

# SEMINARY EXTENSION DEPARTMENT

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Rev. Billy Roby (pictured above) leads his class in New Testament as a part of the program in the extension center at Harlan, Kentucky. Dr. Keevil Judy, pastor of the First Baptist Church, Harlan, where the classes were held, taught a course in Old Testament.

Under the able supervision of the director, Rev. Roby, the center was highly successful in its first semester of operation. Harlan, located in the mountains of east Kentucky, had the largest enrollment of any center in Kentucky since the beginning of the joint program sponsored by the Kentucky Baptist schools and colleges and the Seminary Extension Department.

A special effort is being made in the mountains this fall to have extension classes in five additional

places. Possible locations for centers include Winchester, Richmond, Ashland, Vanceburg, and Mt. Sterling.

Plans for a fall workshop of extension work is in progress for the mountain area. All the work done by the Seminary Extension Department is through the Kentucky Christian Education Commission in consultation with the Rev. J. Edward Cunningham, the director of the Kentucky Mountain Mission Program.

—W. A. Whitten

## STATISTICAL REPORT

Correspondence Students	.....2,505
Extension Center Students	.....8,665
Total	.....11,170

## A DANGER LURKS

I saw a lurking threat to the well-being and life of Southern Baptists in Houston. That there were many issues in this meeting, no one is apt to deny. These issues revolved around the most vital areas of our life: the seminaries, the Home Mission and State Mission Boards, and race. They included doctrine, fellowship, polity, personalities, methodology, and money.

None of these issues, however, constituted a real threat to our life. We could make some mistakes and correct them, perhaps we did make some mistakes. Although we were greatly disturbed at times over some issues as such, the real disturbing factor was in the inexpressible undertone forbidding discussion and controversy. This was not something one heard or saw on the platform, but rather in the corridors and in small gatherings. Even small table talk in the Convention is important, but some thought "these things ought not to be discussed."

Some criticized a controversial book not on the basis of the right of men to speak. Some said, "Our denomination has no right to print such a book." The right to speak, to discuss, to write, and to print is basic. It should never be put down by an expedient desire to have peace or to keep things moving smoothly. We need issues. We need discussion and writing.

We are interested in learning about the next presidents of New Orleans and Southwestern Seminaries. We have an interest in what goes on in Southern, Midwestern, and at the Home Mission Board. These belong to us for we are Baptists. In some relationships it might not be in good taste to enter into discussion and take sides where issues permit it. But don't tell us not to discuss, brother, we are Baptists and we shall discuss. Moreover, one is more of a Baptist when he discusses and invites discussion than when he tries to smother it. Baptists keep alert through discussion.

Baptists have an interest in the direction their leaders are going and carrying their institutions. They want to know why and what in order that they may know if they have the right leaders. For these institutions and agencies belong not to the leaders but to Baptists. By this chatter we are not implying that there is something wrong, covered, or protected. I personally have confidence in our leadership. But let us keep it that way by inviting Baptists to come, look, see (they are going to do it anyhow), listen, and discuss freely. Every Baptist should feel free to send names to committees seeking presidents and leaders, to petition any agency either in protest or in the interest of general welfare.

Of course we should be reasonable. After all, a committee seeking a leader will select a person because they have confidence in his ability. We can always respect his leadership. But don't "clam-up," open up and give intelligent discussion.

—Lee Gallman

### ON SPEAKING UP

A few months back Dr. Albert McClellan called for the seminary professors to open up on issues of tension in our Southern Baptist life. Quite recently Dr. Leon Macon, editor of the *Alabama Baptist*, has written an article in which he calls for the pastors to open and to preach God's Word to the people. Issues in times like these require not only writing on the part of seminary professors and leaders, but on the part of pastors. It is just

as important for the preacher to say "his piece" as it is for a writer to say his. In fact, it becomes more important because people listen Sunday after Sunday to the preacher. They can also talk back, they can ask questions that need to be clarified. Dr. Macon succinctly states, "That these and other issues in our times lead us to warn our churches about suppressing the freedom of the pulpit. When the liberty found in the pulpit is silenced, we will have made one great, huge stride toward totalitarianism in this country."

This is a time when we need the full contribution of all. Controversial questions are before us today, and we cannot hide our faces in the sand. It is my very candid belief that, if pastors generally spoke out on issues and if others wrote on these issues, accepting the fact that it is controversial and making no apology for it, we would not be in a position of trying to smother out Christian truth with a bombardment of clichés and quotations from the Baptist fathers in the place of sound logic.

