

BULLETIN SEMINARY EXTENSION DEPARTMENT

Lee Gallman, Director

P. O. Box 1154

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REGIONAL MEETING

The Southeastern Adult Education Association met recently in Knoxville, Tennessee, at the University of Tennessee. The concerns of adult education expressed by the body of seventy-five leaders in the southeast would be acceptable to any church group. The focus of these people on society at the adult level has been almost an evangelistic experience. One speaker stated, for example, "You get a sense of mission when a man above forty-five years of age talks about his difficulties getting to the meeting as if it were nothing in comparison with the great experience he has when he learns what he needs to know." I heard librarians express a sense of gratitude that they were part of a movement which helped people find their way. Another speaker awakened us to the realization that people must be liberated from their superstitions and fears if they are going to participate in our changing world. Still another spoke of his conversion experience as the beginning of his interest in people.

Although their concern is for liberal adult education, they could evaluate our denominational extension work highly. These people from some twenty-five different kinds of adult education programs reject dishonor, evil, and tyranny. They just as positively champion justice, devotion, and fair play.

This is the oldest adult education association organized on a regional basis! It dates back to 1919.



EXTENSION CENTERS IN CHICAGO

The committee pictured above met with Director Lee Gallman and Associate Albert H. Fauth in February to plan a thorough program for the Chicago area. They are left to right, front row, Rev. C. T. Liverette, Rev. William Powell, Superintendent of City Missions, and Rev. Charles E. Smith. On the back row are Rev. Louis C. Lowe, Rev. Jarreal Buchanan, Chairman of the Advisory Committee, and Rev. Robert E. Knight.

Four centers have been opened with a total enrollment of 90. They are located at the Kostner Avenue Baptist Church with Rev. William Irwin as director. The class meeting at Clarendon Hills Church is directed by Rev. Jarreal Buchanan. Rev. C. T. Liverette directs the work in Harvey and Rev. Mac D. M.

Vanwey is the director in Palatine.

We commend Brother Powell, Brother Buchanan, and the committee for their diligence in setting up the program. We believe this will mean better Sunday School teachers and church leaders for the churches in one of our newest fields.

NEWS OF CENTERS

Clear Creek Association, Arkansas

Rev. Paul E. Wilhelm, associational missionary for the Clear Creek Association, is the director of the new extension center meeting at Clarksville, Arkansas. Rev. S. A. Wiles is teaching Old Testament 111 and other courses may be taught as interest grows. Mrs. Eugene Walker is the registrar-treasurer.

CALIFORNIA

Three new centers have opened this spring in California. In Eureka, Rev. G. B. Kendall is the director and Rev. James T. Tigner, registrar-treasurer. Rev. Bryon F. Todd is the director of the new class at Fresno. Dr. Clifton A. Hodsdon, pastor of the Clinton Avenue Baptist Church in Richmond is the director of the center there.

The extension center in Clarksville, Tennessee re-opened on April 4 with Rev. Joe Hough, Jr., assistant pastor, First Baptist Church, teaching New Testament 122. Much interest is being shown in the music classes taught by Mr. Bill Robinson.



Lee Gallman

EXECUTIVE LEADERSHIP

In Southern Baptist life we have found, as have other church groups, that the role of the executive is essential to unity, leadership, and progress. At the general level it has always been conceived of as a role of representation without particular bias. In view of the fact that we have such a variety of Baptists, this is essential. Quite frequently one hears the voice of one group or another that feels that more should be done to exhibit his particular school of thought as the Baptist position. To do this would be to alienate another segment which is as vitally a part of the whole as any particular. The human condition of thinking guarantees that there will be variety within any framework. The executive sits in a position where he could easily make a particular concept popular. At the general level he must not do this ostensibly.

Yet the executive has a conscience also. To place one in this position and expect him to be without conviction is not only unrealistic, it is ridiculous. At the same time various groups should understand that all Baptists are Baptists, and that he is the executive of *x* tradition as well as of the *y* tradition and the *z* tradition.

The task of the executive is not necessarily to change all to the *x* tradition (as it would undoubtedly please all who agree with this tradition), but help *x*, *y*, and *z*, to become motivated toward common interests and causes. This does not mean that the *z*

*"Think
on
These
Things"*

cause is ignored. It rather means that there are valid interests in which *x*, *y*, and *z* can join. The executive seeks *xyz* rather than *x+y+z*. For the streams of our traditions have captivated us according to our dispositions. Thus the Graves, Campbell, Frost, Carroll tradition of ecclesiology has captivated large groups, while the older ecclesiology of the Charleston Confession that dominated the eastern seaboard, the Whitsitts and the Carvers captivated others. Yet the executive has always motivated both concepts with a gospel urgency and a stewardship ideal.

