

BULLETIN  
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# SEMINARY EXTENSION DEPARTMENT

Lee Gallman, Director

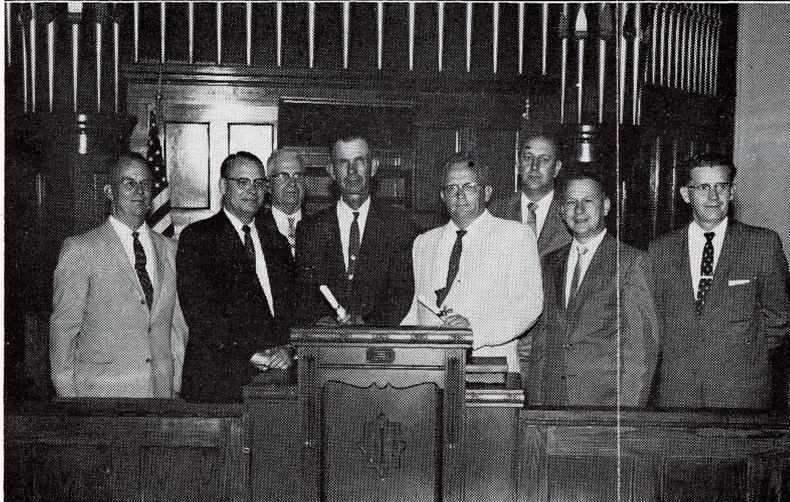
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## TRENTON, MISSOURI GRADUATION

Pictured above are those who participated in the graduation exercises of the Trenton, Missouri Extension Center on June 2. They are left to right Rev. Beecher Shrum, director and pastor of the Rural Dale Baptist Church, Trenton; Rev. Wayne Rosecrans, pastor First Baptist Church, California, Missouri and commencement speaker; Rev. Paul Walters, pastor, Galt, Missouri; Mr. Garland Melton, Religious Education graduate, Ridgeway, Missouri; Rev. William Draper, Pastoral Training graduate, pastor, Melbourne, Missouri; Rev. Quentin Boyd, missionary, Trenton; Dr. Albert Fauth, associate director Seminary Extension Department, Kansas City, Kansas; Rev. John Prentice, pastor First Baptist Church, Trenton.

The Trenton Center began about five years ago with the Rev. Rosecrans as director. The Harrison, Davies, North Grand River, and Livingston Associations sponsored the center. Rev. Beecher Shrum is the present director.

The Rev. Mr. Draper writes concerning the courses, "Truly I have been helped beyond that which I have words to express. The course in Old Testament history is worth more alone than all the courses have cost." Mr. Melton continues by adding, "These courses which I have taken through the Seminary Extension center certainly have given me a better working knowledge of Baptist work for the Kingdom of our Lord Jesus and a deeper understanding of the Word of God."

Plans are being made to continue the work of the center this fall. There are several who will be completing their certificate work within the next few years.

## PLAN YOUR GROWTH

Let us face it! The Seminary Extension Department does not provide enough studies to help you do all that you want to do with your life. Ours is a specialized study built around your religious interests and particularly intended to help you develop skills and understanding in a limited field — your religious life. You need to study the English language and its literature perhaps more than you need to study the Bible. You may need a course in ancient history or American history or psychology more than theology.

We do not offer these courses but we can help you get in touch with the right people. There is an excellent course put out by the Readers Digest to help you improve your reading. We can help you get in touch with them. There are adequate courses for your personal development and growth in more than one hundred bonafide correspondence schools and home study departments of universities. We have the catalogue of these studies — you may have this information.

There are night classes in every city in the country where you can learn skills, get information, and plan your growth. Tell us what you want and need, if we do not have it, we will help you get it. Make your growth a well-rounded development of your total personality. These resources are there for you.

—Lee Gallman



Lee Gallman

*"Think  
on  
These  
Things"*

### THEOLOGY AND RELIGIOUS EDUCATION

Sometimes the impression arises that theology and religious education are necessarily exclusive fields. But this is far from the truth. These two areas complement each other. Theology is built on the classic areas of the Bible, philosophy, history, and Christian ethics. Religious education is built around the concept of man and his mental capacities. It is psychological in its foundation and yet this psychology in a Baptist context is grounded in theological principles. Religious education involves social structures and behaviors, personality development, and learning consistent with the unfolding life. It is effective in methodology because there is where it finds its research opportunities. The philosophy of religious education, therefore, will ask where are we going? What are we trying to do? What methods will bring us to the desired effect upon first, the individual; second, the group, and third, society?

