus law involves the encroachment of the other on self. Freedom from law and freedom under law are not contradictory, they are two kinds of freedom. Necessity is also related to freedom; some authors declare that it interferes; others claim that it does not.

The concluding words leave the way clear for Book III to formulate the issues and to debate them. This is promised for the near future.



ROBERT BRINGS THE MAIL

Correspondence lessons are coming in—Robert Burruss brings the morning mail. Many who enrolled as far back as 1951 have begun to send in lessons for the first time. The Department has adopted a one year limit for the completion of studies. Other correspondence schools make this requirement and it seems that the students appreciate the "deadline."

THE TOTAL CHRISTIAN LEGACY

Concern was voiced, in a recent issue of the CHRISTIAN CENTURY (Aug. 6, 1958) by Robert S. Paul, that the disappearance of the Congregational church in the merger with other bodies lest the legacy of congregationalism be lost from the ecumenical framework. (This merger took place in the interest of a more thorough ecumenicity.) The real issue is not this however, for "legacy" may be only a phantom doctrine. It cannot be possible to maintain the legacy of congregationalism within a dictated church government. The union of congregationalism and

of the episcopacy can but result in the loss of congregationalism.

There is no compromise in episcopacy. Presbyterianism cannot compromise the government by assembly with that episcopacy. Neither can rule by general assembly be compromised with rule by local assembly. It is an "either-or" proposition: Rule by a hierarchy, rule by general assembly, or rule by local congregation. This is the big problem that cannot be solved; yet it is not the issue. All churches could lose their legacy and nothing would be lost if in the losing a God-blessed format could emerge. No one body of Christians have evolved a church government which is identical with the New Testament and which protects the witness of the local group as well as the larger fellowship.

The question is how are we going to propagate and maintain a sound New Testament faith and witness. Insofar as principles of the church as found in the New Testament are concerned there are embryonic patterns for a variety of church governments. No pattern guarantees orthodoxy except dictatorship and dictatorship violates the whole concept of the leadership of the Spirit. And the orthodoxy may be far from the New Testament teachings. We should maintain a vital faith in Jesus Christ as Lord and Saviour. We should think more of "New Testament legacy" than of Congregational, Baptist, Episcopal, or Presbyterian legacy.

Lee Gallman

NEW CENTERS

For the first time we have extension center work in Alaska. Rev. Robert A. Gingrich, director of the center, reports a real in-

terest in the studies and a good enrolment.

Two new centers are operating in Illinois, Carlinville and Winchester. Rev. Lester Teel and Rev. Carl Wankel are the directors and believe that this work will meet a need in their respective associations.

Rev. Adrain Lamkin, pastor of the Calvary Baptist Church in Lawrence, Kansas, is directing the work in his association. Brother Lamkin worked in an extension center in Kentucky before moving to Kansas.

Louisville, Mississippi is a new center, opening October 27. This work will be under Rev. Jack Wood, director.

The superintendent of missions, Rev. Gene Lewis, is acting as director of the new center which will meet in Richland, Missouri.

Oklahoma will have two new centers this fall, located in Chattanooga and Woodward. Rev. Herman Ledford is the director of the Chattanooga Center and Rev. Francis L. White will over-see the work in Woodward.

Clarkville, Tennessee will operate for the first time under the supervision of Rev. Archie Partain. Brother Partain directed the center in Henning while serving as associational missionary there.

Rev. Bill Thornton, associational missionary will act as director of the new center in Bonham, Texas.

The Seminary Extension Department is working with the Christian Life Commission of Texas in promoting extension work for the Negro brethren. The list of centers and directors is incomplete at this writing but a full list will be carried in the Bulletin soon.

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