The same can be said with regard to the doctrines relating to the end-time. In a single group after years of study together under the leadership of an influential teacher, there will be a variety of views. It is hardly possible that the case will be different among the churches. The task of the executive is a high one to mould into an effective unity of purpose consistent with all our aims and ideals all elements of Baptists as an effective redemptive body.

The same is true of the state situations except that despite certain varieties the states enjoy certain unities. For example, in one state alien immersion is not accepted while in another it is generally accepted. The executive has either a minority that is perpetually so and accepts its position or one that is growing into a more favorable position. But *doctrine* is not the main problem of the executive. Again, his is the role of motivation of all groups into a powerful redemptive force.

On issues not directly related to tradition but which cannot be ignored because of the social situation, the executive is thrown into tensions that all sides seem to feel obligated to create. Forces which desire the *status quo* protested expect him to champion their cause. Forces which desire immediate action think that he should be able to effect this with a fiat. He finds it difficult to effect an

understanding by all groups. He also lives with his conscience.

Such are our relationships. They demand a sympathetic understanding. This is, in reality, what we all live on. Take it from any co-operative enterprise and that enterprise will fall apart. Fortunately, Baptists have had executives who were conscious of this role although in the traditions mentioned they were variously persuaded. Let us create an atmosphere that makes this task less difficult.

Does this mean that we should not have controversies? By no means! Unless we have controversy we will drift into a careless obsession of our loudest voice. Good spirited, but responsible controversy will keep us alert. Every voice has a right to be heard. They all have to face their opposites, however, and no one is fit to speak who cannot also listen. All of this can be done without bringing pressure on the executives. There is just one doctrine needed for this effect—the doctrine of freedom. Each has a right to his view. When he expresses divergent views, he should not be looked upon as a queer person but simply as a person.

BOOK REVIEWS

Teaching the New Testament, Edna M. Baxter (Philadelphia: The Christian Education Press, 1960.)

This book is divided into two basic sections. Part I deals with how the New Testament came to be and is a good introduction for Sunday School teachers and workers. It takes the middle of the road decision with respect to when books were written and for what purpose.

The second portion of the book consists of suggestions on how to teach the New Testament. Beginning with the first chapter the author shows how to teach Part I to young people. The whole of this section is taught in twelve class

periods. The author gives suggestions for group activities, work periods, examination, and makes choices in the tests so that the teacher who follows this will in twelve class sessions have a variety of methods in teaching and also methods in measurement. For example, the last session offers four tests. Quiz One: My Religion. The student is asked to write a brief statement of what he believes in the light of this study about God, prayer and worship, and human relation. In quiz two, sixteen statements are made and the student is asked to answer a "yes" or "no" on these sixteen on the basis of whether they agree. Quiz three gives a list of twenty words which may characterize individuals and the student is asked to check those which he feels describes Jesus best. And finally, a group of true-false questions are raised.

Then the author gives us several original plays and also suggests a number of visual aids. This section is closed with a rather lengthy test on the life of Jesus. The last section of the book deals with the New Testament and young children. Here the youngest groups in the church are dealt with on such matters as showing pictures to them, telling stories, and how to explain simple problems they will meet. In all the book is filled with suggestions which would be helpful to the Sunday School teacher, to the teacher in the Bible school, and as a matter of fact this work would be very helpful to those who seek supplementary materials in Sunday School and Training Union programs. It is well done.

—Lee Gallman

— **The Christian Must Have an Answer**, T. B. McDormand. Nashville: Broadman Press, 1959.) \$1.95

This book is designed to equip the average Christian with practical knowledge in dealing with those who are hostile and hesitant concerning the Christian faith. It falls into three divisions. Section

I deals with those who are outside the church. The average excuses for not accepting Christ as Savior are dealt with and possible answers given. The author sees these as honest problems and believes that if the Christian can answer them convincingly, happy and lasting decisions will often result.

Section II deals with views which are critical of the Christian faith. The author sees these as people who are bitter and have contempt for spiritual claims. He takes the position that the Christian should know the cynic's point of view and be able to substantiate his answer for the faith that is his own. A positive approach gives added prestige and influence to the Christian's defense of his own faith.

