

SOUTHERN BAPTIST HISTORICAL

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SOUTHEASTERN BAPTIST
THEOLOGICAL SEMINARY
Wake Forest, N. C.

Lee Gallman, Director

P. O. Box 1154

Jackson, Mississippi

Volume VII

DECEMBER, 1958

Number 12

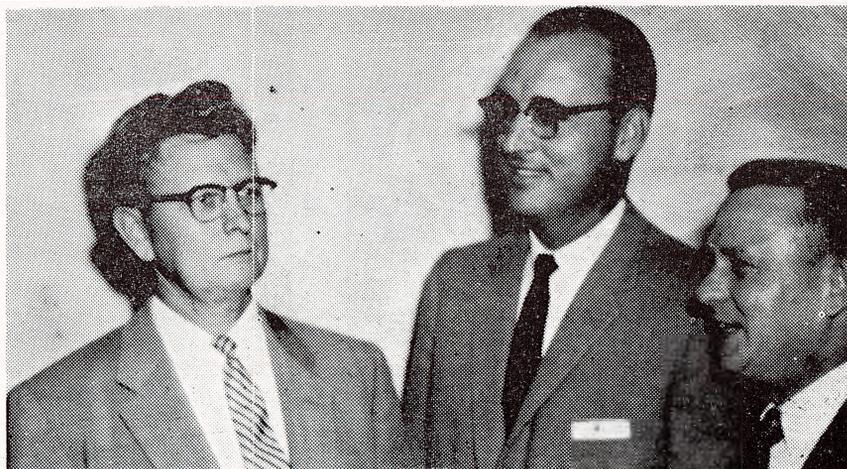
Season's Greetings!

from

Lee Gallman,
Director

W. A. Whitten,
Associate

Albert H. Fauth,
Associate



and the staff

Standing:

Mrs. Paul Boland

Mrs. Felix Collins

Seated:

Mrs. Lee Gallman

Mrs. J. R. Tillery



THE SILENT VOICES

What a paradox! How can a voice be silent? How can silence be vocalized? Here the interest centers about the Baptist voice one discovers in history—one which, however, came to an abrupt silence with the passing of H. E. Dana and W. T. Conner. I can but give reverence to my late teacher, but all of us know that Dr. Conner, acquainted as he was with his field and of the many issues surrounding theology, chose to speak only to Baptists. We love him because he spoke our language to us. With this in mind, one can say that the Baptist voice faded out when Dr. H. E. Dana died. This was underscored recently upon the reading of *Protestant Thought in the Twentieth Century* (A. S. Nash, New York, 1951). A symposium, this work credits various men with contributions to patterns and streams of thought. Baptists are among those listed during the earlier years of this century. C. H. Toy (an early casualty of Southern Baptists' "academic freedom") and G. A. Barton are listed in the Old Testament; Goodspeed, Robertson, Enslin, E. D. Burton, H. E. Dana, George B. Stevens, Shailer Matthews, and Walter Rauschenbusch are listed by Floyd Filson in the New Testament; A. H. Strong, Shailer Matthews, Rauschenbusch, and E. Y. Mullens are listed in thology, Matthews and Rauschenbusch in ethics. A. H. Newman and Kenneth Scott Latourette are named in Church History. Of this group only Latourette remains. These voices spoke out not necessarily as debaters and contestants, but as creative men. Some of their names appear again and again as contributors to American Protestant thought. Significant to me was the fact that no name appeared from the Baptist ranks among the preachers or teachers of

preachers, nor among contributors in religious education, nor philosophy of religion, pastoral theology and psychology, nor comparative religions, nor in ecumenical thought.

There is not an area among all these fields but where Baptists should be strong and arise to greatness. Baptists have outstanding men in these areas, and they have some talented young men coming along who could create a new sense among us of belonging to the Christian movement in its total relationships. But there are two insurmountable barriers. (1) The teaching load in the institutions are too great, and (2) there is not an atmosphere conducive to creativity in the denomination.

Part of the reasons here are found in a refusal to be identified with the rest of Christianity. Part of it rests on the economic situation, and part of it is a planned strategy on the part of the teachers. So long as they do not write, they can continue to contribute toward the maturity of the denomination. Once they are in print, their world caves in. The heresy hunters pry into the meaning of every prepositional phrase. They quote and misquote. They do everything except to examine the sources to ascertain whether the conclusions are well founded. Do we want to change this? We can if we so desire.

—Lee Gallman

STATISTICAL REPORT

Correspondence	
Students	2,647
Extension Center	
Students	8,887
Total	11,534

—Lee Gallman

BOOK REVIEW

William Barclay, *More New Testament Words*. (New York: Harper and Brothers, 1958). 160 pages. \$3.00.

Here is a study of twenty-four important New Testament words to be added to Barclay's *A New Testament Wordbook*. Barclay, like A. M. Hunter, has the kind of insight which enables him to take such studies and present them in simple and plain language. Not many will have a chance to know Kittel's great work for it is still in German. (A few key words have been translated.) But Barclay is bridging this gap for many.

