

BULLETIN

SEMINARY EXTENSION

DEPARTMENT

Lee Gallman, Director

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WEST COAST WORKER ADDED

ASSOCIATES ATTEND WORKSHOP

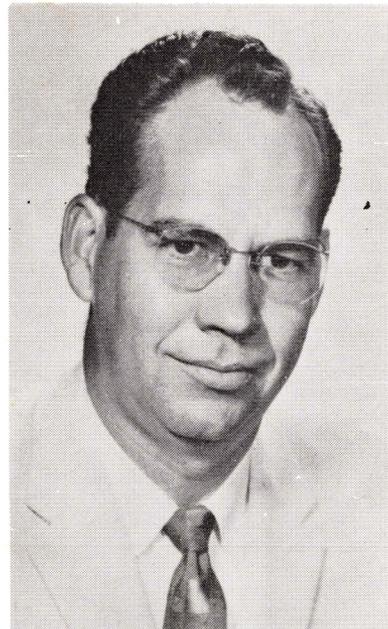
Associates Whitten and Fauth attended the workshop on Adult Education promoted by the Southern Baptist Seminary School of Religious Education. The meeting featured Dr. Paul Bergevin and Dr. McKinley of Indiana University, and Dr. Ernest Loessner of Southern Seminary. Representatives of both Southern and American Conventions were in attendance as well as people from Christian and Episcopal churches.

Dr. Fauth is fourth from the left on the front row and Rev. W. A. Whitten is second from right on the back row.

SPECIAL NOTICE

Letters have been sent to all students who enrolled by correspondence before September 1, 1958, reminding them that the time is growing short. The time expires on September 1, 1959 for the completion of their course or courses. If you have an unfinished course, why not get busy and complete it before the deadline? You will still have time if you begin now to study.

There is a time limit of one year and all who are enrolled should take note and seek to complete the work before the expiration date. A fee of \$2.00 per course must be paid to complete a course after one year.



Dr. Eugene Wallace, Extension Department of California Baptist College, has been named associate in the Seminary Extension Department for the west coast area. His work will cover the western states of Arizona, Nevada, California, Washington, Oregon, and Idaho. In securing Dr. Wallace, the Department joins Grand Canyon College and California Baptist College in promoting the work jointly in these areas.

Mr. Wallace has a B.A. degree from Grand Canyon College, a B.D., and Th.M. from Golden Gate
(Continued on Page 2)





*"Think
on
These
Things"*

We are still unable to sit in each other's place and feel the weight of the other fellow's responsibilities and pressures. This was dramatically demonstrated when brethren opposed a resolution commending President Hayes' address. Our attitudes make it difficult for the man who is involved to do his work "unhinderedly." The demand for immediate social change greatly affects the task of a pastor in Mississippi, Louisiana, Georgia, and Alabama. The spirit with which brethren resist change also affects the task of the pastor in Missouri, Ohio, and California.

It appears that we need to re-study our New Testament (and the whole Bible for that matter) to discover our directives. Here we will not find either an exposition of the deep-south position, or a northern, or even a moderate position, but rather an ethic of prin-

DR. WALLACE—

(Continued from Page 1)

Baptist Seminary, and a Ph.D. from the University of Edinburgh. His majors were theology and evangelism. He has been the pastor of churches in Texas, California, and Arizona, and worked as a student missionary in California under the Home Mission Board.

During the 1958-59 session, Dr. Wallace taught Bible in California Baptist College and also served as director of the extension program. For the present, Dr. and Mrs. Wallace and their three children will continue to reside in Riverside, California. Later they will locate in central California.

ciples fundamental to Christian living and relationship.

The Negro is rising to a place of recognition and respectability all over the world, and it is the result of Christian teaching to a great extent. He will not remain in abject inferiority here always and his time is at hand. The more we resist, the more surely do we guarantee his rise. It is unchristian to think that we have a right to keep him down. He is not given equal opportunities in new brick buildings with poorly trained teachers. He is not given a fair deal in court. He is not treated as an equal in labor. He is still thought of by our society as an inferior person.

The brethren who live outside this tradition, however, should be careful in their judgment. There is no question about it — the Negro's status had risen in the south until the pressures came upon us. Now it is greatly deteriorated. Social changes take place within the mores of a society through education and the discovery of proper motivation. We all tend to resist changes when forced from without. We need pressure in order to prod us into reality, but when these pressures reach certain proportions, they tend to have the reverse effect.

I have seen and felt the immaturity of our southern position. Yet I have seen as much immaturity, emotion, and unfair attitudes by some outsiders who "knew all the answers." We are not dealing here with a right and a wrong, but with two wrongs set in the sectionalism and emotions where we were bred. There are patterns which we ourselves could develop that would be more realistic and Christian that would affect social change without the dread "amalgamation" (we already have this). In other areas it is wrong to sit in judgment on men of God who are trying to serve their churches and people without demanding that certain revolutionary changes be affected.

