

SEMINARY EXTENSION  
DEPARTMENT

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P. O. Box 1154

Jackson, Mississippi

Volume VIII

MARCH, 1959

Number 3

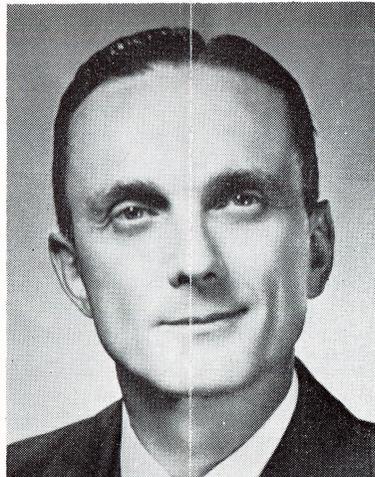
AMERICANISM, RUSSIANISM,  
OR CHRISTIANITY

Karl Barth is reported to have written a letter to a Christian behind the "Iron Curtain" saying to the effect that Christianity has more to fear in Americanism than in Communism. Those whom I have read that reported on his letter (which was published) have indicated that they had not read it. It is hardly fair to report on such a matter without first reading it. However, this needs some thought even disassociated from Karl Barth.

Can we identify Americanism with Christianity? Certainly not. American culture and tradition have merely afforded Christianity a state in which to develop along certain lines. It takes no seer to make an evaluation of our situation. We have captured some of the aggressive, competitive spirit of American commercialism, salesmanship, and social structures and have identified them with the church. We have tended to acclaim freedom to such an extent that it means license. We will not be disciplined.

Each civilization has its own special kind of apostasy. Civilizations are built around ideals, religions, cultures, and movements. No civilization has ever become the Kingdom of God on earth, but every Christian community visualizes its faith in terms of an eschatological victory for Christ. This is my faith also. The central issue is not civilizations but Christ. It is not Christ versus Communism, nor Christianity versus Communism that is the issue of our faith. It is Christ versus evil—all evil and sin.

—Lee Gallman



Dr. H. Leo Eddleman

Dr. H. Leo Eddleman, pictured above, was inaugurated as the fifth president of the New Orleans Baptist Theological Seminary on February 26. Colorful ceremonies were planned for the entire day. The Alumni and Student Hour began the day at 10 a. m. followed by the Denominational Hour Luncheon at 1 p. m. The inauguration climaxed the day's activities and was held at the First Baptist Church at 8 p. m.

The Seminary Extension Department was represented by Dr. Lee Gallman, director. Three former presidents participated in the program along with other outstanding Baptist personalities.

## RECOVERY OF THE CHURCH

How can the church be recovered? It is evident, when by any definition or criteria one attempts to define the limits of the church, our outward manifestations fall far short. Even if we define it as the "remnant," we have to explain our definition on the basis of some presupposition. It would be comfortable to accept some criteria of scripture, e.g. "as many as are baptized into Christ. . ." and define baptism as the immersion of a believer, but we know that we cannot do this. Or, we might use the new birth as the criteria. Well and good if by it we mean what Jesus meant, but by no stretch of the imagination could we count those who are baptized as the total. We can neither exclude those who did not go forward nor include all who went. We can neither exclude the unbaptized nor include all the baptized. We can neither exclude those who do not attend regularly nor include all who do. Prayer, Bible study, soul-winning activity, and visitation are important, but a criteria cannot be set up with these as the basis.

Of course, the real church is the dedicated, separated people of God, living in his fellowship and acting as his redemptive instrument. But where is it? It is only symbolized by a meeting; it is only symbolized by spontaneous spiritual activity and worship. The worldly body that calls itself the church exists in a variety of expressions, each thinking to articulate the church.

In a real sense all varieties of church expressions somehow articulate the church. Even inde-

pendents symbolize something about the church. Those who preach Christ for strife symbolize his body, and yet the very fact that we can look at each other critically indicates that we leave much to be desired. How could one of the sects (Holiness, Menonites, etc.) criticize my worldliness unless I am worldly? The independents will not be disciplined; the credal churches will not be free. Within the total spectrum of these varieties lies the church. It is not Baptist, Methodist, nor Catholic. It is Christ's. And yet all contribute to it. It is ecumenical; it cannot be otherwise. But the ecumenicity transcends all the limitations of movements. The recovery of the church cannot be made by biblical study on the part of "church leaders" and not without it. It cannot be made by diets, conventions, assemblies, or councils.

