

Lee Gallman, Director

P. O. Box 1154

Jackson, Mississippi

Volume VIII

SEPTEMBER, 1959

Number 9

DEPARTMENT FILLS VACANCY

ASSOCIATE WHITTEN ATTENDS INDIANA UNIVERSITY

W. A. Whitten, associate, attended the nine week summer session at Indiana University, Bloomington, Indiana, where he is working toward the doctorate in education.

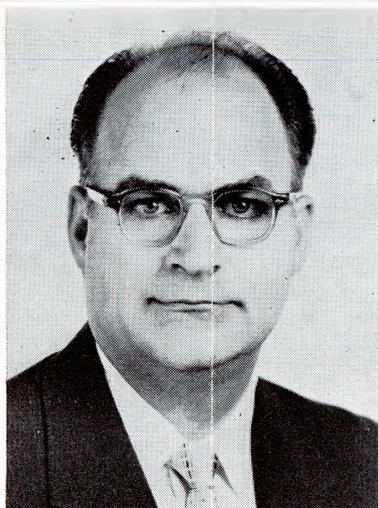
Indiana University, a pioneer in studies in Adult Education, has become recognized for its research and development of the **Indiana Plan** of Adult Education for churches. Mr. Whitten, in becoming acquainted with the Indiana Plan, sees real implications for the future development of the Seminary Extension Department. Southern Baptist Seminary in Louisville, Kentucky, has sponsored two institutes recently under the leadership of Dr. Paul Bergevin, director of the Department of Adult Education at the University. "The results have been encouraging," says Dr. Allen Graves, dean of the School of Religious Education at the Seminary.

Mr. Whitten gives the following impressions and implications of the Indiana Plan:

1. It considers the first task of adult religious education to discover God and to know Him better in order that the individual may serve Him better.

2. The Indiana Plan has a vital and wholesome emphasis on group processes in Adult Education in general and in adult programs in the churches in particular.

3. It looks upon group pro-



Rev. Frank R. Koger

cesses as a means of practicing what we preach about democracy and the dignity of the individual.

4. It allows the individual the freedom to set his own objectives and trusts him in this freedom.

5. It provides a program of training people to work as a team. Our present emphasis in church groups is more concerned with promoting handed-down programs than with causing adults to attack and face real issues in Christian experience.

6. Its philosophy is concerned with the meanings that are derived in experiences of adults rather than a mere teaching of skills.

The vacancy left by the resignation of Rev. Ray K. Hodge some time ago, was filled on August 15 when the Rev. Frank R. Koger joined the staff of the Seminary Extension Department. This completes the organizational plans to enlarge the staff to include associates in California, Texas, and to fill the place on the eastern seaboard.

Rev. Koger comes to the Department with an excellent background of experience and training. His early life was spent as a farmer and sales clerk in Bassett, Virginia. He was working in a supervisory position with the E. I. DuPont Company when called to the ministry. Faced with the task of getting an education, he entered Carson-Newman College in Jefferson City, Tennessee where he received his B. A. In May, 1958 he received his B. D. from Southeastern Baptist Theological Seminary in Wake Forest, North Carolina.

His student pastorates included Hillsville, Virginia; Mooresburg, Tennessee; Concord and Beulah Baptist Churches in Mohawk, Tennessee; and First Baptist Church, Englewood, Tennessee. For the past five years he has served as pastor of the Kearfoot Memorial Baptist Church in Martinsville, Virginia.

Rev. and Mrs. Koger plan to move to the Charlotte, North Carolina area which will be a central location for his work. They

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Lee Gallman

*"Think
on
These
Things"*

A CONFUSED RELIGIOUS WORLD

Religious confusion was never so widespread as now. The camps into which one could divide the scholarship in years gone by have all disappeared. The campfires are everywhere, and every one has a group of listeners. On one side stands Carl F. Henry, Cornelias van Til, Harold Ockenga, Edward J. Carnell, and Bernard Ramm — intellectual fundamentalists who fly the flags of the old evangelialism with modifications which would have shocked their predecessors. They recognize that their terminology is inadequate but rather than surrender it they choose to redefine it so that its meaning has changed. "Inherent" no longer means without any error — it means errorless up to a point.

Then there are the Bultmanns who maintain contact with certain tenets of the crisis theologians but who see this through a myth-ridden Bible. Bultmann has become the "messiah" of the schools of religion. The Tillichs and the cultural proponents are asking for complete redefinition in terms of modern scientific man. They want

VACANCY

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have two daughters, both in college.

