

BULLETIN SEMINARY EXTENSION DEPARTMENT

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LET'S GIVE UP

The time has come according to this writer's judgment to surrender our ancient position of separation of church and state. This is not because the battle is so fierce that we have become weary but because Baptists, themselves, seem unwilling to accept this doctrine. We should simply state to the world that although the ancient Baptist position of separation of church and state is one of the distinctives of the Baptist denomination, yet we have now arrived at a point in history in which the denomination is willing to surrender this position.

So long as Baptists are willing to take money to build hospitals, borrow money from the government to build colleges, nothing that they can say about assistance to parochial schools and Catholic students has any real meaning.

—Lee Gallman

WHAT OUR STUDENTS ARE SAYING

"According to my records, this course completes the requirements for a Certificate in Pastoral Training. I have enjoyed the work very much and feel that I am a better pastor because of these courses."

M. A. G., N. C.

"I have certainly enjoyed the study of the Old Testament. It has been a revelation to me how much of it complements the New Testament, especially how Isaiah has been quoted so much in the New Testament. It has helped me in my teaching Sunday School. I plan to read the entire book and keep it in my library as a reference book."

Captain N. L. B., Ga.



Dr. Stewart A. Newman

Dr. Stewart A. Newman, Chairman of the Seminary Extension Commission since its beginning in 1951, visited Jackson and the Extension Department's headquarters on March 17. This was his first visit in several years. Dr. Newman is Professor of Theology and Philosophy of Religion at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, and is currently on sabbatical leave completing a manuscript.

His interest in extension education is not new as he was connected with the program of Southwestern Seminary before the organization of the Seminary Extension Department. The work has made progress, reaching a total of 12,327 students through extension and correspondence in the nearly eight years of south-wide promotion.

GOBBLE-DE-GOOP

In our present theological stirrings, one hears not infrequently the suggestion that unwittingly theologians have developed a lot of "gobble-de-goop" which has no value nor meaning for those who are in the streams of ordinary pursuits. The suggestion is inferred, if not expressed, that we ought to expunge these methods and programs and get down to earth in learning and training.

It does seem like a good idea. But then to what, specifically, does gobble-de-goop refer? Is it meant to ridicule the insights of scholars in biblical studies such as criticism and research? Or does it refer to the department of theology as such wherein such ambiguous terms as existentialism and neo-orthodoxy are frequent? Or is the speaker ridiculing the analytical method of the departments of philosophy of religion? If these are included in gobble-de-goop, one suspects that such a term refers more to the limitations of the speaker or writer who, in an atmosphere of scholarship, was too lazy either to acquire the needed tools or else was too set in tradition to attempt their application.

What is needed is not the abandonment of gobble-de-goop but the expansion of it. How can we abandon these approaches? How can anyone suggest that tools for evaluating manuscripts of the Bible, for example, be abandoned? What would the alternative be? A return to the King James? Or even to the Westcott Hart Greek text? Such a suggestion is not only impossible — it is stupid. Those who cry it also cry for a

"return to the New Testament." This is what the critical (let us use historical) method is; it is an attempt to get back to the New Testament text. This is what is involved in the search for sources. How did our 27 New Testament books (and no more) and our 39 Old Testament books (and no more) become our Bible? Where did all these sayings, stories, apothegms, pronouncement stories, miracles, chronology (what precious little is found) originate? These are questions. They have to be asked but if they are not asked, they still exist. Is it unwise to seek the answers? Where did the creation story originate? How does it happen that, despite its incompatibility with scientific world views, it remains in the religious faith of the church? How does it happen that the name of King Cyrus appears in a work that was supposedly written 200 years before he was born? Such questions and others like them could fill a sizeable book. They exist whether they are asked or not.

Do we have the audacity to send out from our seminaries men who are supposed to be trained to proclaim the Gospel in our age who do not know that these questions exist? Or knowing that they exist have no skill in seeking their answers?

