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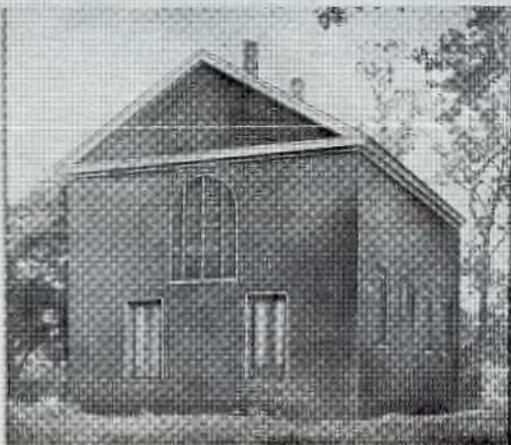
SOUTHERN SEMINARY 100 YEARS OLD



DR. JAMES P. BOYCE



DR. JOHN A. BROADUS



DR. BASIL MANLY, JR.



DR. WILLIAM WILLIAMS

Starting out as an answer to a felt need in Southern Baptist life, this school has experienced many kinds of fortunes in its existence. Such names as Boyce, Manly, Broadus, Williams, Carver, Kerfoot, Toy, Sampey, Mullins, Robertson, Davis, Dobbins, Weatherspoon, McGlothlin, Dargan, Gardner, and Whitsitt have been on the lips of Southern Baptists through these years. Their works are in our libraries and on our desks.

Graduates have scattered over both ours and the American Convention in great numbers. They are on the mission fields and in our denominational headquarters wherever one turns. What an achievement! Besides this, they have inspired other seminaries and have given them teachers and graduates. Southern Baptists are proud of Southern Seminary and hail its achievement.

I remember reading in the journal of Basil Manly, Sr. (who was then president of the University of Alabama) an account of a journey which he made to Greenville, South Carolina, to meet with other brethren in the interest of the establishment of a seminary. He also delivered an address favoring this idea before his church (he was also pastor of the First Baptist Church, Tuscaloosa, Alabama).

Southern Seminary has a great past, and it has a great future. While the act of rebuilding goes on, all Southern Baptists should pray for its oldest institution. Meanwhile, all support should be given unstintedly.

The Seminary Extension Department is proud to represent Southern in its desire to reach the last man in sound theological education.

—Lee Gallman

STATISTICAL REPORT

Current Enrollment

Extension Center Students	1,738
Correspondence Students	515
Total	2,253

Opening in 1859 with four professors and twenty-six students, the Seminary in 1957-58 has forty-four faculty members and a total instructional staff of sixty-one, with 1,548 students, including 330 in special categories. There are now five Schools, the School of Theology, School of Church Music and School of Religious Education, each of which is administered by a Dean; the Summer School and the Evening School, each of which has a Director. A total of 13,256 students have enrolled in the three regular Schools, and there are approximately 7,500 living alumni serving in all parts of the world and in a number of different Baptist conventions.



*"Think
on
These
Things"*

DIRECTIVES IN THEOLOGICAL EDUCATION

Theological institutions cannot become slaves to denominational leaders and what these leaders desire in the ministry which they direct. Neither can these institutions sublimate intellectual pursuits to hand over to the denomination a tailor-made minister to fit the denominational requirements. But neither can they ignore the needs of the churches. The first consideration of a denominational seminary must be the development of adequate pastoral leadership for the churches. This is what is involved in the B. D. program. These B. D. graduates have sufficient training, presumably to enter into a rural, suburban, county seat town, or city church and adapt themselves to a period of learning and adjustment in creative leadership.

Some would have these institutions major on learning the denominational program. While knowing this program may be vital in leading a church, yet the seminaries need not spend too much time teaching it, for enough material will come to the desk of a pastor in three months to fully orient him in the "know-how" of the program, and of course, it will be changed in time.

What is needed then is graduates who are sufficiently alert with competence in understanding the Christian message and the people to whom it is directed. Such a pastor can become not only a leader who has learned the program but a critic who can evaluate its effectiveness. Any other kind of pastor would be less than a leader.

