

BULLETIN SEMINARY EXTENSION DEPARTMENT

Lee Gallman, Director

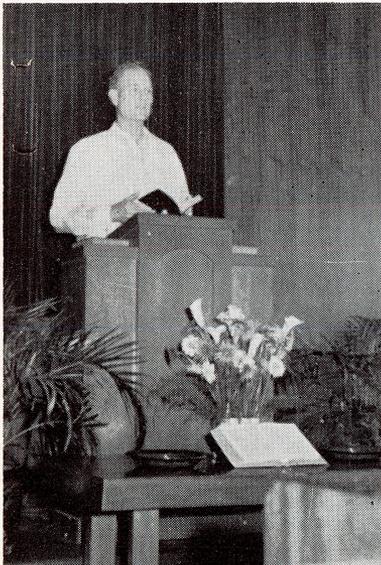
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Rev. Earl Brown, Major U. S. Army, pictured above, received his certificate in Pastoral Training on March 30, 1960. He enrolled with the Seminary Extension Department in 1956 and though he has been transferred from time to time, he has continued his studies. At the present, he is stationed in the Philippines where he was instrumental in beginning what is now the Emmanuel Baptist Church. He was ordained on December 6, 1959 and is serving as interim pastor of the Emmanuel Church.

Brother Brown was converted six years ago and has served in nearly every office of a Baptist church including Sunday School teacher, deacon, chairman of deacons, various committees, and as a

lay preacher. He is married and has three children. He will retire in 1962 after 20 years of military service, and wants to attend one of our Southern Baptist seminaries in preparation for a full time ministry. In the picture above, he is shown preaching in Pasay City, Philippines on January 3, 1960.

He writes of the Seminary Extension Department: "These studies which I have completed in this work have already been of tremendous value to me in my service to the Lord, both as a layman and as a minister."



The director, Dr. Lee Gallman, and staff of the Seminary Extension Department were thrilled on Monday morning, June 13, to meet Mr. and Mrs. James W. Downs of Hampton, Virginia. Mr. Downs, a retired U. S. Army medical laboratory technician, has been studying with our Department since 1954. He brought his last two lessons with him from Virginia and Dr. Gallman presented his Certificate in Pastoral Training in person.

Mr. Downs is a licensed minister, doing supply work for pastors on vacation or absences due to illness. He speaks several languages and has taught Latin in public schools. Mrs. Downs teaches school and is a registered nurse. This summer Mr. and Mrs. Downs will give their vacation period to teaching Bible to underprivileged children in camps in Virginia.

books are out of print and the course will be revised to use only the text above.

STATISTICAL REPORT

September 1959—June 15, 1960

New Correspondence Students	700
Correspondence Students Re-enrolling	19
Extension Center Students	2,467
Total	3,186

NEW MATERIAL

We hope to have our revised **Plan Book** and folders ready soon. New courses have been promised for the fall semester and these should be included in our advertising material. We have been waiting for word on these before ordering new folders, etc.

Rural Church Text

Professor Garland Hendrick's text, **How To Plan The Work Of Your Church**, is being revised and will be printed. We have been using this in mimeographed form along with two of Dr. McBride's book for Rural Church 153. Dr. McBride's

S. B. C. HISTORICAL COMMISSION
NASHVILLE, TENNESSEE



*"Think
on
These
Things"*

Lee Gallman

TRADITION AND TRUTH

We are like all other people—we develop traditions. Tradition, as such, is not an evil. Tradition gave to us the first stories about creation, man, and at least the whole pre-Abrahamic parts of Genesis. Tradition also gave us synoptic elements in our Gospels. All we have on which to base our ideas about the authorship of the four Gospels, Acts, and Hebrews is tradition. Tradition corroborates our New Testament. Tradition gives unity to people and their customs.

But traditions can also be cruel, heartless, unfair, and wrong. It was tradition that put Jesus to death. Tradition has opposed scientific enterprise, excommunicated, and persecuted. The polarities of tradition and progress interpose in religion the most vicious form. The flame of mind that sets itself into the flint-like concrete of tradition cannot learn; it only memorizes. Learning is the process of breaking up the rocks in the stony ground so that seed can germinate, and we are in the process of breaking the stone. All learning is that, but especially is learning in religion so characterized. We can die and not be aware of it once we make traditionalism the order of the day.

