

# BULLETIN

## SEMINARY EXTENSION

### DEPARTMENT

Lee Gallman, Director

P. O. Box 1154

Jackson, Mississippi

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#### ANNUAL MEETING

Associates, W. A. Whitten, Albert Fauth, G. Ray Worley, Frank Koger, and Eugene Wallace, meeting in Jackson, Mississippi with Director Lee Gallman and the office staff, heard a progress report of the Department, formulated plans for advance promotion and education of leadership, and took time to evaluate the status of the program. The associates heard the director declare that the church does more adult education than anyone else but does the least with it. It falls short because it must depend upon a leadership at the local level that is either unaware of its opportunities, or is unconcerned. The great need, therefore, is to arouse local and associational leadership to become concerned and to accept the responsibility for raising the level of training for its leaders.

The group heard W. A. Whitten outline new developments in adult education. Ray Worley listed some steps essential in the preparation of research projects which the Department is developing. They heard Albert Fauth declare that our only chance for keeping abreast of this fast changing vehicle of education is to keep in school ourselves.

Dr. Richard Cortright of Baylor Literacy Studies came before the group as did W. R. Roberts of the Relief and Annuity Board.

Committed to the principle of life-long learning and to the importance of continuous study, the group called for a revision of curriculum concepts to include

something beyond formerly outlined subjects.

Plans were made to set up additional centers in the Arizona and Colorado Conventions under the joint sponsorship of the Seminary Extension Department and Grand Canyon College.

#### FAITHFUL DIRECTOR

Rev. Tom Greene, associational missionary of the Cabarrus Association in North Carolina for the past seven years, has resigned to assume the responsibilities of Director of Retirement for the North Carolina Convention. Brother Greene has done an excellent work and we in the Seminary Extension Department will miss our close contact with him.

Since January 1955, Brother Greene has had a continuous program of training in his association. One hundred ten people have enrolled for one or more courses in the extension center. Graduation exercises are planned for this spring for those who will complete the required courses.

#### STATISTICAL REPORT

September 1959—May 16, 1960

|                           |       |
|---------------------------|-------|
| New Correspondence        |       |
| Students .....            | 653   |
| Correspondence Students   |       |
| Re-enrolling .....        | 99    |
| Extension Center Students | 2,204 |
| Total .....               | 2,956 |

#### TRIBUTE TO DR. BARNES

Dr. W. W. Barnes is dead. And with him died one of the truly great spirits of Southern Baptists. He was keenly aware of the world in which he lived, of the way Baptists have come, of the streams of thought that have touched us, of the serious errors that have befallen us, and he was aware of our diversity. He was one of the most competent men Southwestern Seminary ever possessed.

Dr. Barnes was responsible, to a large degree, for the great spirit of Dr. Dana who was his graduate student. They say the mark of a great man is his ability and capacity for training successors. Already Dr. Barnes' pupil, Robert Baker, has gained acceptance in his field.

One of the strangest anomalies of the past fifty years has been this truly great liberal soul whose whole life as a teacher was spent in an atmosphere where Baptists generally hold to a much more restricted view and theology.

—Lee Gallman

American Baptists are contemplating a presbyterial form of government. Some suggest that the association be composed of churches (not messengers) with powers described. The current issue of the **Foundation** magazine and a recent book, **Authority and Power in the Free Church Tradition**, have straightforward articles on this direction.

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Lee Gallman

*"Think  
on  
These  
Things"*

### MEDIOCRITY

Mediocrity has been discussed quite freely in Baptist circles, particularly as it involves the ministry. Now and then one gets the impression that mediocrity belongs to small pastorates and to people in small out-of-the-way places. This is far from the truth. Mediocrity is that which belongs to one who sets his character and thinking process at an immature level. It is quite possible for a mediocre person to attain to a high position in the life of the church or denomination, and while this would not be a fair statement with regard to many, it is true of some.

Mediocrity can be observed, and one does not need to have a superior education to discern it. Among other characteristics is the drive to find a place of prominence so that one's life which offers so little may become exalted to a state of satisfaction. Another is the emphasis on the importance of ordinary ideas, and the insistence that these ideas be canonized into final statements of truth. Another mark of mediocrity is the substitution of some form of eloquence for thought. Another evidence of mediocrity is the reluctance to confront new ideas. The answer of a mediocre person in a place of leadership to new ideas is to deal with it punitively.

Mediocrity does not characterize true leadership. For a real leader is challenged by new ideas and insists on the use of inter-com-

munication for progress. In this age, the choice is up to the individual. He can take the short cuts and appear to get a good following although he may be mediocre, or he can repudiate mediocrity through continuous learning and growth. Yes, the choice is his, but he might as well know that the mediocre will not last for long as a leader.

