

BULLETIN

SEMINARY EXTENSION

DEPARTMENT

LEE GALLMAN, DIRECTOR P. O. BOX 530 JACKSON, MISSISSIPPI

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ADULTS ARE STUDYING

In every area of life one sees the growth of adult interest in development and self-improvement. Beginning with a relatively humble start a few years ago, the adult education program has out-stripped all types of education in its rapid stride. People are changing jobs and learning how to do new ones. They are retiring from lifetime positions only to pick up some vocation or avocation which they have learned in their leisure time. People who study have re-vitalized their whole life after fifty in arts and sciences, in government, and in the other social fields.

Recently I met a woman past sixty who was in what one might call an Old Ladies' Home, but it is not an Old Ladies' Home any longer. It has become a study hall, a self-improvement center. Thirty-two people were admitted to this place, not simply to board, but to find opportunity for service. Thus she stated that there are in this home thirty-two older people whose lives have become enriched through study and useful in community life. She told of one woman who has taken up the profession of teaching in her advanced age and has filled in through the years, whereas she might otherwise have been relegated to an institution to spend lonely years.

In order to get some scope of this work, let us look at one state. In 1955 over one million people enrolled in adult educational programs in California alone. It is stated now that one out of ten people in California are enrolled in extension education. This does not take into account some self-improvement plans that do not come under the State Department of Education.

This tremendous growth has many

implications for church workers. It means that universities, colleges, and other such institutions are opening up to develop new studies designed to help one on the field and on his job, or out of a job, to improve, grow, and develop. It means that church workers need not be static. Not only do colleges offer opportunities for those who are in areas of vocations, but also opportunities for those who want more specific training in academic fields. Over one hundred thousand people in America today are studying in the area of public affairs. They want to know what makes our democracy click and how things work. This is actually a study in sociology, but people are literally "eating it up."

So in church life provision is now being made on an adult scale. The seminaries and colleges, working separately in some areas and jointly in others have developed and are developing extension programs to meet the needs of adults who want to grow, develop, and advance.

Lee Gallan

SEMINARY EXTENSION COMMISSION MEETS

The Seminary Extension Commission met in its annual session December 4-5, 1956 in Nashville, Tennessee with Dr. Stewart A. Newman, chairman, presiding. Highlighting the program was the report of the director and the adoption of a "Three-year Plan" of expansion. The Commission is composed of two representatives from each of the five Southern Baptist seminaries. The Commission is related to and an out-growth of the Inter-Seminary Conference, a cooperating effort of the seminaries to better coordinate and relate their work.

In the current year, 1955-56

gains in enrollment in the Extension Department reached beyond the 2,000 mark. The enrollment now totals 6,389.

Dr. Albert Fauth, former director of the Extension Department of Central Baptist Seminary was elected by the Seminary Extension Commission as the third associate in the Department. More details about Dr. Fauth will appear next month.

ATTENTION: CORRESPONDENCE STUDENTS

Once I was amused to hear a poem that ended "But we got even with that old circus; we bought our ticket but we didn't go in!" There's no value in paying the fare without riding. There is no value in paying for a Seminary Extension correspondence course without doing the work. We are not just selling books, we are trying to help you do the study in order that you may improve your knowledge, understanding, and skills. Please do not cheat yourself.
KNOW AND GROW.

Some have paid for a course but have not sent in a single lesson. Others have sent in only a few lessons. TAKE THE TIME TO DO THE JOB--You will be the gainer.

BOOK REVIEWS

Many fine works now appearing are confusing to some readers, for they utilize expressions and forms of language not familiar to them. In this day in which Neo-orthodoxy, Existentialism, and Form Criticism are being championed, challenged and modified, one may become confused by expressions once meaningful to him but which now have taken on new connotations. For example, myth was used by Strauss to indicate that a recorded event was unhistorical. Now it no longer requires this meaning. Bruner, Barth, Tillich and others use myth to indicate a story or event with religious intent whether historical or not. But Bultmann and other Form Critics mean by myth a story or an event that is developed as an interpretation of a character or personality without regard for its historical foundation. All of this is said to commend five books to the reader. I think each will be helpful. Dr. S. A. Newman, Professor of Philosophy of Religion in Southeastern Seminary highly commended two of these recently (the first two).

1. H. R. Mackintosh, TYPES OF MODERN THEOLOGY, London: Nisbet and Co., 1937-1955. This work introduces the outstanding features of the theology of various men from Schliermacher to Barth, and gives an evaluation of each. It is a standard work.

2. John A. Hutchinson, FAITH, REASON, AND EXISTENCE, New York: Oxford University Press, 1956. This book is an introduction to the philosophy of Religion incorporating discussions on the problems relating to this field in more contemporary terms than Fairbairn's for example.

3. John Baillie, OUR KNOWLEDGE OF GOD, London: Oxford University Press, 1939-1952. This is a work that deserves fuller attention than we can give here. In his characteristic style Professor Baillie reaches back into the past relating current thought to its antecedents. Buber, Bruner, Barth, Huxley, and Mansfield are depicted against the background of Aquinas, Auslem, Kant, Luther, and others.

4. John Baillie, THE IDEA OF REVELATION IN RECENT THOUGHT, New York: Columbia University Press, 1956. Various aspects of this subject are viewed by Baillie as seen by the same contemporary writers as in the above work, for the most part. But his own position is seen clearly when he summarizes and criticizes various works. On page 119 he states, "Nothing is the vehicle of revelation for me unless I hear God speaking to me through it." The principle of communication from God to man is apparently the principle of revelation as Baillie sees it.

5. Dagobert D. Runes, editor, DICTIONARY OF PHILOSOPHY, ANCIENT AND MODERN, Ames Iowa: Littlefield, Adams and Co., 1955. This is a very fine abridged dictionary of terms for those who are confronting the terminology of this field.

These five works will be very helpful to pastors, teachers, and other interested readers.

STATISTICAL REPORT

Correspondence Students	2,030
Extension Center Students	4,463
Total	6,493