Traditionalism is a sort of false sense that everything is as it should be. It is an armistice in the warfare against untruth and irrationality. It says in substance, "We refuse to consider, to question, to listen, to think on this sub-

ject." So it was when Martin Luther took his stand—the church has spoken! So it was when Galileo told what he saw through a telescope — Aristotle has spoken! Galileo crossed his fingers and recanted.

The small circle in which we have often presumed to encompass all truth has become encased, set, and petrified. Now any discussion on baptism, church polity, or the nature of the church is futile. It is all settled. Now the whole issue of origins and revelation is done. Where do we go from here? We have arrived, or rather those before us arrived at truth; we need only to learn it.

This cannot be! We will have to search and research and accept the storm of criticism that comes when we discover or make suggestions. We will eventually crash through traditions. Meanwhile there will be many godly consecrated souls doing long hours of painstaking study and search in the interest of truth who will be hurt, abused, ignored, and denounced because their discoveries did not corroborate the fixed patterns. Many cannot take it. Some declare that they will not fight for the right to lead Christian ministers to seek the truth. No small wonder! It is a thankless task. We often are led to think that we disapprove of truth. A sect is a body of people who have all the truth—that is, all that they can stand.

The temptation to say, "Let them have it," overshadows us often. If we loved our Baptist heritage less, we would do it. We can but recall the struggles which many earlier Baptists underwent as they sought to discover and preach the truth. We cannot forget the powers that tried to pull our people into narrowness and self-centeredness. We cannot forsake spirits like Robertson, Broadus, Dana, Conner, Mullins, and Carver. In order to be just, however, we will have to realize that they were liberals in comparison with others of their day. The answer today is certainly not a Baptist digest of truth consisting of the sayings of these

men. If we would learn from them we will partake of their spirit. They dared to set their eyes into the storm of traditionalism and move against it rather than with it.

The great men who spend hours in endless research, investigation, consideration, questioning, testing, and discovering for Baptists are needed. We cannot brush them aside because their discoveries and interpretations do not fit neatly into the molds of the past. In order to keep us in the stream of research, they have to be creative. To do this they must be free. We must change our whole concept of education if we achieve it.

An institution of learning must not be thought of as a place where the young men are **told** the truth. Rather it should be thought of as a place where trained minds **lead** in the search for truth. The professor is not a know-it-all. He, himself, is a guide on a pilgrimage of truth-seeking. He has skills and understandings and also attitudes that the young will share in the joint truth-search. This is not how it ought to be—**this is how it is!** We need to realize this. The greatest test we should make of a teacher is one to determine his attitude, not his total conclusions.

BOOK REVIEWS

Life In The Son, Robert Shank, (Springfield, Missouri: Westcott Publishers.)

The author is a Southern Baptist pastor who refuses to be swept off his feet by the advocates of unconditional security of the believer. This is one of the most widely misunderstood doctrines that Christians believe. With a few passages, theologians have built a doctrine of "preservation" instead of "perseverance." Those who have done the greatest damage are not those who believe in the keeping power of God, but those who have an inadequate view of faith. Dr. Shank is correct in denying that much of

the preaching in evangelism as well as theology in the pulpit is inadequate. "By grace through faith plus nothing" is a shallow view.

Adequate faith is whole faith, whole commitment, and continuous. Not only is salvation begun in faith, we are kept by the power of God **through faith**. Such faith is productive and worshipful. It is continuous and fruit-bearing.

The author takes choice passages used by the advocates of unconditional security and shows that these are misconstrued in some seventeen chapters. Then he points out the fallacy of the positions taken by both Arminians and Calvinists. Dr. Shank's point is stated thus: "It is abundantly evident from the scriptures that the believer is secure. But **only** the believer. . . . The real question is not, Is the believer secure? but rather, What is a **believer?**"

He does a service by pointing to this weakness in Chafer, Wuest, and Barnhouse, who are contemporaries. It is not easy to differentiate between the easy decision to choose Arminianism or Calvinism, and the decision to deal with the issues as a good exegete. Dr. Shank is not a perfect exegete but his approach will be helpful to all and he shows a good facility in the use of theology as well as the Greek New Testament.

—Lee Gallman

The Pastor's Personal Life, Heinrich Rendtorff. Translated from German by Walter G. Tillmans.

It is a very simple work which even in its simplicity speaks a message to the Christian pastor. It deals with the importance of the pastor's recognition of his gift as a preacher, his obligations to preach the meaning of the scripture to him, his prayer life, and those areas of moral discipline which often throw the minister.

Some would not agree with his insistence that the use of nicotine

indicates the depth of his spiritual life in the same way that alcohol and sex abuse might, but generally speaking it is a good devotional sermon which every minister would appreciate.

