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BULLETIN

SEMINARY EXTENSION

DEPARTMENT

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SPRINGFIELD STUDENTS GRADUATE

Five years ago the Seminary Extension Center was established in Springfield, Missouri under the leadership of Dr. Clifford Ingle, director of the Student Union of the Southwest Missouri College. Of the twenty-eight enrolled in the first class, ten completed the prescribed studies and received Certificates in elaborate exercises last month held in the Glenstone Baptist Church in Springfield. Classes were discontinued one year during the construction of the Student Building.

Rev. Wayne Scott of the center writes, "It was my privilege to be one of the graduating class of the Seminary Extension courses here in Springfield. I want to express my real appreciation to everyone related to the Extension Department. I am grateful for the knowledge gained and perhaps of greater significance to me, the opening of my mind to seek more truth . . . The skilled and wise way Dr. Ingle has directed the courses of study has been a credit to the Extension Department."

"The four year Bible course that I have finished has benefited me in many ways. I feel that I will be a better Sunday School teacher. My Bible reading will be more enjoyable as the history of the past helps me to understand the present more. . . . This has opened up other avenues of service and enables me to better serve the Lord," writes Mrs. Jessie Squibb.

Rev. Stanton Patterson says, "As a pastor I have ever realized my



CERTIFICATES AWARDED

Pictured above is the first graduating class of the Springfield, Missouri Extension Center. Left to right in the first row are Rev. E. L. Brock, Greene County director of missions; Dr. Albert H. Fauth, associate director of the Seminary Extension Department; Dr. Lee Gallman, Director of the Department and commencement speaker; and Dr. Clifford Ingle,

director of the Student Center.

Graduating were Rev. E. E. Spickard, Rev. Stanton Patterson, Miss Edna Craig, Mrs. Jessie Squibb, Rev. Oscar Mann, Mrs. E. E. Spickard, Mrs. E. J. Lunstrum, Rev. Wayne Scott, Rev. J. W. Dilley, and Rev. Joel Alexander. Certificates in Pastoral Training were awarded to the men and Certificates in Religious Education were given to the women.

need of education for the Lord's work. Since I surrendered late in life to the ministry, I found this education was not easily found. The Seminary Extension Department of the Southern Baptist Seminaries has been the answer to my prayer, for I have worked at secular work, taken these courses, and pastored a full time church

until recently when I became a full time pastor."

Another pastor, Rev. J. W. Dilley writes, "I believe these courses are one of the greatest things to happen to our church leaders and the churches . . . I personally want to thank you and the workers in the Seminary Extension Department for the great help you have been to me."



*"Think
on
These
Things"*

SOUTHERN BAPTISTS AND THE UNIVERSITIES

It appears that many feel that there is some stigma attached to the university system which devout Baptists should avoid. We cannot avoid nor ignore the university system for world leaders are being trained in the universities. It is ridiculous to think that the leadership of the world is going to come from Baptist or even Christian colleges. We are making our impact with the great Christian schools in our culture in many ways, but we are not supplanting the universities and we are not meeting the need for the university.

The university is a great and necessary element in our American life and as such demands the respect and attention of Baptists as well as others. Of course, many Baptists get their training in Baptist schools and then go on to universities for additional training. And this is quite proper for in the universities and graduate schools, contacts with world thinkers and for the development of world thinkers is to be found. Then there are many Baptist students on our university campuses in the south. Some campuses have as high as thirty to forty percent concentration of Baptist students, but there are many who are not touched by the Baptist Student Union program. What we need is men trained to think in the many fields of human activity in conduct who have a Baptist background. We need Baptist scientists and teachers of science. We need Baptist lawyers and doctors. We need

teachers for the university system whose concept of life is oriented to the Baptist faith. This does not mean to say that Baptists should try to educate leaders to use them as a sort of front for Baptist advance, but it does mean to say that our bewildered young people need to know that a man can be a thinker, a scientist, a philosopher, or an authority in other fields than religion and still be a contributor to the religious life of communities.

As a matter of fact, it was a man in the field of science who did most to crystallize my convictions about entering the ministry. He spoke at our graduation when I was finishing high school. I came to know him later as a man of deep convictions. I respected him because he was a scientist and a Christian. The advice he gave me was as sound as that of any preacher. He stated that there are two things that should govern a person's choice for a life vocation, one is fitness and the other is conviction. He told our graduating class that he became a science teacher after praying about his life's vocation.

There is, of course, a great deal of sophistication about university life, but it is not all false sophistication for the universities are training world leaders, and those people who keep step with progress in our world are going to need to know the language, the atmosphere of life, and the needs of men who are so trained.