Academic freedom is essential for teachers. Pulpit freedom is essential for preaching. But we might as well admit that we do not live in a society where we have complete academic freedom nor complete pulpit freedom. This is not a Baptist disease only. A man could be fired from a state university or from any church group if he should speak his convictions today when those convictions are not in keeping with the status quo.

—Lee Gallman

### BOOK REVIEWS

**Guilt and Redemption**, Louis Joseph Sherrill, (Richmond: John Knox Press), Revised Edition 1957.

The author was for twenty-five years on the faculty of the Presbyterian Theological Seminary, Louisville, Kentucky. From 1950 until his death, he was professor of Practical Theology, Union Theological Seminary, New York City.

Chapter I deals with the problems of guilt as seen in antiquity, summarizing views from Homer to the Stoics but taking into view Babylonian dieties and modern American Indian myths. Man's

problem is one of conflict. This is behind evil. The conflict is either within man or outside him, man sees the gods as responsible; when seen as within man the answer is flight.

In Chapter II the author shows that modern man's approach in the philosophies leading toward psychology have done no better. Whereas the Greeks arrived at "nonsense" because man is trapped at the mercy of stupid gods, modern scientific psychology sees man trapped by a social environment gone mad and terrorized by physical environment in the hands of a crazed society.

Depth psychology, seeing man's responsibility for solving his conflicts, grows out of the fact that his conflicts lie in himself and are capable of solution. But it is pessimistic for it sees society as creating situations that breed these internal conflicts and the solution of individuals' problems does not solve the situation in society. Pessimism also grows out of the fact that the psychological has dethroned reason, but an optimism is possible for there is a possibility of a solution of these conflicts.

The author has drawn from theology, philosophy, psychology, and psychiatry in this study. In brief, it is a study of guilt as guilt relates to the soul, the mind, the emotions, the church, and to God Himself, The Cross is God entering into the hell of man's guilt experience. The Spirit is God continuing in man's conflict. It would be difficult to condense the rapidly expanding applications Dr. Sherrill makes in the last four chapters, "The Descent into Hell," "The Cross of Christ," "The Spirit of Christ," and "The Body of Christ." The impact of this work will be seen in one's preaching and thinking. Not all of us can follow the author all the way, but his work has exceptional value.

—Lee Gallman

**Design for Adult Education in the Church**, Paul Bergevin and John McKinley, (Greenwich, Connecticut: The Seabury Press), 1958, 320 pages.

Every denomination has a plan for teaching children. Practically all have plans for the initiate, the new member. Catechisms, man-

uals, and quarterlies are published by every church group. Most of these center in the education of children and young people. The place of adults in learning has been accepted by others of which group Southern Baptists belong.

The Indiana Plan is a church centered program for adults utilizing accepted principles in adult education and following contemporary methods. The authors, after investigating educational methods followed by most churches, came to the conclusion that they were inadequate. Southern Baptists are in a position to accept and use plans for improving their own methods. Perhaps the most dynamic suggestion of the authors is that adults need to be involved in the development of the program. The Training Union fits into this category quite naturally. Adults are reached in increasing numbers in the Training Union. The depth of the impression that a program may make upon an adult is in the proportion with which he is involved from the outset.

In my humble judgment, the work offers a pattern that may well aid the Training Union for adults. Built around a beehive of committee planning and research in the local church and utilizing the library more fully, such a program for adults would enhance the vehicle we now depend upon so much. But whatever changes we envision after a study of this book should be attempted in addition to the Training Union program now in operation. Perhaps this plan should be attempted by a select group at first. Those who would know more should attend the workshop at the University of Indiana July 20-25 or August 4-14.

—Lee Gallman

**The Gospel of Luke**, William Barclay, Daily Study Bible Series, Second Edition 1953.

William Barclay is a Scottish writer who has all the tools of scholarship but in this Series he purports to keep them out of sight. He makes no notations, cites almost no sources, and yet interweaves background insights into the commentary in a very helpful manner. This is a valuable series of studies, simple in form but not in content. I have before me two

works: **Corinthians** and **Luke**. Both are rich in illustrations and poetic quotations. Developed mainly for lay people, these small volumes will find their way into the libraries of pastors quite naturally. Preaching and teaching values are contained within the simple arrangements of lucid expositions.