Section III deals with the differences and practices that separate Protestants, Catholics, Jews and Communists. The author seems to believe that the fundamental differences of the Catholic and Protestant religions can be narrowed down to a relatively small number, and if the Protestant witness can master the Protestant answers to these differences, the two will be able to converse intelligently. These differences concern the Church, the sacraments, the infallibility of the Pope and Mary, the mother of Jesus. The author also deals with the Christian's answer to the Jew and to the Communist. He sees Christianity as the hope of Israel and states that our witness to our faith among the Jews should be our glory and their salvation.

Chapter 3, Part III is an excellent treatment dealing with the Christian's answer to Communism. Every Christian witness could profit from a careful study of this chapter. The entire book is practical; it is stimulating to those who would champion the cause of Christ in a world such as ours.

—Frank Koger

Ephesians, Pattern for Christian Living, Ray Summers. (Nashville: Broadman Press, 1960.)

If this book is the indication of the talents of Dr. Summers, he would have to go down as a sound expositor of scripture. As the title indicates, the book is devotional, and in addition, Dr. Summers gives a good background of the Epistle. Interwoven into the expositions one also finds some historical helps as well. It is very simple in its outline on introduction. The chapter headings are: "The Plan of Redemption," "The Propagation of Redemption," "The Application of Redemption in Church Life," "The Application of Redemption in Personal Life," "The Application of Redemption in Domestic Life," and finally in conclusion, "The Fighting Saint."

The pastor who desires a deeper study for his devotional life will find this to be very helpful. It was designed for preachers. It is not a theological treatise, yet the comments are fresh with Greek translation and with implications from the background study.

—Lee Gallman

GRAND CANYON AGREEMENT

Feeling the need for continual education in the area of the Arizona Baptist Convention, the Grand Canyon Baptist College and the Seminary Extension Department effected a joint relationship in the extension work to be offered in this area. The program of Grand Canyon continues through this semester in the colleges but all new work will be begun through the Seminary Extension Department.

The joint relationship is articulated in the following fashion: Promotion will be done by the Seminary Extension Department through its associates, Dr. Eugene Wallace, in the Arizona area and Dr. Albert Fauth in the Colorado Convention area. In those areas where the conventions cooperate

with Grand Canyon College, the program of the Seminary Extension Department will be used with appropriate adaptations. Classes may be taught as one, two, or three hour courses. The cost to the student is \$8.00 per hour plus the text books; enrollment at the college will be facilitated for \$1.00 per student. Credits earned in the extension centers will be accepted at the college on the basis of equality with other college courses provided the student is qualified for college admission. A maximum of 23 hours of extension or correspondence study may be earned.

The Seminary Extension Department agrees to have on file the academic record of all instructors, and all those who enroll will have to have the same complete record as would be given a college student. The Seminary Extension Department will not only promote the work but will supervise teaching.

VACATIONS

Vacation time is here. The public schools will be closing, Vacation Bible Schools, revivals, and other summer activities will soon occupy the minds and time of our church leaders. The extension centers soon will complete the spring semester. To insure proper credit to all who have paid for the courses, attended the classes, and satisfactorily completed the work, we urge the directors to do the following:

(1) Be sure your account with the Seminary Extension Department is paid in full. We have to pay our bills on the first of the month.

(2) Check with the teachers and registrar to see if the grades have been sent in. Be sure to mark them final grades so grade cards can be sent. We have many requests for transcripts from students who completed courses through our Department but we have no record of their work be-

cause teachers did not send in the grades.

(3) Make a survey of the students enrolled to see which courses they want for the fall semester. Now is the time to check on interests for future studies.

Directors! Registrars! We have to depend upon you for this information. Don't let vacation come without sending the reports of your center to us.

STATISTICAL REPORT

September 1959-April 18, 1960

New correspondence students	.. 618
Correspondence students re-enrolling 87
Extension center students2,090
Total2,795

TESTIMONIALS

"These courses have been a wonderful blessing to my life, and have greatly helped me in my work for the Kingdom of our Lord. I have recommended these courses to several people and hope you will hear from some of them in the future."

L. F. C., Texas

"I wish to tell you of my ordination . . . Let me add this, in preparing myself for the work nothing has been of greater help than my studies with the Extension Department."

T. B., North Carolina

"After completing Group One in courses in Series B, I must tell you how much I have enjoyed the course. It has been of so much help to me in my spiritual life and has made me more able to do the work the Master has called me to do. I cannot express in words what it has meant to me. I will recommend the Extension Department of the Southern Baptist Seminaries to all who cannot attend classes in person."

J. V. S., Arkansas

If you are going to the Convention in Miami, look us up. We will have a booth in the Exhibit Hall.

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