The church recovers wherever it repents and surrenders to God and to God's work. The church would not be recovered if the large bodies of pedit-Baptists were all immersed by Baptist preachers from below the Mason-Dixon line. It would not be recovered if they all abandoned Arminianism in favor of a Southern Baptist mixed Calvinism (he would repudiate us). No, it is recovered in any community when it repents and seeks the mind of God, when it is concerned with the matters of God, and when it regains the love and aims of God.

Evangelism needs to be rethought with this in mind. If evangelism is building the body of Christ with separated, convinced people, there should be developed a sound biblical, theological, and evangelistic declaration. Such a declaration should be so stated as to bring the individual into a real confrontation with Jesus Christ or with God in Jesus Christ. One of the reasons why the "church" is not the church is the evangelistic message has often been cast either in the framework of a sales talk or in the form of a set of propositions, which presumably, one can accept or reject, and in

so doing accepts or rejects Christ. "Lord, I believe" was the expression, not of one who had been handed a proposition to accept or reject, but of one who was face to face with Jesus Christ.

I am saying frankly and positively that literary statements, however couched in words of reverence, however cast in the realm of psychological realism, or however stated in propositional correctness, will not produce faith. In short, we can only preach the Gospel, and it must be the whole Gospel. The confrontation must be made by the Holy Spirit. We cannot time this! We can time the moment of decision to join and identify with the body, but the great confrontation of God and the penitent is God's own timing. This is why pressure and long high-powered invitations are not really productive. They produce figures for reports, but they do not represent what they appear to represent—conversion. This does not necessarily mean that none are converted at this time; surely some are. But it does mean that the atmosphere of pressure is not in itself a confrontation, and the manner in which it is often handled actually interferes with spiritual commitment. It substitutes a physical move to take the preacher's hand (for a variety of propositions) for inner decision. In a big campaign one of my children began to cry, "Daddy, I want to go forward." She was quite young. I sat beside her and asked, "Why do you want to go?" Honestly, she stated through her tears, "It just seems like I ought to go." I asked her to wait until we could talk about it a little more. The evangelist was incensed. "What if every father asked his children to wait?" he asked. "That would be a good idea," I replied. These impressions have not changed. Later on she made a commitment of her life to Christ.

It is just here where alert, skilled, and consecrated personal workers are needed. Such a body can help recover the church and convert it, but it cannot be done overnight. For this body must become a body of worshipping, learning,

Dr. Albert Fauth, our representative for Illinois, made a recent survey of the centers in this state and reports the following about the centers:

#### BENTON

This extension center has the distinction of having the largest enrollment of any of the extension centers in the state of Illinois this year. Their total enrollment has reached a high of 43. They are offering two courses with Dr. H. L. Waters, Harrisburg, as the teacher. Dr. Waters is teaching Old Testament 111 and Church Leadership 135. Rev. Paul Davis is the director for the center.

#### CARLINVILLE

The classes for this associational extension center were held in the Emmanuel Baptist Church of Carlville. It met for 18 weeks, and 31 finished their courses. Rev. James Davis, pastor of the Carlville church, taught Old Testament 111 and had 13 enrolled. Dr. R. W. Wallis, pastor of the First Baptist Church of Litchfield, taught the New Testament 112 course with 18 in attendance. There were eight preachers enrolled, and the rest were Sunday school teachers and Training Union workers. Plans are already being made for the fall semester.

#### ELGIN

Only one course is being offered in this center which is meeting in the Larkin Avenue Baptist Church of Elgin. They have a total enrollment of 18 with Rev. Paul Morrison as the teacher. The New Testament course 132 is being taught, and plans are being made for the fall semester when the Old Testament course 131 will be taught. There are three preachers enrolled, and the reports are that the interest and attendance are excellent.

