

BULLETIN

SEMINARY EXTENSION

DEPARTMENT

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ADULT EDUCATION FELLOWSHIPS

Indiana University, Bureau of Studies in Adult Education, announces the availability of fellowships for persons who plan to pursue adult education careers in religious institutions. The fellowships are made possible by a \$25,000 grant from Lilly Endowment, Inc., Indianapolis.

Specifically the grant provides that the fellowships be awarded to reponsible students who: (1) give reasonable assurance that they will pursue professional careers in the field of religious adult education; and (2) propose to complete advanced degrees in adult education at Indiana University. Preference will be given to advanced students studying for the doctor's degree but well-qualified candidates for the master's degree may be appointed. The first fellowships were awarded in April 1960 for the 1960-61 school year. Applications are now being accepted for 1961-62.

Those who are interested and can qualify for the fellowships should write to Dr. Paul Bergevin, Director of the Bureau of Studies in Adult Education, Indiana University, Bloomington, Indiana.

SEMINARY CENTER HAS A PROJECT

Area Missionary Alton Morris, who also works with the Seminary Extension Department in developing centers in six counties in western North Carolina, has led the area into a project of teaching non-reading adults to read and write. Utilizing the television and the extension center the project is aimed at nearly nine thousand adults who can neither read nor write, thirteen hundred of whom have no schooling.

The method used has been widely tested by Dr. Frank Laubach and has been successfully operated by Baylor University. There are seven extension centers in the area, but reading classes operate throughout the day from 9 a. m. to 6 p. m. The Seminary Extension centers operate at Franklin, Robbinsville, Texana Baptist (Negro), Bryson City, Cherokee, Murphy, and Scotts Creek Baptist.

Other centers may want to look in on the western North Carolina project. One of the best ways to develop loyalty in a center is to succeed with a worthy project.

NEW CENTERS

We hope to list the new centers opening this semester in the next issue of the Seminary Extension Department Bulletin. If you have pictures of your opening night, please send them as soon as possible so that we can include them.

STATISTICAL REPORT

The statistical report in the Seminary Extension Department Bulletin gives current enrollments. Beginning in September each year a new report is begun with only enrollments for the fall semester being counted. Many centers have already opened, but enrollments have not been sent in. Thus the number of students already enrolled this semester cannot be given at this time.

Correspondence students have one year from date of enrollment to complete a course. Current enrollment for correspondence students includes not only those enrolled from September 1, but also those who are continuing to study. There are 583 students studying by correspondence at this time.

TESTIMONIALS

"I wish to express appreciation for this course. I feel that it has helped me a lot. I have been teaching a Sunday School class for a number of years in a rural church and I know that this study is going to help me do a better job."

ADF, Texas

"May I say that I have thoroughly enjoyed each course and they have been a great help to me. I spent a number of years in the ministry of the Evangelical United Brethren Church and some of the courses have been a great help in acclimating myself to the Baptist ministry."

WG, Kentucky



Lee Gallman

*"Think
on
These
Things"*

WHAT COURSE OF ACTION?

It is hardly too much to say that in some quarters there is almost a sense of panic over the possibility of the elevation of a Roman Catholic to the presidency. This is understandable for all who are acquainted with history. For Baptists suffered most at the hands of church political power. Totalitarian powers of all kinds seek to destroy the non-conformists. Baptists confront this particular brand of totalitarianism on many fronts today as well as in past history. No wonder that we panic. In Italy, in Spain, in South America, we have suffered more than under communism and irreligion. The facts are easily made available.

However, the answer to tyranny is not bigotry. We must realize that in this country the challenge is to make democracy work—not to defeat and destroy the Catholics.

To embark on this venture is only to encourage the creation of power blocs. The democratic principle is completely destroyed by power blocs. Of course, we have power blocs already: labor, the Negro vote, the Southern bloc, etc., but these blocs are evils. We must not now create a Catholic bloc and a Baptist bloc. Rather must we, as classic exponents of freedom, champion the right of every man to become

president be he Catholic, Baptist, Lutheran, atheist, Jew, Negro, Indian, or whatever—not as Catholic, Baptist, Jew or Negro—but as an American. We must so safeguard our liberties and the liberties of our fellow Americans by an involvement in politics, not as Baptists but as citizens—so that these blood earned liberties shall not be set aside by anyone lest he suffer defeat at the electorate. This is the way. This must become the goal of all Americans—not just the Baptists. Our actions must not be so geared that the Roman Catholic thinks of us as his natural enemy. This creates blocs.