Those who object to gobble-de-goop (I surely hope that I have speeled this technical word correctly) are asking for this. Or to face the question from another angle, should the seminaries abandon the philosophical disciplines and their language because the man of the shop and woman behind the counter do not read Alfred North Whitehead? Philosophy and theology deal with systematizing thought and concepts in acceptable language for communication in the confrontation of problems with possible or impossible, and probable or improbable solutions. It is true that a preacher could not take Descartes, Kant, Schelling, or Whitehead into the pulpit and expect to get a hearing. But surely he could profit by a knowledge that they

have tried to find the solution to some of his problems, even problems raised in the New Testament but not solved, with some communicable language. Joad's answer to evil might not satisfy him but he is all the better because he knows that Joad tried. Somewhere there are answers and although no one man has them, surely the insights of a vast host of thinkers are to be preferred over the musings of the innocently ignorant. This is gobble-de-goop. And this is what it amounts to unless the student knows enough about it to evaluate it and develop his own independent insights and theology. Through the use of tools that originated with students of the ages, perfected, refashioned, and adapted to the several problems of each generation of scholars, theological seminaries and divinity schools introduce questions and methods without all the answers. But in so doing they force the student to develop his own answers or repudiate learning *per se*.

The anti-gobble-de-goopers ask that a set of finished answers be memorized and passed out as truth. In so doing it is they who ask that a set of answers be given to questions that are no longer asked, and that questions be asked that are no longer relevant. What could better define gobble-de-goop?

—Lee Gallman

—Lee Gallman

BOOK REVIEWS

A Summary of Christian History, Robert A. Baker. (Nashville, Tennessee: Broadman Press, 1959). \$6.00.

Here is a history which the man of the street will enjoy reading. It is not "finicky" about notations as some histories, say for example like the works of John Newman or Lietzmann. It is written more on the order of Kenneth Scott Latourette in *A History of Christianity*, copyright 1953. This type of history is not appreciated as much by the scholars as by the average man because the student

of history wants to see the sources of everything. Dr. Baker has provided in his bibliography, however, coming at the close of each period (there are six periods) ample contacts with the sources. The argument will probably never be settled as to which approach is the better. One favors the reader, the other the research scholar. One who hopes for a wide reading of this in extension centers is inclined to appreciate the direction. Baker, of course, is not unique in this because it has been pointed out that Latourette did this in his work. Dr. Baker's work has been used in mimeographed form for a number of years and the Seminary Extension Department is highly appreciative of the caliber study offered in it. **A Summary of Christian History** will not only provide a text for class study but will also prove to be interesting reading. The reading will be especially attractive by the way Dr. Baker makes definitions. Examples may be found in Chapter Twelve, "The Collapse of Papal Prestige," where the author defines such terms as "collations," "reservations," "dispensation," "indulgences," "simony," "commendation," and "tithing." His outline is pertinent and illuminating and his summaries helpful.

Southern Baptists can look forward to other lasting contributions to be made by Dr. Baker.

An Introduction to the Theology of the New Testament, Alan Richardson. (New York: Harper and Brothers copyright 1950 by SCM Press Ltd.).

This is a time of difficult theology. Recently we had occasion to review the work of A. M. Hunter on **An Introduction to the Theology of the New Testament** and now Dr. Alan Richardson has given to us the work of an entirely different dimension. Hunter's work will be appreciated by even a casual student who wants to study theology. This is one that takes into account due concepts and comes into grips with problems

which are more pertinent for today's people than those of a generation ago. This book is replete with references to Greek following the best up-to-date texts. Studies have been done in biblical theology by such as Oscar Cullman, C. H. Dodd, A. T. Robertson, Kasemann and scores of others, while at the same time one is carried back again and again to the early church fathers, to the classic works of the 19th century, and of the last fifty years as well. Works in German and French are quoted freely and one is in constant contact with the Barths, the Brunners, and Nabors. This is a highly technical work and one with which many will find occasion to disagree, but it is one that should be read with the greatest of care along with the many other contemporary studies such as *The Eucharistic Work of Jesus*, by Jeremias, *The Theology of the Sacraments* by D. M. Bailey, Hoskins and Davey, *The Riddle of the New Testament*, and *Studies in the Gospel* by Nineham as well as a score of other closely related works. This work becomes, therefore, a sort of compendium of theological results. Then, of course, no Baptist is going to get excited about Richardson's *Theology of Baptism*. Particularly is this true of his view of infant baptism where he returns to the old pedobaptist argument, except that he contends that the saying of Jesus, "Suffer the little children to come unto me," was probably preserved because it was used in the act of laying on of hands in the apostolic church for those who were baptized. His scholarship is perhaps weakest at this point. He states that "The sense truth of the Gospel which infant baptism implies is that faith is the response to God's saving act, not the condition of it." I am not baptized because I have decided to believe. I believe because I have come to know that I have already been admitted to the sphere of Christ's redemption. My decision to believe

follows from the saving fact. It is not the saving fact itself — a truth which distinguishes the New Testament doctrine of faith from all other forms of existentialism, Barth's as well as Bultmann's. Any good doctor's theology would fall apart on such insecure foundations.