—Lee Gallman



Mrs. Freda Brock, above in cap and gown, is shown as she received her Certificate in Religious Education from Rev. Kenneth Hall, director of the Seminary Extension Center in Fairfield, Illinois. Mrs. Brock has taken part of the work by correspondence and completed other courses in the center. She is church secretary of the First Baptist Church in Fairfield. Her work has been above the average and her persistence has been commendable.

The commencement exercises were held jointly with the Associational Training Union Mass Meeting in the First Baptist Church of Fairfield. One of the highlights of the meeting was the period of testimonials given by representatives of the various organizations. A Sunday School superintendent said, "The Seminary Extension Center has given me an opportunity for a broader understanding of the Bible and God's plan for my life. It has helped me to understand what I believe and why I believe it. I have always wanted my beliefs to be deep rooted."

A WMU worker stated, "I know I need to know about God's Word

so we can know human needs and how to meet them. This has been the result of my study and participation. Our teacher has been a God-Send. In my Sunday School class I find that I can help people with their problems out of what I have learned in the Seminary Extension class. I have a deeper faith in the effectiveness of God's Word."

A layman said briefly, "I have come to appreciate God's Word as **God's Word**. It has become real."

A pastor testified, "The fellowship of Christians studying about God's Word and growing has been a real blessing to me. I have appreciated every teacher. I became a Christian two years ago and felt God's call. I am studying so I won't be ashamed and my Lord won't be ashamed of me. Members of my church who are studying with me are co-workers."

Special music for the program was presented by the choir of the First Baptist Church. The graduation address was given by Dr. Lee Gallman, director of the Seminary Extension Department, Jackson, Mississippi. Plans for the fall semester are already under way.

Reaching Rural Churches, J. T. Gillespie. (Atlanta, Georgia: Home Mission Board of the Southern Baptist Convention.)

This is a mission study centered around the work of an associational missionary and told in story form. It is the ten year program of the missionary, evidently taken from the many years of experience that Dr. Gillespie has had as a leader in the associational program. Not only is the story of interest, it also gives some suggestions on how to carry out various programs in the association. It will be a good book for the associational missionary and the pastor as well long after the study of associational missions is over.

—Lee Gallman



Rev. G. Ray Worley, Associate of the Seminary Extension Department for Texas received his Th. M. from Princeton Theological Seminary, Princeton, New Jersey on June 7. He completed his residence work in 1954 with a major in New Testament. The subject of his thesis was, "The Biblical and Theological Aspects of Capital Punishment."

Mr. Worley has been associated with the Seminary Extension Department since January 1959. He has completed his residence work for his doctor's degree at Southwestern Baptist Theological Seminary and is working on his thesis. Mr. Worley is a native of Virginia, now living in Ft. Worth, Texas.

WHAT IS A NON-CONFORMIST?

We have all seen both the conformist and the non-conformist. We know in general what we mean by these terms, but we do not always adjudge people properly in the light of the terminology. There are shades between extremes. Most of us are both to some degree. There are some things with which we do not wish to conform, while in most cases we fit into society's pattern very well. We want to be free to make decisions as to

whether we will be different or like the rest.

However, non-conformism does not always accurately describe us. A southern gentleman wearing a bright colored shirt is in style down south. In the east he is sneered at, although he is simply conforming to his social background. Sun bathing in Florida and California is accepted, but on our street this would be labeled "different." If an individual living in a liberal society moves into a conservative area and conforms to the pattern of his former environment, he is not a non-conformist—he is unadjusted in a new environment. The pastor who brings his environment with him may be unconsciously "different" until he adjusts to the new situation although at heart he is a conformist.

What then is a non-conformist? A ridiculous custom began when one boy had his hair cut in a peculiar manner. The whole campus soon had hair cuts like his. Then he was a conformist. In reality, the non-conformist is one who rebels against custom because he wants to be different and wants to stand out. He fears that he will become anonymous unless he is odd. He may call himself an existentialist, an Apache, or a Bohemian, but basically he is afraid that he will become lost in the crowd.

The non-conformist is not one who simply does as he thinks best without fear of censure. If one wants to go without a tie, he does so because he just doesn't want to wear one, or he decides that he likes a foreign car, or that he prefers a jacket in preference to a coat. This is not characteristic of the true non-conformist. The world is full of men who choose not to wear a tie or a coat. The non-conformist wants attention. He makes a fetish of his antics. He must be different.

—Lee Gallman

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