There are undercurrents that indicate that an attempt may be made to ask Southern Baptists to approve a sub-standard program of theological education. Those who seek such a program feel that the seminaries should be independent of theological movements and reproduce the answers given by some of the sages past and present who "really know Southern Baptists." If Southern Baptists fall for this line, they could be served better by a Colportage Society than a seminary.

The seminaries owe Southern Baptists a debt. That debt is discharged only as they keep us off-balance theologically. We have been balanced so long that it is comfortable and deceptive. Not only must these institutions be kept free from the power of denominational leaders, they must train a new generation of denominational leaders who are restless and critical; otherwise we will never change — we will never mature.

The right to pursue truth is the right to exist.

There is some evidence that a group of pastors and leaders want to curtail our scholars and demand of them a finished product of a certain kind. This is the surge of mediocrity swelling from our secular world. It desires mass-produced, trained, and skilled workers who know a little about a lot but not much about anything. It fears the thinker who is ahead. They want thinkers behind us underscoring the obvious but seeking no answers to the obscure.

We are in serious peril of becoming a fundamentalist cult (this is but another name for mediocrity). We need only one step to assure the result — control our seminary and college teachers. Put an end to the uncomfortable research and the results of such, and we have nothing left but a Bible school movement emphasizing *Cruden's Concordance*, *Halley's Bible Handbook*, *Pendleton's Doctrines*, and the *Schofield Bible*. If this is the goal, we could reestablish our Colportage Societies (no history books, please) and save the Convention money.

If the fundamentalists — land markers get the control of our theological education, there will be little reason to have it. It would become doctrinal promotion, and we would have to surrender one doctrine — the right of the individual to think for himself. There is no need to walk softly here. We are on a battleground that is almost as vicious as Shiloh.

—Lee Gallman

ON EQUATION OF CREDITS

One of the most difficult hurdles the educator must make is the notion that in transfer of credits one must have a content equation. Some studies are basic to academic structure in any outline, but marginal studies are also necessary. Within this outline of disciplines the educator expects to see certain maturation. It is not possible to find the exact discipline which guarantees a certain content of growth because the students bring a variety of levels to the program. In a transfer, therefore, it is not reasonable to expect exact duplication and hour content, for, finally, transfer credits are evaluated credits. The goal in education is growth, change, or development rather than accumulation, for one loses his "accumulation," but he changes if he has learned. It may be an arbitrary choice one makes when a student is required to study Byron or Keats rather than another contemporary. One may need to know Shakespeare, but Browning may give him the appreciation for meanings in poetical works. A study of the book of Mark may change the student's outlook on the Gospels as much as a study of the Synoptics. Micah, Hosea, and Amos may be as helpful in changing the student as Isaiah. French or German may broaden his concepts of communication as much as Latin or Greek, and a survey of chemistry to one who will not be in this field may be equal to a course in "organic" or "inorganic."

The same contention may be made on hour content in credits. The number of "sitting hours" may tell almost nothing as to one's learnings in a study. The quality of interest and motivation cannot be measured, but they are far more meaningful to the student's changes. So whether he sat for two hours or three, or fifty minutes once or twice a week may have next to no meaning. I can testify that I got clearly fixed in my mind the complete outline of Bible history in a two-weeks study course. The change effected in me at this point was motivated by my desire to rank with adults (I was sixteen years old) in learning this outline.

When colleges attempt to transfer non-credit courses, there is only one fair method — evaluation. Value judgments are made whether we like it or not. The important thing is not how many hours has the student sat, but has he attained to such a degree that his studies merit recognition as earned credits.

On the other side, credits do not mean everything to a student. Attainment, skill, and experience far outweigh recognition. Extension classes should think more in terms of helping the student realize real goals of attainment. Hence, there should be a greater emphasis placed on meeting needs, seeing higher goals, and experiencing lasting changes than in recording credits.