—Lee Gallman

The Theology of Evangelism, T. A. Kantonen (Philadelphia: Murlenberg Press, 1954) 98 pages, \$1.50.

Since this is the time for another evangelistic effort by the Southern Baptist Convention, no doubt anything written on the theme of evangelism will be more than welcome. With this before us, here is a small, compact, and concise treatise on evangelism and its relations to theology.

The author is a Lutheran professor of theology in one of their seminaries. He has taught for years and draws from a wealth of experience and material to give us this small volume. He has filled it with scriptural citations which can be used readily in evangelistic sermons.

His thesis is that evangelism is founded upon a total Christian faith in God the Creator, the Redeemer, and the Sanctifier. Herein lies the good news in that the whole Trinity is active in this business called evangelism.

God as the Creator is sovereign in His creation. He created man in His image. But sin entered in; however, sin does not have the last word, for God in His sovereignty ordained the work of redemption to Christ. Herein lies the message of evangelism in that God was in Christ, reconciling the world unto Himself.

God as Redeemer performed the miracle of miracles, the Incarnation. God became flesh for the purpose of redemption. Redemption is not from something, but to something; it is not what God

does with a sinner, but what God does for a sinner. Redemption rests upon the Cross from which comes the ransom, sacrifice, reconciliation, and, finally, victory.

God is not only Creator, Redeemer, but also Sanctifier. The purpose of evangelism is not to make men religious, but to make them Christian. Herein lies the activity of God, the Holy Spirit, in regeneration. He introduces us to the living Christ. To become a Christian is to die to self and to be made alive in Christ. The doctrine of regeneration leads to the doctrine of sanctification.

The author closes his thought-provoking book with this paragraph:

"The present study of the theology of evangelism has sought to show that faith in God the Creator establishes evangelism as God's work, that faith in God the Redeemer establishes the basis on which sinful men can do God's work, and that faith in God the Sanctifier consecrates us to the doing of this work. When Christian people learn to live by and to live out that faith, the church will once more be clothed with power from on high to accomplish its God-given mission."

We would recommend this small volume to any who would like to enrich their evangelistic messages with pungent statements from the Word of God.

—Albert H. Fauth

STATISTICAL REPORT

Current—Fall and Spring

Correspondence Students 489
Extension Center	
Students1,623
Total2,112



**EAST GARY, INDIANA
EXTENSION CENTER**

The Extension Center meeting in the East Gary, Indiana Baptist Church is pictured above. Dr. T. C. Smith, teacher, (seated left foreground) is Research Professor of the University of Chicago. Many of those enrolled in the class are ministers in the pioneer area. The Home Mission Magazine carried a full page article with pictures in the December, 1958 issue.

Rev. G. C. Rowe is pastor of the East Gary Baptist Church. He writes, "The Seminary Extension Center is helping tremendously to develop this work. Chaplain Francis Redford teaches a part of the school (not shown) which meets in Hammond. There are 40 in both groups. This is the greatest single asset to our work. I am so thankful for it."

BOOK REVIEW

The Church: The Gifted and Retarded Child, Charles F. Kemp. (St. Louis, Mo.: The Bethany Press, 1957). \$3.50.

Pastors, both of these groups (the gifted and the retarded) will be found in your church and congregation. They must be ministered unto but each in his own class. In every church the gifted and the retarded will be found in the same class thus presenting a difficult and serious problem.

This book points out the problems showing the nature and extent, presents a brief historical survey of each class, describes their psychological make-up, and then closes with a chapter on the ministry of the church to these groups in religious education and guidance.

This book ought to be on the reading list of all pastors and religious workers and available as a ready reference to those who teach or guide the gifted or slow-learning individuals.

—Albert H. Fauth

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