### BOOK REVIEWS

**The Christian Shepherd**, Seward Hiltner. (New York: Abingdon Press, 1959.) \$3.00

The author of this work sets forth the ministry of the pastor as a Christian shepherd. The use of the ancient word "shepherding" suggests the tender concern the church and its ministers are to have toward all who may be in need. The author goes beyond what is usually thought of when we speak of "pastoral care." He does this by using the metaphor, shepherding as a perspective. The meaning of this metaphor, the author states, "is seen pre-eminently in the familiar story of the good Samaritan which is found in the tenth chapter of Luke's gospel." In this perspective, the Christian shepherd is able to project the gospel to men whatever this need may be.

The author has an excellent chapter on grief and bereavement. He deals with grief and bereavement as a prerogative of the Christian shepherd and declares that the Christian minister is able to deal with these with more understanding and effectiveness than others who are experts in their own field. This is true only when the Christian minister deals with concern and clarification.

The author in dealing with shepherding the family takes the position that our Christian theology should have told us a long time ago that all families, and not just the bad or neurotic, need shepherding at times.

Chapter Ten is an excellent treatment on the seven ages of shepherding. These seven ages are listed as infancy, childhood, pre-adolescence, adolescence, young adulthood, middle adulthood, and older adulthood. The writer declares that the trials of each stage are different but equally real and equally crucial.

The significance of this work is its relevance to the whole society of this human race. This is seen in Chapters Five through Nine as well as the chapters which have been commented upon. The book is clearly written making use of case material which affords insight into the average minister's routine of personal counseling. Also it is written so as to help the minister to avoid the usual mistakes that are made when dealing with the personal problems of others. It offers a wide scope for consideration, taking into account the human race as a whole. It is a worthy work and should be read by all who hope to improve in their ability to help mankind by the art of counseling.

—Frank Koger

**An Analytical Philosophy of Religion**, William F. Zuurdeeg. (New York—Nashville: The Abingdon Press, 1957-58.) 320 pages.

This book has five format requirements which I call excellent.

1. A good table of contents in outline form.
2. Footnotes where they belong —at the bottom of the page.
3. A selected bibliography.
4. A single index.
5. The body of the work in good outline.

There are many other excellent qualities.

Any man should be evaluated in his writing against the background of his own life situation, his qualifications in the field where he writes, and the purpose he in-

tends with his work. The publisher and the author have made all these clear.

If ever a book could be read intelligently without understanding the author's stated purpose, this one certainly does not illustrate it. This is not an introduction nor a simplification of the field of the philosophy of religion. Rather it is a venture into an existing field already supposed to be known to the reader in which the author explores the applied methodology. It is difficult to see how the author could communicate to one who has not read Tillich extensively or is not acquainted to some degree with Dewey, Hume, Heidegger, Marcel, and Suzzane K. Langer.

The intent of the author is to create a flow of communication between theology and contemporary philosophy by orienting religion in the contemporary field of philosophy. This to some degree was done by Trueblood and Hutchinson but both these former works followed a more traditional methodology than does Zuurdeeg. This author never dogmatizes. He seeks to reveal the implication of the systems he discusses.

Part One is an analysis of man as speaking, as holding conviction. His man-language reveals him as ever speaking not what is—but what he is convinced is. This is explored in four chapters: Conviction, Power, World View, and Metaphysics. The author examines Marx, Freud, Heidegger, Marcel, Hume, I. T. Ramsey (unpublished thesis), and Whitehead rather fully, and Dewey, Niebuhr, Hidding, Feigle, Binswanger, and others at salient points. At several points he almost stated a philosophy but refrains, preferring rather to point out weaknesses in Marcel, Heidegger, Tillich, and others and to underscore their strong points.

This is true in each section. The author takes these languages, views, creeds, and claims to the

court of analytical investigation. What they contend, imply, and involve are laid bare.

The second section deals with the background of modern man's language. Here he analyzes the conclusion of a core group of thinkers on myth and Cosmos. Grecian and modern are both analyzed. Both the comforting sense of arrival and the frustrating fear of non-arrival are categorized. He questions both the settled views of the Greek philosophies and the unsettleable attitudes in Niebuhr, Barth, Gogarten, and others. In the final section on morals and the church he gives this treatment. The chapter on morals is significant and pertinent. Marcel and Dewey are particularly investigated. Every man does have a "highest goal." "Purely moral" is an ambiguous term, he concludes. The final chapter is directed to the church and its task in the search of truth. Christian thought is analyzed around theology and biblical research. The nature of the various branches of study of the church are so grouped. Here he sets philosophy of religion in its place as analytical discipline of philosophy investigating "religious language and other convictional languages." This is separate from Discursive Theology which is the discussion between the church and the world.