—Lee Gallman

BOOK REVIEWS

The Ministry of Preaching: Roy Pearson. (New York: Harper and Brothers, 1959.) \$2.25.

In chapter one the author sets forth the purpose of preaching as proclamation, demonstration, and implantation. Each sermon should be an event; it should implement decision on the part of the hearers. Each must know that "this is for me." In the second chapter he deals with the content of the sermon. The original *Kerygma* must be supplemented with the context of the Bible, church history, and contemporary Christianity and so translated that the hearer understands.

The preacher will need to know his congregation — all its complexities and perplexities. This includes the rootless, the rebellious, and the respectful. Ignorance of the truth of Christianity is also characteristic. The liberal-minded, the broad-minded, and the universalist are always a part of any congregation. The sermon, says Pearson, should make Christians out of heathens and make the Christians Christ-like.

"The credentials of a preacher" include a sound human being well adjusted to life, a student of the Word and the world, a real Christian, and the ability to communicate. The latter involves the ability to think logically, report faithfully, and speak clearly.

In chapter six the author lists factors in good preparation and delivery of the sermon: (1) adequate knowledge of the general field in which the sermon is to move, (2) have a limited but well-

defined theme, (3) carefully outlined, (4) careful development of thought represented by the outline, (5) such a mastery of the sermon until it can be delivered without notes, and (6) surrender to the sermon and to his preparation.

The two final chapters deal with "comforting the afflicted" and "afflicting the comforted." The first deals with the obvious ministry needed everywhere and requires, as Pearson shows, skill and knowledge. The second deals with arousing the complacent and self-sufficient to visualize their sins and selfishness in the light of the Bible. But he must not abuse this responsibility with anger or vengeance.

I recommend this book as a good "primer" on preaching. Of course, it is not as technical as Broadus' *Preparation and Delivery of Sermons*, but it is more up-to-date.

—Lee Gallman

The Rise and Fall of the Individual. W. P. Witcutt. (New York: The Mac-Millan Company, 1958.) \$2.50.

This is a study of the individual as such. It is divided into two sections: The Old Man and the New Man. The Old Man is a discussion of individualism in the ancient world. Witcutt says in substance that the old ancient world was, for all practical purposes, devoid of any concept of man as individual. The priest-king, however, was an individual, and the tribe was jealous of him for it.

The Peloponnesian War, the author claims, resulted in the downfall of Classical civilization. The doctrines of the Epicureans did not have the substance to hold the ancient world together, and the Stoics failed because there were not enough of them, while the Platonians failed because they came too late. The Jews, however, resented a new type of humanity, and held to a humanity that was tied to tribalism. They saw the future of their world in terms of the Messiah. The author suggests that at the time of Jesus everything was right for the Messiah-hero to make out of Judaism a world power. But he refused to be the Messiah and fit their plans.

The second section of the book revolves around the fortunes of what the author calls the New Man. The author says that Paul thought he was preparing men for future life, but unconsciously he was constructing the foundation of an enormous thing — a European civilization which now over-shadows the world. The New Man was a man of acts because the Spirit of God and will of Jehovah was in it.

In the chapter on the Augustinians he discusses the fortunes of the individual under the impact of the growing philosophic-theology as Christian teachings began to be embodied with the Classical words, language, and forms down to Luther and Calvin. There was a general trend toward magnifying God for society and for the church as over against the individual. But the Renaissance broke this, fortunately, not only

for Christians but also for other people who became a part of the Renaissance — painters, poets, men of action, and men of science. From the Renaissance onward, the autonomous man emerges. He selects philosophers who have spent more time on the individual rather than those who are known just for their philosophy. For this reason Shakespeare, Fichte, and Rousseau are important. A revolt against the individual emerges out of this until it reaches a climax in the contemporary scene — one which equates Marx and Hitler and where Communism makes man into a totalitarian slave.