I sat in Scranton, Pennsylvania, a few weeks ago and heard a plea for the ministers in the south to "take their stand." This is what

the *Christian Century* is always advocating. Very well, let us assume that Reverend Joe the Pastor "takes his stand." Tomorrow he is without a church, and whatever good he might have done is all over. The church makes a greater restriction on the next pastor and Brother Joe moves West. Has any good been done? Suppose a pastor made absolute demands in other areas.

Some of our pastors feel keenly about the inferiority of the Negro. I hope they are in the minority. But a very large number in their soul accept this man as brother and want to know how to say the thing that will help and not hurt. Many have I heard declare, "I will not be pushed around by either side."

If this is not a time to ask for and get certain social changes, why not give ourselves to a study of the Bible and its teachings—not on race, but on a definition of Christianity.

—Lee Gallman

BOOK REVIEWS

Jesus Christ and Mythology, Rudolf Bultmann. (New York: Charles Scribner's Sons, 1958.) \$1.95.

For some time a controversy has been waged in theological circles as to what Dr. Bultmann means by use of the words "mythology" and "demythology." Many have championed his theory, but others have been severe in their criticism and condemnation of it.

In this book he places his arguments in simple form so that all may understand his position. The New Testament, he maintains, has been written in mythological terms or the language with which people at that time thought and spoke. These mythological terms, he states, need to be demythologized in order to get at the deeper and true meanings. There is a permanent meaning and truth behind the outmoded language, and we need to get rid of the mythological element in order to recover that meaning.

All is well and good until he uses his demythological yardstick and applies it to the virgin birth, deity,

sinlessness, atonement, resurrection, ascension, the Holy Spirit, spirit beings, etc. All these he relegates to the mythological conception and strips them of their true meaning. In other words, Jesus is reduced to a mere man and miracles are debunked. Herein begins the new modernism.

Bultmann defends his position by stating that the prevailing mythology in the New Testament is not acceptable to modern man. The scientific world rejects the three-story conception of heaven, earth, and hell. He says, "This conception of the world we call mythological because it is different from the conception of the world which has been formed and developed by science since its inception in ancient Greece and which has been accepted by all modern men." His real purpose for doing all this is to make Christianity more acceptable to modern man, and this he seeks to accomplish through an extreme existentialism which is another form of self-exaltation. The book is worth reading, for it will provoke and stimulate creative thinking. His chapter on "The Meaning of God as Acting" is deep and profound. I would recommend this little book to any who love to be challenged in their thinking. It is provocative and yet refreshing.

—Albert H. Fauth

Southern Baptist Preaching, compiled and edited by H. C. Brown, Jr. (Nashville: Broadman Press, 1959.) \$4.00.

Every young minister is an imitator — either consciously or unconsciously. Frequently, the imitation includes not only the strengths but also the weaknesses of the one being imitated. The result is often an affectation, with the imitator copying the mannerisms of the master and failing to understand or utilize the methods which form the framework for the preparation and communication of thought.

Dr. Brown has selected twenty-two representative Southern Baptist preachers, and has asked them to contribute a sermon and a brief description of "How I Prepare

My Sermons." From the backdrop of the classroom and delivery of sermons by students, Dr. Brown presents an introduction concerning improvement in preaching.

The inexperienced minister will do well to study this volume. It serves as a barometer of the thought among Southern Baptist preachers, and offers an explanation of their homiletical methods. Thus the aspiring pulpiteer will not be limited to a copying of the mannerisms of these noted preachers, but will also be able to understand and pattern his preparation after the methods which they have proved to be successful.

A companion volume to this publication will feature the work of other great Southern Baptist pulpiteers whose inclusion was precluded by the limitations of space and cost. The reception of this venture will no doubt encourage Dr. Brown in the preparation of his own volume on the subject of homiletics.

This present volume will serve as a corrective and an example for the preacher who would critically evaluate his own sermonic preparation and homiletical method.

—G. Ray Worley

Paul and Rabbinic Judaism, W. D. Davies. (London: S. C. T. K. second edition, 1955.)