#### FAIRFIELD

The associational missionary, Rev. Kenneth Hall, is the teacher

and loving people whose concern is God and his cause, whose aims include his will and purpose.

—Lee Gallman

for the one course that is being offered by this extension center. The Old Testament 121 course is being taught with an enrollment of nine. The director for the extension center is Rev. Everett LeMay, pastor of the First Baptist Church of Wayne City, and the registrar is Miss Ethel Patterson.

Of the total enrollment of nine, two of them are preachers who are pastoring in the association. Brother Hall is one of the staunchest supporters of our Seminary Extension program in Illinois and has the distinction of being one of the first to teach in our extension centers.

#### HARRISBURG

This extension center has been meeting for a good many years due to the faithfulness of Dr. H. L. Waters, who for many years was professor in the Southern Baptist College, Walnut Ridge, Arkansas. Dr. Waters has taught each semester and has personally supervised the work of the center until this year. Two of the members of this center have faithfully attended the extension classes and will receive certificates of graduation at the close of this semester.

Three courses are being offered, and there is a total enrollment of 17 with seven of them being preachers. The New Testament 112 course is taught by Rev. Eddie Hatfield, pastor of the First Baptist Church of Eldorado; the Old Testament 111 course is taught by Dr. H. L. Waters of Harrisburg; and the Church History 124 course is being taught by Rev. James Franks, pastor of the Galatia Baptist Church. The Rev. Dan Stone, pastor of the McKinley Baptist Church, in which the center is meeting, is the registrar.

#### MARION

The classes for this extension center are meeting in the First Baptist Church of Marion. Rev. B. L. Williams, pastor of the First Baptist Church of Johnston City, is the teacher. Only one course is being offered, Christian Missions 134. There is an enrollment of six. The registrar for the center is Rev. H. Walker, and the as-

sociational missionary, Rev. G. W. Wright, is the director.

#### MT. VERNON

The extension center in Mt. Vernon has been meeting for several semesters and has offered at least five courses to the Baptists of their association. They are meeting this semester in the Park Avenue Baptist Church of Mt. Vernon, Rev. Allen Stephens, pastor. Two courses are being offered: Christian Missions 134, taught by Brother Arthur Grigg, pastor of the Bluford Baptist Church, and Old Testament 111, taught by Rev. Allen Stephens, host pastor. They are meeting for nine weeks. The associational missionary, Rev. Glenn Payne, is the director of the extension center, and Rev. Melvin Larson, pastor of the West Side Baptist Church, Mt. Vernon, is the registrar. The center is just starting, so there is no enrollment. Last year, however, they had an enrollment of 22 and are hoping for more this semester.

#### PEORIA

The extension center in this association was discontinued for about a year because of a lack of interest but has recently been revived and reopened. The classes are meeting in the Peoria Southern Baptist Church, Rev. Harold Maze, pastor. The pastor of the church is teaching the Church Leadership 135 course and has an enrollment of seven. The associational missionary, Rev. R. L. Lockerby, is the director for the center. They are hoping that as the center continues, interest will also increase.

#### WINCHESTER

The Seminary Extension center at Winchester was organized a few weeks ago and meets in the Grace Baptist Church of Winchester. Rev. Vale Walkington is director for the center, and Rev. Carl H. Wonkel is the registrar. The center has an enrollment of 22 with eight ministers from the association attending the classes. Dr. W. E. Davidson, Hannibal, Missouri, is teaching Old Testament 111, and Rev. Floyd Hamilton, Nebo, Illinois, is teaching New

Testament 112. There are 42 churches in this association.

#### BOOK REVIEWS

THE SURGE OF PIETY IN AMERICA. A. Roy Eckardt. (New York: Association Press, 1958). \$3.50.

The author calls attention to the fact that there is an "upsurge of interest in religion." He endeavors to give an appraisal of this revived interest, which he describes as a "surge" or a wave which arose suddenly. This piety, which is attending this surge, is found in the context of a "folk religion" or a religion for the folk.