He gives his estimate of man in a brief statement under "What Is Man?" He claims that the New Man is in reconstruction with such theologians as Berdyaev and Brunner. This reconstruction recognizes that man is nothing, but that God can make him something. He knows nothing here, but God can teach him here. He has nothing to hope for, but God can give him hope.

I would recommend this book for those who would have a stimulus for this particular type of study. It makes one feel, however, after reading it that there is need for another study, a study which will have a more positive note in it. Perhaps this will come. This work is akin to the Adler publication on "Freedom" and deserves a place in one's library.

—Lee Gallman

Early Christian Doctrine: J. N. D. Kelly. (New York: Harper and Brothers, 1959) 500 pages. \$5.75.

This will have to be called one of the heavier works that Harper has published in recent years. The progress of Christian doctrine is one of the most fascinating and yet one of the most tedious studies in the theological curriculum. J. N. D. Kelly has done a remarkably comprehensive work because he used in Part One the Prolegomena, a sort of hermeneutic of the early period and then proceeds to discuss the Pre-Nicene Theology. In Part Three he carries us to Chalcedon and then gives us in the Epilogue the Christian hope and its tensions. Throughout the work there are references to all of the early fathers and, in addition, the author draws his own conclusions so that we are not simply immersed in this ancient period without present day contacts.

Here one finds the story of how early Christian thinkers played around with the Greek philosophers and tried to incorporate their Christian teachings with Greek form. Here also one finds the development which brought to the world the Catholic Church; the development of Maryology and of sacramentalism is all right here. But also one finds the opponents and their positions, how these schools of thought in their counter statements laid the groundwork for later thinkers. In a sense this is a story of how Christianity grew from Philo to Augustine, for he relates Philo to Christian doctrine. Every section of the church is represented. This work would prove to be very effective as a text book on

Early Christian Doctrine. If I were going to teach it, I would want to divide it into two semesters of study.

One will not find this to be a thesis type of book; that is, it does not take a single thesis and set out to prove it by going back to the various sources. It simply takes the early fathers and gives to us a clear outline of their teachings.

—Lee Gallman

Our Bible and the Ancient Manuscripts: Frederic Kenyon. (New York: Harper and Brothers, 1958.) 352 pages. \$6.95.

For a full story of how the scriptures have come to us no one volume is more helpful. Included are the latest textual and archaeological discoveries with 49 full-page plates giving the ancient papyri, manuscripts, and early printed versions.

The first edition appearing in 1895 gained unanimous acceptance as an authoritative and comprehensive work although the author was then only thirty-two years of age. With four revised editions during the author's lifetime and finally this complete revision by Dr. A. W. Adams of Magdalen College in Oxford, the work reaches new heights of importance.

Without altering the essential character of the book, every effort has been made to make necessary alterations and include the results of new finds in the field. For example, there were some deficiencies in the author's treatment of the secondary ancient versions of the scriptures, particularly the Arabic and Ethiopic. Then there are the recent discoveries relating to the Dead Sea Scrolls that are included.

This work while not commending itself to every reader will certainly be of great benefit to any student of the Bible whose interest is in a thorough understanding of the history of the Bible as we have it today.

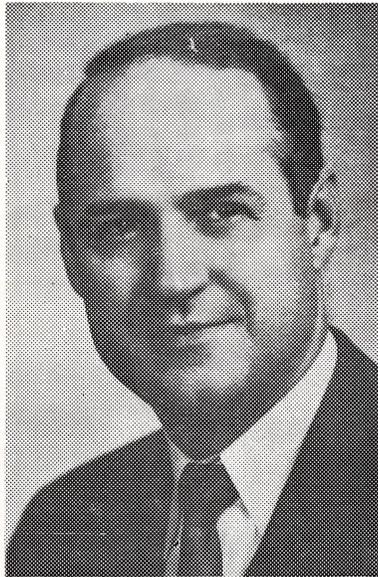
—W. A. Whitten

DIRECTOR AND ASSOCIATES MEET

Dr. Lee Gallman, director of the Seminary Extension Department, met with associates, W. A. Whitten of Jackson, Mississippi, Albert H. Fauth of Kansas City, Kansas, and G. Ray Worley of Ft. Worth, Texas, at the Department's headquarters April 6-8.