The truth of the matter — our concern is that where we once had a powerful influence because of our statesmanship we have lost it. We are not as effective in selling the American product — separation of church and state as the Roman Catholic has been in selling the alein product of union of church and state. We have not even sold our own politicians. With all our expansion, with all our institutes, we have not been effective. We lack the education, we are behind on methodology. We are weak even where we have numbers. What ancient historians said must be reversed — the Roman Catholics have out-lived, out-thought, and out-preached us. Face it! We want protection because we lack the courage, the contemporariness, the inventiveness, the ingenuity, and the initiative of this church whose very breath smells of the musty middle ages.

The answer is alertness, involvement, and dedication. We must be a part of this American scene. We must team up with every force that seeks human welfare through government. We must not fear the Roman Catholic church. But with confident faith in our American experiment — the land where men find freedom regardless of their religion or race—we must put

the pressure on all forces that oppose our freedom at the point where the pressure means the most.

One answer is a Christian citizenship. Responsibility for our government must be accepted as a part of Christian living. The advantage which Roman Catholics enjoy as a power bloc results from their acceptance of the challenge that democracy offers them. If they have Americans ultimately to renounce their liberties in favor of a church dominated society, it will be the result of deliberate planning and conditioning by the church. Their activity is boundless. One sees them in front championing the rights of labor in union rallies. One sees them in front arm and arm with the Negro standing with his cause, de-segregating their churches and schools. One sees them offering night classes to Negro voters, assisting them to prepare for registration, and helping them to get qualified in southern states. In adult conferences they have leaders. In conferences on Child Welfare they are valuable resources; conferences; on the aging are built around their leaders; they have experts in government and political economy, science, sports, community life in general, and in every endeavor of our society. For they have taken democracy seriously. In this there is danger to our liberties. The school system is under constant attack. When in power they become aggressive as New Orleans, Washington, Boston, and New York City testify. I have not discounted these factors in the least. There are many more — so many that we should become alarmed. What is the answer? AN ALERTED, AWARE, and PARTICIPATING citizenship. We have the opportunity of involvement in this American scene. We accept and survive, or we reject it and submit.

BOOK REVIEW

Handbook of Catholic Adult Education, Sister Jerome Keeler, O.S.B. (Milwaukee: The Bruce Publishing Company, 1958.)

A symposium discusses adult education in general as it is conceived by leaders in the field. Then the orientation of Catholic concern is given in three sections: (1) Areas of interest and activity in which theological, philosophical, social, cultural, vocational, and personal growth areas are focused, (2) Institutional resources that deal with various Catholic agencies concerned with adult education, and (3) "Common Problems." This is the title to a section that concerns itself with administration, discussion methods (mainly great books), preparation of teachers, audio-visual aids, etc.

This work will doubtless serve as a model for additional studies of this nature. It is well written and edited. The concerns of the church for the well-being of the total man and for the whole of society could scarcely be portrayed better. Of course, it is Roman Catholic oriented as one would expect, but it forces a Protestant group to ask, "What is available in my church?" Baptists can answer such a question by saying, "What we have is considerable but inadequate."

Sister Keeler gives the goals of adult education as the leaders perceive them and adds, "Adult education under Catholic auspices has these same goals, but it also reaches above and beyond them with an apostolic intent. Catholic philosophy of education with religion as its care holds that the ultimate aim of education at any level is to know, love, and serve God here on earth and attain eternal blessedness hereafter." (p. 3)

The author then points out the interest of the church in every phase of life. It is amazing to note the agencies offering adult

education. The Roman Catholic church is to be congratulated for its awareness of the problems and resources in adult education.

—Lee Gallman

The Church's Mission to the Educated American, J. H. Nederhood. (Grand Rapids: William B. Eerdmans' Publication Company, 1960) 152 pages, \$2.50. (Paper)

This book will be quite readable for most preachers. It is simple in its theme except for the use of Greek, Dutch, and other languages in the footnotes. Its theme is this: The church has a multiple mission task. The mission to the educated American is one of the most difficult, and therefore, one that is mostly likely to fail. This is not because the "educated American" is impervious to the Gospel message, but because the church will not prepare itself for this difficult task. The educated American has been persuaded by Freud, Dewey, Troeltsch, the Huxleys, Toynbee, and others that the mysticism in religion is real but explainable on natural grounds. He has been forced to revise his world's view by reason of scientific discovery. Yet he can be reached. Those who do it must be learned themselves. They must be committed to the "fundament" of the Christian faith, however, for the reality of sin has not changed. Neither has the basic human need for forgiveness changed. The basis for this task is found in "the acts—information."

The undertones here are often naive. The assumption that one can take the presuppositions of the "fundamentals" and hope to secure an audience before the alert modern philosopher—scientist is unrealistic. Before the church reaches the elite men of science, philosophy, and psychology it must listen. It must discover itself in the mid-twentieth century. It will of necessity re-think its symbols

and dogma — especially on the "fundament." Modern man cannot undo discovery. The task is not one of convincing the educated that "things are not what they seem," but rather to discover "what things are" and to re-think his symbols and figures of speech.