In his book he does not maintain that this surge is a result of any particular individual or group effort, but does scrutinize its exploitation in three ways. In the first instance Norman Vincent Peale and his "cult of reassurance," which puts emphasis on the personal happiness and adjustment to life, is severely criticized. In the second, he calls attention to Billy Graham and his new revivalism and over-simplification of the Christian message by reducing it as a choice between Christ and the devil. The third is sponsored by a national or social group, as International Christian Leadership, Spiritual Mobilization, and Christian Freedom Foundation, which reduces God to our political and spiritual order.

One disappointment in the book is that problems are reviewed but no solutions are offered. His only ray of hope is that "God may be using the surge of piety to further His own sovereign will." What he says is all too true, and one could wish for the better as he states it, but conditions are so much better than they have ever been.

The writer shares with us a liberal viewpoint of the religious

#### STATISTICAL REPORT

Correspondence	
Students	379
Extension Center	
Students	1,447
Total	1,826

condition of our country. Many will disagree with him on his suppositions, but disagreements have their value.

—A. H. Fauth

**THE LIFE BEYOND.** Summers, Ray, (Nashville: Broadman press, 1959), 207 pages. \$3.25.

In this volume the author has popularized the reading of the doctrines related to eschatology. In the six chapters he gives a subject treatment of: death, the disembodied state, the resurrection, the second coming, judgment, and eternal destiny. Very helpful for all readers is an appendix containing charts and explanations of pre-millennial, post millennial, and non-millennial adventism. Also a comprehensive bibliography avails the serious reader the best work on particular aspects of the subject.

As in the author's earlier book on Revelation, **Worthy Is The Lamb**, the book is practical and readable for the layman. His treatment of the subject is biblical as over against a philosophical approach. Of particular significance is the author's method of explanation by way of biblical exegesis. For instance, in Chapter III, "The Resurrection," he treats the subject almost entirely through a careful interpretation of four key scripture passages: John 4:24-29; I Thessalonians 4:13-18; I Corinthians 15:1-58; and II Corinthians 5:1-10.

The author is always careful to define terms, and in the use of new terms he gives excellent justification. This worthy contribution deserves the careful consideration of every student of the scriptures. —W. A. Whitten

**PERSUADED TO LIVE:** Conversion Stories from the Billy Graham Crusade. Robert O. Ferm. (Westwood, New Jersey: Feming H. Revell Company, 1958). \$2.50.

The author has written a book, "Cooperative Evangelism," which is a defense of Billy Graham's evangelistic methods. This book is a companionate volume and is a further defense of the Graham meetings. The barbs of the critics

have been directed at Billy Graham with one of their criticisms that the converts of his meetings are soon lost to the cause of Christ.

Dr. Ferm has endeavored to find out how true this accusation is. He traveled in the United States and abroad and has spent much time with the men and women who were converted in the Graham meetings. He gives the testimony of those who were interviewed and in doing so has made available for us another classic commensurate to the Harold Begbie's *Twice Born Men*.

His stories include the conversions of a newspaper reporter, alcoholics, actresses, irreligious business people, nurses, secretaries, G.I.'s, the aged, teen-agers, and delinquents. Psychologists and psychiatrists have attempted to explain their experiences, and some unbelieving clerics have sought to discredit them, but their answers are, "I have found Jesus Christ in the Billy Graham meeting."

This book is a must to those interested in the salvation of the lost. It can be used by the evangelist, pastor, and the Christian worker, for it is full of illustrations of how people in various walks of life were brought to Christ. It will also be an inspiration and encouragement to those newly converted and for those who hunger for Christ. —A. H. Fauth

#### SOUTHERN SEMINARY OFFERS COURSE

Southern Baptist Seminary is planning a course that will be of special interest to those working and teaching in our extension centers. This bulletin has just reached our office. R. E. 471S. Adult Education.

History of Adult Education in America; planning and promoting adult education with special attention given to extension centers; needs and characteristics of adults; how adults learn; teaching techniques. Afternoon sessions will be a workshop in administration and teaching.

This course will meet four hours per day (10:30-12:30 and 2:30-4:30).—Dr. R. A. Proctor, Teacher

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