This was the first meeting since Mr. Worley joined the staff in January. He is currently a graduate student at Southwestern Baptist Seminary in Ft. Worth, and will have the state of Texas as his territorial responsibility. Dr. Fauth continues to work in Kansas, Missouri, Arkansas, Oklahoma, and Illinois. Mr. Whitten serves, Louisiana, Mississippi, Tennessee, and Kentucky.

After eight years of operation the Seminary Extension Department reports over twelve thousand accumulated enrollments with a current average of some two thousand annual enrollments.



**ATTENTION
EXTENSION CENTER LEADERS**

A special course in Adult Education, designed to introduce workers who direct, promote, and teach in seminary and college extension centers, has been set up at Southern Seminary for the Summer School. In addition to dealing with the general area of Adult Education, this course (R. E. S. 471) will deal directly with the specific problems of promoting, getting students, dealing with drop-outs and various problems confronted in this program. All our workers would benefit from such a study. Two weeks study, four hours a day (10:30-12:30 and 2:30-4:30) will be given to this study. Two hours credit may be earned.

The teacher will be Dr. Robert Proctor who is making Adult Education his

field. He has been in Seminary Extension Workshops in Illinois.

**SEMINARY GRADUATES COMPLETE
CORRESPONDENCE COURSES**

The January graduating class from Southwestern Baptist Seminary included Mrs. G. T. Turner and Peter Oh who completed one or more courses through our Department. The May class will have in the group the following who also studied with us: Marshall M. Carroll, James L. Bozeman, Mrs. V. L. Chappell, Mrs. C. D. Peoples, Mrs. J. M. McDonnold, William Joiner, Joe W. Ritchie, William Lucas, J. T. Riley, Mervin Tennyson, Bert Wilson, Dwight Bullock, Stephen Fossett, and H. B. Melton.

The New Orleans Seminary will have in its graduating class in May, Morgan Lamb who completed two courses through our correspondence division.

W. W. Moore from California is graduating from Golden Gate Seminary with two extension courses to his credit.

These students successfully completed the prescribed study of the courses and took a supervised examination. The credit received is on the diploma and certificate courses offered by the seminaries.

WHAT THEY ARE SAYING

"I felt obliged to accept the invitation to teach in spite of the danger involved in the 112 mile round trip. I just said, 'The Lord is my Shepherd . . . I will fear no evil.' There was a very fine spirit in the class. There were ten ministers, six minister's wives, three laymen, and two lay wives. The class members' interest increased as we went along. They were good students and

are counting on another class this fall. They showed pleasure at the light they were getting on the Bible and were all eager learners."

Dr. W. E. D., Missouri

"I wish it were possible for me to express to you what the study of God's Word is your Seminary Extension courses has meant to me. I consider it to be one of the greatest joys of my life. As a teacher of adults, I realized that my knowledge of the Bible was very limited and unorganized. I was merely teaching isolated facts. Now I am beginning to see light, since I can see the Bible as a whole with clear purpose and theme. I am finding it most rewarding and the more I learn of God's Word, the more I long to live it."

Mrs. H. J. H., Florida

"I am working on the fourth lesson in Comparative Religions 173 and find it a most fascinating and informative study. I am sure that before the completion, I will be happy for the clearer understanding of others and a new awakening has taken place for their needs to be filled. . . If my records comply with yours, this will complete fifteen courses. It has been a real joy to come this far in the extension studies. It is a shame that more people have not recognized their worth. From me, may I extend a wholehearted recommendation to others?"

Mrs. D. W., Florida

"It has been a wonderful experience of self discipline and opportunity to gain knowledge by home study. I feel that it has been a period of spiritual growth also. These courses have been a great blessing and inspiration to me as I know they have been to others."

—M. M. C., Tenn.

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