In the developmental process of all disciplines, dependence must be made upon the philosophers of the field. Those who pioneered in religious education were deeply imbued with the ideas of Dewey, Bushnell, and others who repudiated the theological concept of human depravity. Some of the fields that have grown out of religious education, such as psychiatry, counseling, and adult education have given them to these Armenian views. The psychology of conversion, on the other hand, is a

concept which must be worked out cooperatively by those in theology and religious education who are acquainted with both fields. This crisis experience has not been thought out in religious education, generally, but Baptist religious educators and others who are deeply grounded in theology have grappled with this to such an extent that they have actually created a new psychological-theology. And this is not inconsistent with theology and certainly not with religious education. Whether one teaches or preaches, whether one administers in small or large groups, it is essential for him to know something of the human mind and experience. For one to float on a cloud of theological and philosophical concepts away from his hearers is to waste time. Practically all who teach in the field of preaching insist that the preacher begin where his hearers are. This is sound also for teachers both in schools and in churches.

The "How-To-Do" element in religious education plagues the theologian for he sees it as full of inconsistencies built on salesmanship, founded on pragmatism, and often unaware of its illogic and anti-theological concepts. It is just as true that the theologian-philosopher misses the impact with his field of knowledge because he does not know how to begin or how to implement a learning process. Great teachers are not men who acquire great knowledge only but men who in the acquisition of much knowledge develop the finesse of communicating and inspiring those who seek to learn from him. He who does this has learned religious education.

What is most needed now is a philosophy of religious education that calls us to search and research our methods and our aims. What kind of Christian personalities are we seeking to develop? What kind of a Christian community are we seeking to realize? What kind of a society do we expect this person in this community to effect? These aims can be both religious educational aims and theological aims.

### REPORT OF CENTERS IN ARKANSAS

Dr. Albert H. Fauth, associate for the middle west reports the following work in Arkansas:

#### FORT SMITH

The Seminary Extension Center in Ft. Smith is one of the first such centers and also has the distinction of being one of the largest in attendance. From the beginning the associational missionary, Rev. Jay W. C. Moore, the pastors, and the laity of the association have enthusiastically responded to the courses that have been offered.

Rev. Jay W. C. Moore is the director of the center and Rev. A. G. Escott, pastor of the Bluff Avenue Baptist Church is the registrar-treasurer. This past semester the enrollment was 40 in two classes. New Testament 122 was taught by Rev. Jack Hull, pastor of the First Baptist Church, Lavaca. Evangelism 123 was taught by Rev. Dan Lea, pastor of the First Baptist Church, Jenny Lind. There are fifteen preachers enrolled of which thirteen are pastors in the association.

#### JONESBORO

The Jonesboro Center has completed their first semester with an enrollment of 15. Two courses were taught, New Testament 112 and Evangelism 123. The second semester they are teaching New Testament 122 and Church History 124. Dr. W. Behanan, professor of Bible at Southern Baptist College is teaching for the center. Most of those enrolled are preachers. The director of the Center is Rev. Carl Bunch, associational missionary, and the registrar is Mr. Russell Bragg.

#### CORNING

This extension class met in the First Baptist Church of Corning with Rev. Curtis O. McClain, pastor of the church teaching. Rev. Mark Ferges, associational missionary is acting as director and registrar, The Advisory Committee is composed of Mr. L. G. Ray, Mr. L. Bounds, Rev. Mark Ferges and Rev. Curtis McClain.

## BOOK REVIEWS

**Jesus and God's New People.** Westminster Guides to the Bible, Howard Clark Kee. (Philadelphia: Westminster Press, 1959). \$1.50.

The author begins his discussion on faith and facts in the Gospel at which point he attempts to set forth the possible differences between the two — what was believed to have happened and what happened. In short this is an elementary attempt at demythologizing the New Testament, but it is based on sound principle in general although most would not agree with his conclusions. Most regrettable is his discussion of the resurrection of Jesus from the dead. In reality he dabbles into something which is never satisfactorily answered. Then he makes the slip of claiming that *soma* is not the material substance of the body. This would have been a good explanation for *nepesh* in the Old Testament but not of *soma*.

His discussion in Chapter II, "From Gospel to the Gospels" is excellent. He moves with the critical scholars who assert that the first records were oral and then there came written sources which were expanded into the written Gospels, Mark being the oldest of the four. Then he takes up the characteristics of these Gospels in detail following a general pattern of the same scholarship: The Gospel of the Son of God: Mark; The Gospel for the New People of God: Matthew; The Gospel of Humanity: Luke; The Gospel of Eternity: John.

This will prove to be valuable especially for laymen and young preachers. But always in such a study people should be advised that this is one man's construction and certainly not the last word to be said.

—Lee Gallman

**The Presence of Eternity —History and Eschatology,** Rudolf Bultmann. (New York: Harper and Brothers, 1957).

To those who have perhaps had a negative attitude toward Bult-

mann, this is a work which will help them to appreciate him. It is an analysis of the idea of history as either moving toward some goal as suggested by some philosophers, as having no meaning as suggested by others, or as having certain meanings within the framework of scripture. Bultmann analyzes the views of history as found in older civilizations, the Old and New Testaments, the Graecian philosophers, the church fathers, Renaissance leaders, and post-Reformation writers. The philosopher of the Enlightenment secularized the Christian view of history and transformed its eschatology into growth in human welfare. Next he views the thought of the Romantics, who abandoned the idea that history has meaning, in preference for a **historical relativism**.