Mr. Koger has had special training in Family Counseling and helped with the organization of a Counselling Service in Martinsville, Virginia.

Christianity to have conversation with other religions at the level of man's spiritual dimension with little asked or demanded. The Barths, Cullmanns, Brunners, and Neibuhrs are undergoing vast structural changes. The Barth of *Der Romerbrief* is not the Barth of *Dogmatics III*, 1. The Dodds and Richardsons, the Taylors and Knoxes along with numerous French, German, and Scandinavian theologians are skeptical of all that has been. They do not want to advance to atheism (Tillich claims that an atheist has faith and is a religious demension with which to reckon). Yet they so define revelation, Christ, and atonement as to leave one bewildered about their belief.

Three recent Westminster works have come out to clarify the confused state. *The Case for Orthodox Theology* was written by Edward J. Carnell of Fuller Seminary; *The Case for a New Reformation Theology* was written by William Hordern of Garrett Biblical Institute; *The Case for Theology in Liberal Perspective* was written by L. Harold DeWolf of Boston University School of Theology. Only Carnell is true to the pattern. He is a thorough going fundamentalist pleading for issues handled by Charles Hodge, A. A. Hodge, B. B. Warfield, Gresham J. Machen, and James Orr two or three generations back. DeWolf is not a real liberal. His views are quite mild by comparison with the older liberalism which was constructed on an optimistic view of man. Hordern and DeWolf are together on many issues, but there is a gulf between them in revelation. Hordern emphasizes the divine initiative, while DeWolf emphasizes the need of a two-fold relationship where God reveals and man receives. DeWolf seeks a recovery of natural theology. Hordern does not actually refute it, but he is highly suspicious. Both regard reason as essential in revelation.

These three positions are by no means the only ones — Neo-Liberalism and Neo-Naturalism must be added. The analytical

philosophers, the depth psychologists, whose theological interests have to be heard, and the demythologists form quite an array. Yet every representative of these schools have a special variety. Theology is in a state of flux. This state of flux is not all evil, but the student is confused. Seminary graduates tell us that they have learned to dislike theology. One said that he had been thrown into a sea of skepticism and doubt from which he had not been able to escape. Wherein lies this problem? Is it the seminaries who have "robbed" the students of their faith or have colleges failed them? One does a disservice when he develops doubt without creativity. It is not a Baptist problem alone — others face it in most distressing patterns. Nels Ferre declares that in the seminaries we can no longer take for granted that students believe Christianity to be true, even at the heart of its message concerning the living God. (*Christian Century*, July 1, 1959, p. 783.)

The loudest praise for a recent work by a protestant agnostic was given by a Baptist pastor. That Harper chose one not committed to the Christian faith to represent protestantism reveals more of the confusion we are in. What can we expect? We have cut ourselves loose from our biblical moorings.

It is all a mass of confused humanity cut loose from all authority and reason. The philosophers have all been disproved (read Tillich on *Theology of Culture*, or Overstreet, *The Mature Mind*). These are our leaders. They look at the Bible and shake their heads, they look at science and foretaste their own destruction, they turn to the Reformers, the Augustinians, and the Aquinas and get no help. They are trying to hold a chain horizontally by one end only. It is not a practical exercise.

What will come from this chaotic condition that has fallen over us? Will a theological prophet arise with insights comparable to

Barth when he wrote *Der Romerbrief*? Liberal theology was broken between Barth and those who follow. But what now? We had Thoroughgoing Eschatology; will we have Thoroughgoing Skepticism?

The case seems to be hopeless, but it is not. Biblical research based on at least a reverence for its teaching may restore us to Christian faith. This is the most hopeful sign. We may be calmed in our disturbance to read that such men as William Barclay and A. M. Hunter who are aware of modern critical methods and their results, but who at the same time maintain a reverent approach, have written so confidently and simply for those who would seek truth. Many of these doubts are old with new framework. Hegel, Strauss, DeWette, Paulus, and Bauer made insinuations which some thought were so conclusive that Christianity could not survive. Today the background is different, the areas have enlarged, and the voices are amplified, but basically Bultmann, Bauer, Tillich, and Strauss are discussing the human problems which make faith difficult. Meanwhile we should know what is being said. We should know that there are others to be heard.

—Lee Gallman

BOOK REVIEWS

How to Study Acts, Joseph M. Gettys. (Richmond, Virginia: John Knox Press, 1959.) 219 pages. \$2.00, paper binding.