The emphasis today is not on a lexical study of these words, only (although this is basic); the contemporary student is interested in the meanings of meanings. What theological significance is to be attached to this word and how is it related to other words and ideas are also important. For example, on agape, Barclay states "We have seen that Christian love means unconquerable benevolence and invincible good will. No matter what any man does to him, the Christian will never cease to seek that man's highest goal." (p. 21). He, without all the paraphanelia of sophisticated scholarly works, goes back into root meanings quoting the ancient Greek and showing distinctive meanings as well. No student of the New Testament should be without this as well as the first work, *A New Testament Wordbook*. Alan Richardson's *A Theological Wordbook of the Bible* and A. M. Hunter's *The Work and Words of Jesus* should also be added.

—Lee Gallman



Extension Center, First Southern Baptist Church, Long Beach, California
 Pictured above is the class in New Testament, taught by the Rev. D. F. Vendosdel.



Pictured below is the "honor roll"—all ordained preachers in the Long Beach Center. Rev. Hughes, host pastor is first on the left, and Rev. Vendosdel, the teacher is second from right.



WILL AND PURPOSE

Man's helplessness has been ably demonstrated and depicted by the new theologians. What man has attempted through the years has collapsed. His good has been prostituted into evil ends. His purposes have been characterized by selfishness and his benevolence has turned to greed. Modern pessimism sees this as inevitable for man is helpless in this world. Forces that make his destiny cannot be changed. Not only do the age-old problems beset him but he creates new ones that overshadow his powers. His despair is boundless; his powers are only imaginary. In this way of thinking a man ceases to be responsible. Fate controls him; his sins are unavoidable and are really only the natural reflections of his environment, his heritage, and of his helpless spirit. Like a cork on the sea he is here or there without will or purpose.

But man can only slough off responsibility for his own being and attendant circumstances of heritage, environment, and history. He feels responsible for community conscience because he helps to create it. He has seen his world better and worse by community action. History reveals changes that grow out of planned action or irresponsible neglect. If planned action can alter situations man is responsible for the conditions of this world and he is not a victim of fate. If he is a victim, he is a victim of his blundering work or neglect. He is free to some extent. He can change situations. If he can change enough of it, he can change history.

—Lee Gallman

TESTIMONIAL

October 8, 1958
Bolivar, Missouri

Dear Friends in Christ:

I would like to take this opportunity to tell you how much I appreciated the chance to attend the Seminary Extension classes held in our community, and what a help it has been to me.

At the time the Extension classes were started in the First Baptist Church in Trenton, Mo., I was Associational Moderator of Harrison County and General Sunday School Superintendent of the First Baptist Church of Cainsville, Mo. I felt that it was too great an opportunity to pass up, so I and two other men in my community (both laymen) enrolled in the three courses given.

Later, I felt God was calling me to preach. I answered the call and left Seminary Extension to come to Southwest Baptist College to better prepare myself for the ministry. Now the things I learned in Seminary Extension are a great help to me in my schooling here and in my work as pastor of a church.

May God bless and strengthen your work that more of our laymen can better prepare themselves for service in the Lord's work.

Sincerely,

Gineth Hudson

GH:jh

THE CHRISTIAN CHURCH

Every age has experienced what appeared to be the end of Christianity. The first century figure of speech for the situation of Christian churches was a lamb with a deadly wound panting, bleeding, dying. Above it stood a beast whose mouth dripped with its blood and whose claws were gripping the dying lamb.

In our day the steady move of Communism and Mohammedism threatens to engulf the world about

us. While the outward church appears to be giving over to sin and compromise, the church is divided, confused, and struggling to find its place in the pagan world. Its anemia is so evident that it has surrendered to the world. It, according to all odds, is bound to fall. Acknowledged by all observers and analysts is the fact that the church is helpless before the major social and world problems. This is not the problem of the outside world. (It is the problem of meeting its own.) It cannot handle the problems within its own members. Divorce, sex perversion, crime go apace within the ranks of church membership and even among its leaders.

But within the church lies the answer. Its God is the answer. The feeble church is inept, but its God is over-powering. The strength of Christianity is the strength of God. The capacity of Communism and Mohammedism as a combined power is great enough to wipe out Western civilization, the churches, the whole of institutional democracy, and every man and woman in the West. They have the power to leave history without a trace of the Western world. But they have not the power, ability, or capacity of wiping out the Christian church or the Christian message.

SOUTHWESTERN JOURNAL
OF THEOLOGY

A new theological journal has been brought out—SOUTHWESTERN JOURNAL OF THEOLOGY. This periodical issued its first number in October. We congratulate the Southwestern faculty for its fine work on the first issue. Those who are interested should write to SOUTHWESTERN JOURNAL OF THEOLOGY, Seminary Hill, Ft. Worth 15, Texas. Subscriptions are \$3.00 per year. Every preacher should subscribe to this quarterly as well as to the REVIEW AND EXPOSITOR published at Southern Seminary, (2825 Lexington Road, Louisville, Kentucky) at the same price. If pastors read these two products of our seminaries' faculties, they would be able to "keep up."

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