Our churches may not realize the great contribution to the sociological conditions of our world that are being made by the great universities. Contacts with these men will save us from the narrowness of a "churchanity" steeped in self-made traditions, guided by intuition and past experiences alone. It will help us to think and plan in the same work of higher level thinking. It will focus attention of our very fine youth on an ever-widening area of opportunity in life and it will save us from the mis-conception of life as categorized by sacred and secular.

—Lee Gallman

BOOK REVIEWS

Favorite Sermons of John A. Broadus, edited by Vernon Latrelle Stanfield. (New York: Harper & Brothers Publishers, 1959.)

Dr. Stanfield has done Southern Baptists and Baptist preachers everywhere a service by focusing attention on the contributions of one of the very great men in our denomination at the particular point where he was known best in his day and at which point he is known less in our day. About the only thing on any preacher's shelf by John A. Broadus is his **Commentary on Matthew** and his classic **Preparation and Delivery of Sermons**. It might be possible that someone has picked up his lectures on preaching or his small book entitled **Sermons and Addresses**, but rarely would anyone have more than two of these. Dr. Broadus has come down to us as a scholar and we have heard reminiscences of his preaching from some of the older people, but here Dr. Stanfield has collected 22 messages that give us an insight into the content of his preaching. The thing that is most refreshing about Dr. Broadus' sermons is that they are not in line with the run-of-the-mill sermons one gets nowadays, knowing full well that most of them derive from the same sources. Dr. Broadus' sermons are both textual and expository. All of them nailed to the scripture, but some are built on short texts such as, "In Everything Give thanks," or "Rejoice in the Lord Always and Again I say Rejoice." Dr. Broadus was a master in analyzing the meaning of scripture, of asking pertinent questions, of giving a glimpse of an illustration without belaboring it. For example, when he speaks of a potentiality in the church, he illustrates it "That tiger in the cage has been there since he was a baby tiger and does not know that he could burst those bars if he would but exercise his strength." In one short sentence one's mind is activated more thoroughly than by long and tedious stories.

He tells the story about an ex-president in a single paragraph. Dr. Broadus followed whatever outline fitted the passage.

There is no artificiality and yet no attempt to avoid the same work of an outline. His exposition of John 1:4-5 is a framework of four main divisions, but there is no attempt made to equalize each division.

One gets the impression that here is a man that could be far more theological if he desired to do so and one who could be far more eloquent than this if the occasion arose. This is the mark of true greatness.

—Lee Gallman

Preaching Values in the Epistles of Paul, Alfred E. Luccock. Volume I—Romans and First Corinthians. (New York: Harper and Brothers, 1959.)

It is not necessary for anyone to introduce Alfred Luccock whose works on preaching would fill a shelf in a preacher's library. This is the kind of help which the average preacher should seek more often. Instead of trying to track down sermons and sermon outlines as such, the preacher needs a stimulant. He should be able to take one of these suggested paragraphs and build a sermon out of his own experience. For example, I Corinthians 1:13 the author has suggested from the text; "Was Paul Crucified for You?" and "Divided Loyalty." How could one stop and reflect on this for a moment without confronting the problem of his teaching in the Sunday School. He tries to hang on to a Sunday School class on the one hand and play Sunday golf or go fishing or run off to an all day singing on the other—divided loyalty. Or how could he forget the lodge member or fraternity brother who at a crucial deacon's meeting must excuse himself for the lodge hall or the good brother who leads the circumspet life except at the Shriner's Convention. Sometimes the author uses one translation, sometimes another and this is part of the art of good preaching. The preacher should always be fair to his text and get that text which most nearly represents the original saying or translation. However, the author here follows

the Revised Standard Version and J. D. Phillips more than others.

Who could not get a sermon from Romans 8:18 when it is entitled "The Endless Dialogue"?—the dialogue between suffering and the glory to come. I recommend this book for preachers as a step away from books of sermons. Books of sermons have been the ban of creativity among preachers. I know men who have read nothing but sermons of other people for years. It's a poor habit for a preacher. Such a work as this will be invaluable for the preacher who wants to break away from sermon reading and get insights into scriptures. Even the approach of such a work will stimulate one to find meanings of scriptures perhaps not even touched upon by Luccock. The sermon topics themselves are worth the price of the book.

—Lee Gallman

The Church Staff and Its Work, W. L. Howse. (Nashville: Broadman Press, 1959.)

Frequently one is asked to recommend a good man who can fit the situation of an associate or educational director or a combination music-education director. Such questioning gives the impression that the preacher has reached a point in the progress of his work that he needs help and recognizes it, but is not sure what type of help he needs. This can be noted by the number of failures in staff relationships. The best people are sometimes involved and wonder why they do not get along. Part of the answer may be found in the fact that neither the pastor nor the church realizes what type of help is needed.