—Lee Gallman

### DYNAMIC REVOLUTION ON!

The most dynamic revolution known to man is under way. More changes are being wrought in ways of living, thinking, working, growing, and worshipping than the world ever dreamed. Social structures are rising out of the ruins of decadent modes and patterns like dahlias growing in a garden. The upward surge of underprivileged folk pushes aside the decayed timbers of an out of date civilization every day. This is not in the charred ruins of Europe, Russia, or China. It is not in the upward surge of nationalism where this revolution takes place. It is right here in the here and now of our contemporary scene. It is so obvious that we do not take note. The floor sweeper becomes the superintendent, the office boy becomes president. The president, the director, the superintendent, the general, the admiral, and the manager of tomorrow are dusting the hallways today! It is all happening within the framework of our class society. No man is fettered to his trade, his profession, or his family. He can go to the top or he can drop to the bottom. Here is a real revolution.

Our churches share in this upheaval. We go to the poor, the underprivileged and build a church. When they rise in society they lift their church up with them. The poor hard working man is on his way — make room for him at the top!

—Lee Gallman

### THE SEMINARIES

We wish to assure the seminaries in this crisis hour of our prayerful support. New Orleans and Southwestern are seeking presidents, Midwestern is just beginning, Southeastern and Golden Gate are

in stages of growth that are not easy, Southern is experiencing relationship problems. Only the wisdom of God is adequate in such situations. We cannot afford to pass judgment when we do not have sufficient information. And even if we had such information, authorities have placed responsibilities in proper and able hands. We can pray for them, support them, and stand by them. Our seminaries will outlive all of us. Their faculties will lead us for years to come and the trustees are cautiously seeking answers.

The director and Associate Whitten attended the In-Service-Training Conference and the Association of Southern Baptist Extension Education in Nashville June 16-18. Attending the meeting were representatives from the extension departments of the Southern Baptist colleges and seminaries, the Education Commission, the Home Mission Board, the Sunday School Board, Bible schools and the colleges.

Seminars included discussion on the relationships among various agencies, interests of the institutions, needs of those we are trying to help, and methods. Speakers included visitors from the United States Department of Agriculture and the University of Tennessee. The Home Mission Board provided a splendid program that was highlighted by an address by Dr. Courts Redford and by good guidance by Dr. J. T. Gillespie.

Dr. Davis Woolley, director of the Howard College Extension Program, president of the Extension Association for the past two years was succeeded by Dr. Lee Gallman. Dr. Harris P. Anderson, director of Mercer Extension Department, vice-president; Dr. W. H. McCammon, director of Stetson University Extension Department, was made secretary, and W. A. Whitten, associate Seminary Extension was chosen reporter. Plans were made to enlarge the program to include all Baptist colleges, and an invitation will be extended to colleges and universities working with the Seminary Extension Department in a joint program of extension.

# Flash to Correspondence Students

Beginning September 1, 1958 the cost of the courses will advance to \$8.00 per course plus the text. This is due to the increase in the cost of operation of the Extension Department including salaries and materials. If you are ready for a new course, now is the time to enroll before the prices advance.

If you already have the required text, the course fee will be \$8.00 instead of \$5.00 as it has been for the past five years. This will make Old Testament 111, \$11.50; New Testament 112, \$13.00, Theology 116, \$10.50, etc.

Also, a time limit is being set for the completion of a course. A student will have one year to complete a course and may extend this time one year by paying an additional \$2.00. If the course is not completed by September 1, 1959 he will have to re-enroll as a new student to complete his course. All correspondence students who are now enrolled will have one year from September 1, 1958 to complete the courses they now have and will pay the re-instatement fee of \$2.00 per course after September 1, 1959. If the courses are not complete by September 1, 1959, he will be dropped as a correspondence student.

No change in prices is contemplated for the extension centers. The cost of the courses will be the same as last year. Some texts have advanced in price and will affect the total cost of the course

to the students. These will be noted in the New PLAN BOOK now being sent out.

## JUST A MINUTE!

I am a Calvinist. I believe that "once saved, always saved" (as the New Testament teaches it), but where did we get the notion that this doctrine is supposed to give comfort and aid to the worldly and to the uncommitted? Whence the false security some demonstrate by living with little or no discipline and yet glibly state, "I am safe in the hands of Christ"?

The Christian life is a struggle, a battle of Satan's kingdom against Christ's kingdom, of self versus God, the flesh against the Spirit. It is a bloody struggle. Often we are tempted to quit the fight and let the flesh take over. The man in Christ has a Resource upon whom he can rely. The keeping power of God is not the power to keep safe in spite of sin and self-centered living; rather it is the power to help us to become victorious over temptation. This is salvation from sin.

—Lee Gallman

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