I would commend this work for its thoroughness and for its direction. What the author is seeking to do will not be realized with such a limited group to which he can hope to communicate this work. But this is the result of pioneering a field. Doubtless every teacher of philosophy of religion will want this work but a busy pastor would find it too exacting. Dictionaries and reference works are needed to keep in touch with the vocabulary of the author. One thing that helps, however, is that he is consistent.

I personally prize the work and shall use it frequently for its value as a definitive work.

—Lee Gallman

**Exploring Your Bible**, John P. Oakes. (Grand Rapids: Zondervan Publishing House.)

Dr. John Oakes, a graduate of New Orleans Baptist Seminary, began several years ago to teach an orientation-in-the-Bible course. He seeks to take the Bible as it is and explore it, and attempts to explain various approaches at Bible helps. He states at the outset that he is seeking to help the student understand what is in his hand rather than to explore its many problems. Dr. Oakes follows the more conservative works consistently, therefore, many of his conclusions would be subject to question by those who are not committed to these works.

The reader may be confused a bit by the introduction of some matters on alphabet, lexicon, and other matters, yet in the hands of a good teacher this work will afford an excellent outline and with addition of other materials will prove valuable. One might question the advisability of the glossary containing some items which should be left to the dictionary, yet when it is realized that many who will study this work will not have a dictionary, perhaps he is justified.

His approach has been one mainly to give an analysis of what the book contains from the standpoint of organization. He does not go into the matter of actual content. Those who would be critical of this work ought to realize that the first approach in Bible study must always be one of understanding what is in the Bible and this is Dr. Oakes' purpose.

—Lee Gallman

### OBJECTIVES

In educational circles one often hears the term "objective." The teacher is asked and asks himself, "Where are you going? What do you hope to accomplish? Are your goals obtainable? And what are the means toward these ends?" Today they are asking, "Is your

methodology consistent with you objective? Does it reinforce and support your objective?"

It is clear today that means, methods, and techniques can both build up and tear down one's immediate and ultimate goals. This is how democratic procedures such as the group methods of discussion found their way into adult education. The authoritarian role assumed by teachers and leaders was found to discourage the development of individuality, independence, and self realization. In the discussion processes the individual is led to take his part and become a team member in learning and in action. In this manner the ultimate aims of individual growth and self realization are supported with a consistent method.

In the church and in the denomination we need to ask these same questions. Without a doubt our aims are high and our goals are realizable, but do our methods support the goals? Are our immediate aims geared to the redemptive aims of the total church? When weighed on the scales of ethical values, is the home and the individual strengthened by the program of the church? Is society actually better because of the church? Is the school and its purpose supported by the church?

These are not impertinent questions. But neither are they questions that we want to ask and answer. For they demand an accounting. Does the development of a highly organized dominant church organization produce a high level Christian devotion, understanding, faith, fellowship, and love? Any procedure toward goals how ever worthy, which does not at the same time give us better individuals, better communities, and better families is a procedure that needs to be re-examined. And this does not leave us "at bay," for the New Testament depicts the church as a society of individuals redeeming everything it touches. The basis of all church polity ought to be the realization of these high purposes and

indeed this is the final test of polity. This is the sort of pragmatic thinking which, I believe, the New Testament permits.

—Lee Gallman

### RESPONSIBILITY

Honor is never given apart from responsibility. When one is placed in the role of leadership he is responsible for many duties. Sometimes he will be faced with duties for which he has not had previous training. Some information is essential. Hence if he does well as a leader, he will inform himself. He is responsible for securing information necessary to the fulfillment of his task, be it ever so honorary.

It is almost unforgivable that one should flagrantly disregard this and act without information. Sometimes we speak hastily assuming that the "tip-off" is authentic. Then one is faced with the necessity of back-tracking, apologizing, or blaming the informant. How important it is, therefore, that one accept the responsibility of securing accurate information before he speaks or acts.

One is an honorable position is also responsible for maintaining a humble and dignified position, realizing that he represents those who exalted him. Here again, he may not know how. The resources for learning and knowing are at his command. He can know and is responsible for his knowledge. Hardly an office exists that does not demand that the elected be conscious that he represents a people who want to be represented with dignity and poise. How easy it is to forget and act without recognizing this. Name-calling, accusations, and bullying are unworthy of honorable officers. The leader is a responsible person whether he recognizes it or not.

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