Dr. W. L. Howse has put into this work excellent suggestions and definitions which will help the pastor and church to know when they need associates, what they need in those associates, and some of the duties of these various staff members. In addition to giving a broad outline of the staff program, details for larger churches are given. The author has not "played down" the work of the pastor in

preference of the staff. He has great appreciation for the work of the pastor and places a very high evaluation on the pulpit ministry of the pastor as educational in itself. He visualizes the pastor as a man who thinks, dreams, and plans the church future, and as the leader of the whole staff.

Dr. Howse has done a good job of defining the work of the ministry of education and that of the associate pastor, which in itself is a valuable service, pointing out that in a real sense the minister of education is an associate pastor. The ministry of music and the ministry of education-music combination is explained. He also discusses the directives of children's, youth, and adult work, pointing out when leaders are needed and the staff should be enlarged with particular emphasis in these areas and their specific duties.

Other staff members listed are: Educational secretary, other secretaries, the church business administrator, church hostess, church visitor, the director of church recreation, all of which are delineated clearly and duties suggested. Moreover he has made some pertinent suggestions about when and how the program of recreation should be set up. Chapters Seven, Eight, and Ten will prove invaluable to the pastor and other staff members for they deal with principles and qualities needed in church leadership in their interrelations and in the solution of difficult problems. Planning and promoting the work in itself is highly suggestive. The code of ethics for church staff members should be on every desk. I recommend this book as one that will meet many needs, particularly of the pastor and his growing church staff.

—Lee Gallman

STATISTICAL REPORT Since September 1, 1958

Correspondence students	532
Extension center students	1,902
Total	2,434

EVANGELISM OR AGGRESSION

There is a difference between aggression and evangelism. Many times what we note in some of our churches is an act of aggression rather than an act of evangelism. The determining factor is the way that the individual who visits or deals with a lost or unchurched person, acts in the encounter with that person. Further, in this encounter is revealed the inner motive and attitude of the one who is making the contact.

Perhaps some distinction can be made when we consider the end involved in the initial encounter. An act of aggression is characterized by the feeling of having either to express oneself or to prove oneself right and another wrong. The prospect is seen in the light of one against whom hostile feelings can be expressed, and the worker seems to vindicate his own position by proving or berating the person he is visiting. The heart of this matter centers around whether or not he is seeking to justify his position or to win, convert, or change the prospect. An act of aggression is evident whenever one tends to trample over the thoughts, ideas, and feelings of another. As such, this reveals more about the visitor than the visited. It is felt that only when this is thoroughly understood and corrective measures are taken that the visitation program in our churches will be effective.

Evangelism is somewhat different from this, for evangelism has in mind the reaching of the persons for the purpose of securing either a commitment to Christ as Savior or achieving a decision to transfer church membership. As such, evangelism is interested in reaching the individual for a meaningful expression of his attitudes. One who is interested in achieving this end cannot in good conscience violate any means or methods which will help reach this end. Rather he should master the methods that have proved to be best in reaching people and should test his present methods by these proven standards and criteria.

Christian workers could profit from a study of sales methods and other techniques which are current in the business world. It would be of great benefit for every Christian worker to read such books as Dale Carnegie's, *How to Win Friends and Influence People*, and also sales manuals. If our business is in selling and securing commitments to what we believe to be the most important thing in life, it would behoove us to become acquainted with and utilize the best methods possible for that end.

By example Jesus taught us that we must have respect for the personality of the one with whom we are dealing. The whole purpose is to create such an atmosphere that he can admit his wrong, make confession, seek forgiveness, and become a candidate either for restoration and fellowship with God, or for admittance to the fellowship of those who would serve Him. The best contacts are those that are made when the visitor really is concerned with trying to win the individual and will use those methods that are consistent with that end. Perhaps this is what Christ meant when he said that we should be "as wise as serpents and as harmless as doves." Or it may be what Paul meant when he said that he would be all things for all men that by some means he might win some.

The heart of the distinction then is whether one is seeking to justify his own position or whether he is really seeking to win another. So it is either a process of self-justification or of real communication. It is quite possible for a person to do the right thing in a wrong way and defend the end which he has in mind. Conversely it may be noted that an individual may seek a good end in a weak manner, that is, really to be interested in reaching the individual and not have the best method available for that goal. In all probability this type of individual will have the greatest result over a period of time, but his methodology surely could stand sharpening, and his effectiveness would be greatly increased if this were the case.

—G. Ray Worley

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