A new literature has been developed within the last twenty-five years on the orientation of the New Testament in the Old. There was Floyd Filson's work, **The Environment of the New Testament**. There was Knight's work, **From Moses to Paul**, and then W. D. Davies gave us this study. In some ways this is similar to Edersheim's **Life and Times of Jesus the Messiah**, especially in that he consistently refers to Talmudic writings. The whole purpose is to ask to what extent Paul's rabbinic background went into his theology. Davies supports one contention that I have had for quite a while and that is that one cannot approach the **Mishnah** as if he had before him the actual product of the first century. Again and again this work says of itself that certain rabbis have taken out

extraneous materials and contradictory statements. Then again it has been greatly reduced, all of which indicates that it should serve as a primary source with the greatest of caution. One who knows that these sayings are there cannot, therefore, freely throw Matthew out the window because of certain things he finds in the **Mishnah**. One is highly suspicious that the **Mishnah** has been so expunged that the character of the Judaism which Jesus confronted in his day, and of course which Paul confronted, has been colored to a great extent.

Davies points out that there is in the rabbinic source materials evidence that Paul belonged to the main stream of First Century Judaism. He refutes Montefiore at this point. Davies has not only brought to us literally hundreds of references to the **Mishnah**, but in addition the very best scholarship that has gone into a study of these ancient materials. He has organized his work to fit into the general outline of Pauline teachings: "Flesh and Sin," "First and Second Adam," "Israel's Nationalism," "Christ the Wisdom of God," "The Lord of the Spirit," "Death of Jesus," "Resurrection," etc. This proves to be one of the most significant works of this type. It is to be highly recommended especially to graduates of seminaries.

—Lee Gallman

A WORD FROM A STUDENT

"May I state that I have profited greatly from this work. It seems to me that many Baptist preachers and laymen (such as Sunday School teachers) could take these courses—that do not have such credit already. Thank you for this opportunity. I have four college degrees already, but think everyone can get value from more work, especially the study of the Bible."

P.M.B., Texas

STATISTICAL REPORT

Correspondence students	553
Extension Center students	1,977
Total	2,530

THE NEW SUNDAY SCHOOL STUDY COURSE

It would be uncharitable to fuss about the inadequacy of the study course and then fuss again when the Sunday School Board sets out to correct this inadequacy. For several years the extension departments of the colleges and seminaries have suggested that we could increase our usefulness to the denomination if we were used as the capstone of the study program of the Sunday School Board. We had a good argument: — the inadequacy of the existing study course program.

It appears now that the Sunday School Board is moving to correct this. (We are not implying that we had anything to do with this move. Most certainly we did not. It was felt by the leadership of the Board itself.) The new course on Bible study will use materials of greater depths than formerly and will insist on a program of eight weeks in the spring and fall. This gives thirty two hours (each class is 2 hours) of Bible study for the Sunday School teacher.

But what does this do for our program? Many have asked this question and we believe that a fair and forthright statement is required. The answer lies in two directions. First, in the matter of priorities the denomination, years ago, decided that it was the duty of the Sunday School Board to develop officer and teacher training for the Sunday School and Training Union. This is a local church area which the denomination promotes.

The extension departments on the other hand, set out to train preachers and vocational church leaders with a plan developed in Alabama (the Howard Plan) and centered in academic learning. The Board does not require a standard of training for the teacher. The extension departments must do so for their programs, although essentially non-credit, are atmospheric in academic trappings.

Many of our centers have operated mainly for church leaders who needed more training than they received through study courses. In the Seminary Extension Department possibly 65% have

been laymen or women. In only a few centers have all been laymen and women. In others almost all have been ministers. The new Sunday School Board program may cause us (Seminary Extension Department) to lose several centers. If the new program is adequate, if it answers the need, which our centers are seeking to answer, we would most certainly recommend the Sunday School Board program. Ours is out of place when it competes with the Sunday School Board program.

Another answer is to be found in the cost. The new program is free. Ours costs \$8.00 plus text books and it is \$15.00 plus texts in some centers. This variation is based on certain features in local areas that demand the character of teaching be varied. Only those who will pay fees and meet standard class requirements will enroll with our extension plans.

We are loyal Southern Baptists and are proud of our connections. If this body approves a move that costs us 2,000 enrollees but at the same time reaches 20,000 in study, can we do otherwise than rejoice? We are all spending mission money with the hope that we will, as good stewards, get the most out of it.

We will concentrate more on the uneducated preacher and help him with his problems. We will enlarge our services to meet needs that are not being met. We will enroll as many laymen and women as will pay the price and meet the requirements, for there will still be those who want hours of credit that can be transferred. There will still be those who see a need for deeper results. And with the advanced program to undergird our whole church life, a new hunger for learning will be created.

There are 750,000 officers and teachers in Sunday Schools. The extension departments altogether do not reach 5,000 per year. We hope our centers can bestir a greater cooperation with the Sunday School Board study course to obtain better participation.

Since the above was written, Dr. Crawford Howell met with College and Seminary directors in Nashville and it appears credit will be given on Extension Study.—Lee Gallman

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