Here is a syllabus on Bible Study that sets an excellent pattern. It is not a commentary nor an exposition. It is a syllabus on how to study Acts using a somewhat limited textual group. The main divisions of the lessons include: Introduction, which tends to unify the approach, Original Study — the study of the Bible passage itself, Detailed Study —

an attempt to analyze the Bible passage with references, and outlines of the passage with appropriate reflective questions.

This pattern is followed all the way through the book. There are maps and charts. It is a very good and appropriate work. If anything is left to be desired it is perhaps the fact that he does not turn the student to more material. This is possibly because of the type of student that is expected to use the materials. It is hardly possible that such a one would be used by a teacher of advanced status without a great deal of additional requirements and outside reading. The college or seminary student would be referred to the various works on beginnings of Christianity.

—Lee Gallman

How to Teach Acts, Joseph M. Gettys. (Richmond, Virginia: John Knox Press, 1959.) 61 pages. \$1.50, paper binding.

This is a companion work by the same author who wrote **How To Study Acts**. It follows an identical plan throughout: Approaching the lesson, Preparing to teach, Getting started, Teaching the lesson, and Looking toward the next lesson. The author makes no attempt to list a large group of reference works, but he does give helpful suggestions in finding them. The main question to be asked was asked in the original work and that is: Who will be using this material? It is not indicated in the foreword and the reviewer is left with his imagination that perhaps the group who will study will be laymen. The whole work would be excellent for ministers as well as laymen, but a more detailed analysis would have to be supplemented to either of these syllabi and more advanced students would be given a greater detailed bibliography. The approach like the first syllabus is

altogether an English approach which, of course, is highly desirable for students below the seminary level. The requirement for one who would teach this work would surely have to be at least a seminary graduate.

—Lee Gallman

EXTENSION DIRECTORS

The time fast approaches for the opening of the fall programs in our churches and associations. This means that officers and teachers of the Seminary Extension Centers should be busy setting up the classes, planning publicity, and ordering for the teachers. Many are already set for the opening of classes early in September.

If you have not selected your committees and faculty, do so NOW. Order some of the free folders for distribution to help with the advertising of the center. The names of each teacher should be sent to the Department as soon as elected.

We have found the key to a successful center is a good Advisory Committee, faithful director and registrar, capable teachers, thorough planning, and wide publicity. Can we help you in any way?

TIME EXPIRES

If you enrolled in one or more courses before September 1, 1958 the time has expired. You may extend the time by paying a fee of \$2.00 per course. This will give you one additional year for these courses. We congratulate many of you who enrolled several years ago and have completed your studies or will complete them. We hope that EVERY ONE will get busy and finish the course. The small charge for extension will be a worthwhile expenditure.



Mrs. Doris E. Watson

Mrs. Doris E. Watson, pictured above, was recently awarded the Certificate in Religious Education by the Seminary Extension Department. Mrs. Watson became interested in further training while living in Virginia and working in her church. Because of her interest, diligent study, and ability, her church voted her capable of becoming a director of Religious Education.

Upon moving to Jacksonville, Florida she attended the Extension Center supplementing the courses by correspondence study. She writes, "The sixteen courses required for a Certificate in Religious Education have proven to be a task, . . . but make me feel doubly proud. I pray that more people may see the value of these courses and take advantage of them."

THE MENACE OF THE "EXPERT"

Wherever one turns in our society he is confronted with the desire to have the expert's opinions and decisions. There are two reasons why this concept of authority has arisen. In the first place, he distrusts his decisions and opinions and particularly those of people like himself. Conscious of his limitations and faced with the need for some greater authority, he turns to others who because of their contact with the problems involved have suddenly become experts. Now, surely they can tell him for they have been there! A second reason for the rise of the expert with a final voice is that there is within ordinary people almost limitless potential ability. When given the expert role, they tackle it and do acceptably well. This gives confidence that perchance there has been given a special visitation and favor. What a delusion! Every intelligent man is capable of as much.

I have noted that a pastor from a small community doing mediocre does quite well when called to the big town and wealthy people. Soon the larger and larger churches are seeking this ordinary preacher who proves that he can handle the role of the expert. Why the expert? The ordinary man can often do as well. Intelligence only needs testing and utilizing.

—Lee Gallman

STATISTICAL REPORT

(Active students, September 1, 1958 to September 1, 1959.)

Correspondence	
Students	645
Extension Center	
Students	2,041
Total	2,686

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Dr. Edwin Calhoun Osburn
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SEMINARY EXTENSION DEPARTMENT

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P. O. BOX 1154
JACKSON, MISSISSIPPI