The task then of the church lies, in my humble judgment, between the Tillichs, the Tonybees, the Huxleys, and the Bultmanns on one side and the Nederhoods, the Ramns, and the Berkouwers on the other.

—Lee Gallman

PROPHET OF PRIEST

A problem of conscience disturbs the minister who preaches biblically and applies the gospel to contemporary problems. The minister may have to choose between preaching forthrightly, and losing his place of service, or of maintaining a position of leadership, teaching, and guiding his people into spiritual growth. The alternative roles are those of prophet or priest.

The aspiring minister envisions himself as a pronouncing prophet. God has spoken; the minister can do no less. God's word is to be declared to his people. This word is a denouncement of sin, a confrontation of sinners with God's demands, and a proclamation of God's willingness to forgive when man repents and seeks reconciliation.

The maturing minister is like Isaiah; he discovers that he is "a man of unclean lips" and "dwells in the midst of a people of unclean lips." The denouncement of sin falls as heavily on those within the church as those without. Too often those within the church hire and fire, elect and serve, participate and attend, give, but may not forgive — particularly if the pastor speaks bluntly and forth-

rightly on issues which affect daily life in every home. Quite convincingly "the word comes" (from whom — the Lord?) that the minister must seek those "not of this fold." "You see, he's not preaching what we believe." "He must be a communist."

The prophet's life is one of rejection and martyrdom; there is a prophet's reward. Too often the minister thinks not in terms of a "prophet's reward" but in terms of bread and butter for his family, and of security and provision for the declining years. The minister finds the priestly function less challenging but more practical than the prophet's role.

The minister serves as a priest when he acts as mediator between God's demands and his people's response. Many ministers attempt this role, sometimes with brashness, sometimes with fear and trembling. Is not the minister a teacher, who seeks to instruct and guide his people? Should he not lead them gradually to greener pastures, as a shepherd does his sheep?

The two choices tug at the heart of a compassionate minister. He has a message to declare. He has sheep to shepherd. With Ezekiel, he pictures himself as a watchman, held accountable for those within the sound of his voice. With John, he thinks of those whom he might tenderly address as "little children." What should the earnest minister do?

In this dilemma, men have longed for the appearance of a twentieth century Solomon. Lacking his pronouncement, several principles may be suggested as a basis for thought and action.

First, the minister bears witness to Christ, not only in words but in deeds. The life of the minister convinces the people of the sincerity of his position. Difficulty is encountered if a pastor presents

views out of harmony with his example. If his congregation can speak of him not alone as a "good preacher" but also as a "good man," the minister can speak persuasively to his people on any issue. He has captured not only the words but the spirit of Jesus.

Second, the minister respects the rights of his members. Basic in good personal relations is a respect for personality— just because God made man and grants him the privilege of fellowship. Although the minister speaks in the name of God, he is not God. The minister is a leader, but leaders make mistakes. The hard but sure way is that of slow, enlightened persuasion. Christ does not coerce but constrains men.

Third, the minister serves as pastor. The biblical figure is that of a shepherd and his sheep. Implied is a vision of a goal, a knowledge of the way to achieve that goal, and patience and care to guide his flock to that goal.

Fourth, the minister considers the limitations of his people. Needs vary from individual to individual and from group to group. Sensitivity to these needs is prerequisite for good leadership. Wise planning takes into consideration limitations. The minister, like the shepherd, leads his people by going in the right direction at the pace they can follow.

Fifth, the minister is not dismayed by dissension. Unusual is the shepherd who does not have one rebellious ram in the flock. In a group, dissension is evidence that men are seeking to relate new horizons to old experiences. Reasoning faculties must be aroused before the challenge can be given to forego the old ways for the adventuresome paths of faith.

Sixth, the minister sacrifices for Christ's cause. The priest ultimately may have to become a prophet. Instead of offering up prayers unto God, the minister may have "to present his body as

a living sacrifice." Jeremiah's prophecy of judgment did not find a vindicating fulfillment which resulted in his being acclaimed by the people as the true prophet of God. The prophetic and the priestly are supremely expressed in Jesus Christ. There is a cross in his life; there is also an empty tomb.

The priestly and the prophetic are descriptive of the minister's frustrating role. The decision must properly be made as the minister agonizes in his garden, finding that submissive spirit which says, "Not my will but thine be done." Only then can the minister go forth with calm assurance, ready to meet problems and tormentors, but confident that his is an eternal victory.

—G. Ray Worley

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