He takes a decisive position with Christian theology; his conclusion and questions of the philosophies of the ages are most stimulating. After discussing the various historical issues, he arrives at the conclusion that perhaps Collinwood has the highest sense of history when he speaks of history as the "re-enactment of the thoughts of the past in the historian's mind." "This," he says, "is an autonomous, critical act of rethinking, and whenever the historian finds that certain historical matters are unintelligible, he has discovered the limitation of his own mind." Therefore, the process of the historian is actually discovering his own mind, and in so doing he relives history. But Bultmann asks if this is enough since human life goes on not only through actions but through encounters and decisions. Therefore, history ought to include not only the acts of man and self-knowledge but also these encounters.

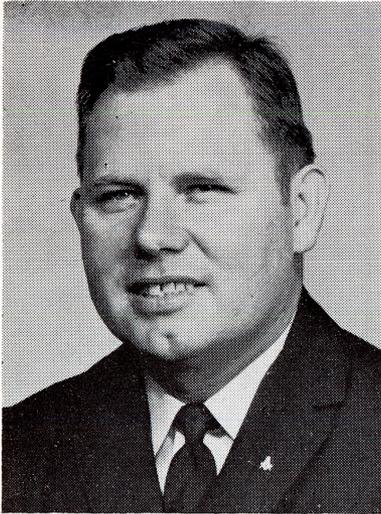
The final chapter on Christian faith in history should be read, and then one should turn back and reread his chapter on the understanding of history from the standpoint of eschatology in chapter three. For example, he states that Christian faith believes that man

does not have the freedom which is presupposed in historical decisions and "radical freedom would be freedom from himself . . . He does not recognize that only the radically free man can really take over responsibility . . . Man has to be free from himself or to become free from himself . . . Christian faith believes that it receives the gift of freedom by which man becomes free from himself in order to gain himself." (pp. 150 ff.) He goes on to state that according to the New Testament, "Jesus Christ is the eschatological event . . . the action by which God has set an end to the old world. Preaching is address and as an address, it demands action, a decision, for in the decision of faith I do not decide on a responsible action but on a new understanding of myself as free from my sin by the grace of God as endowed with my new self, and this is at the same time the decision to accept the new life granted in the grace of God." (p. 151)

Finally the Christian understands that in his faith he is already above time in history, for although the advent of Christ is an historical event which happened once in the past, "it is at the same time an eternal event which occurs again and again in the soul of any Christian in whose soul Christ is born, suffers, dies, and is raised up to eternal life." (p. 154) In short, Bultmann says that only the radically free, the one who is free from himself by the grace of God, can understand the meaning of history.

This work will be appreciated by those who are acquainted to some extent with the radical elements in existentialism and who have read Augustine, Plato, Toynbee, Hegel, Kant, Collinwood, Herder, Vico, and others and who have an interest in the persistent pessimism of our world. Bultmann creates a discussion between these men (and others) and closes it with his own summary.

—Lee Gallman



Rev. D. Edgar West (pictured above) has completed more than the required number of courses for a Certificate in Pastoral Training. He received his certificate from our Department June 16, 1959.

A native of Knoxville, Tennessee, he is now pastor of the Christianburg Baptist Church in Sweetwater, Tennessee. He has an A. B. from Carson-Newman College.

He writes, "Thank you very much for the help you have given me in my work."

#### SUGGESTIONS FOR LEADERS PRINCIPLES TO USE

**1. Begin with felt needs.** Instead of trying to offer all you think people ought to take in this program, find their needs and meet them with an adequate program. People have needs they do not feel; they need studies which they do not realize. But you cannot involve them until they see what they want. This is a principle in adult education. Adults study what they want to study.

**2. Help people discover unmet needs** by meeting their felt needs. We do not always know what is

behind the emotions of people who enroll, but if their need is met they often envision higher objectives.

**3. Begin where people are and lead them toward objectives.** A good teacher does not juggle big terms and big ideas around learners who cannot understand. It is no compliment to have it said of you or your speech, "I do not understand." Teaching is helping people understand.

**4. Involve learners at the beginning of your planning.** Their reflections and feelings will be worth much in planning. An advisory committee should, therefore, have general leadership, teachers, and learners as members.

**5. Use only teachers who want to teach and who will give time to preparation.** The heart of a teacher is seen here. He has something he wants to communicate.

**6. Show appreciation** often to those who give time and energy to the program. They do this because of love. Self-centered people will not share.

**7. Follow up your program by constant contacts with learners.** Are you meeting needs? Do these studies get down to the business at hand? Are they understandable?

**8. Meet problems as they arise.** They grow if they are permitted to hang on. People are emotional about their traditions. Don't trample on them. They are often unconscious about their prejudices, walk softly around them.

**9. Communicate with us freely.** Criticize, suggest, adopt, adapt, share, experiment. We need it. We constantly use ideas from the field.

#### STATISTICAL REPORT

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Extension Center Students	_____	1,999
Total	_____	2,598

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