

SEMINARY EXTENSION DEPARTMENT

Lee Gallman, Director

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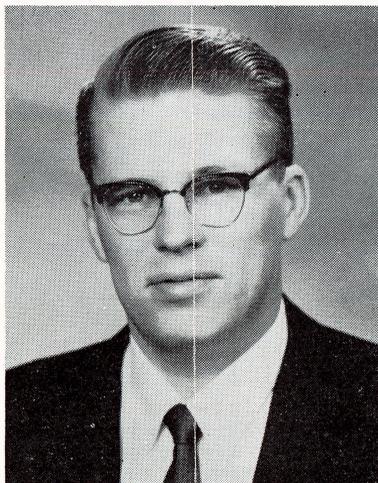
NEW ASSOCIATE ADDED

Rev. G. Ray Worley (pictured right) began his work as an associate with the Seminary Extension Department on January 15. He is at present completing his thesis at Southwestern Baptist Seminary and will be a candidate for his Th. D. degree in May. He will give only part time to our work until then.

Mr. Worley is a native of Virginia, received his B. A. from the American University in Washington, D. C., his B. D. from Southwestern Baptist Seminary, and has done graduate work at Princeton Theological Seminary. He has been pastor of part-time churches, worked with the Home Mission Board, served as Minister of Education, taught in Negro classes under the Extension Program of Southwestern Seminary, and served for two years as chaplain at the Gatesville State School for Boys in Texas.

His work with the Seminary Extension Department will be centered in Texas for the time being. He will work with the leadership to promote centers for Anglos, Latin Americans, and Negroes.

Mr. Worley's first assignment was to represent the Department at a missionaries' conference in Mt. Lebanon, Texas on January 15-16.



RAY WORLEY

TESTIMONIAL

I have just completed the courses Old Testament 111 and Old Testament 121 and had to let you know how much these courses has helped me in my ministry. . . I found myself without the proper seminary training that every minister needs. It seemed almost impossible for me to get this training. My pastor recommended this study and I find it is the best of its kind I have ever come across. Though I had studied the Bible for a number of years, I find that this study has revealed happenings and things about the Hebrew Nation that one would

THE CHURCH AND THE WORLD

The world has come into the church on its own terms. Now it owns it and controls it. The church is surprised; this is not according to plan. The world was supposed to be changed by the church. The Kingdom of God was supposed to have entered into the world and was to have created a renewed society, either by osmosis or by leavening society. But society did not change. The church so compromised its grace and character that it has become a dilution. Its Christ was dethroned and Baal ruled again.

Suddenly the church sees its mistake. It is supposed to be a changed cult of the Cross. Its society is within, not without. The gospel is its concern and the Bible its guide. But it is too late. The church is in debt and cannot afford to be a peculiar people. The demands of Christ for cross-bearing are not realistic. The young people will not stand for it; their parents expect their country club set to be given a bill of spiritual freedom, a sort of license to follow the social whirl and yet to be counted among the sages. Middle-aged worldlings expect their ro-

never think of seeking out of the Word alone. This is a fine work in helping Christians to study more of the Word of God with a better understanding.

J. O. B.—Georgia

matic escapades to be understood as self-expression. The whole church is offended when its ethic is proclaimed, for it has by-passed this outworn instrument of two millenniums back with an up-to-date maturity.

The world rejects Christianity because the church rejects it. It is not a new thing to the world. In non-Christian societies the people have a better self-discipline, and the membership takes pride in an enthusiastic acceptance of the bonds of their faith. But here artistic explorations of symbols have displaced reality, and severe discipline is all but unknown except in some sects.

The church faces its own suicide, for it cannot exist apart from Christ. Since society and the church are synonyms, church is only symbolic, and the church knows neither its sickness nor its cure. Every great Christian truth embodied in the terms of the faith bespeaks a body of faithful witnesses in combat with the forces of evil and sin. The martyr represents a high achievement in this faithful pursuit — "even unto death."

The church then is in a nebulous state. How can it be brought back? The answer is simple but chilling — it cannot. It never happens. The corrupted church accepts its state as proper. It wants conformity and unity, and it will pay any price but repentance to obtain this conformity, this unity. This explains sectarian growth. The regulars fail to keep their dynamic spirituality, and a new sect appears to challenge the decadent body. When it grows into a large body, it fails to keep the spirit by which it came to be. The mergence of new sects are guaranteed by the demands of the church members for an abandonment of the holy character of the body.

Thus the church succeeds because it canonizes secularism. The resurgence of the church is identified with the resurgence of secularism.

—Lee Gallman



CARL JOHNSON

Carl Johnson (above) received the Certificate in Pastoral Training from the Seminary Extension Department in November 1958. Mr. Johnson has been active in the new work among Southern Baptists in the northern part of Illinois and was especially helpful in the beginning of the new work both at Pontiac and Princeton. He served as associational Brotherhood president, on the executive committee, and associational board of the Illinois Valley Baptist Association until his work as telegrapher for the New York Central took him from Streator to Kankakee.

Despite financial difficulties, Mr. Johnson did not become discouraged in his studies. He is a diligent student and is interested in the advanced certificate. He passed the entrance examination and entered college January 15, 1959.

BOOK REVIEWS

A Theology of the Laity, Hendrick Kraemer. Philadelphia: Westminster Press, 1959. 188 pages. \$3.00.

This work, a product of one of the well-known theologians of our day, is not a book on theology for

the layman. It is rather, what it says: A theology of the layman giving theological basis for his place in the church.

The author shows how various movements have been characterized by lay interest and leadership. In fact, laymen have been in the forefront. Augustine, Cyprian, and Calvin were laymen, for example, as were Moody and the workers in the Wesley Movement. The Free Church Movement and the Quaker Movement were lay movements to a large degree. The modern mission enterprise received much energizing from lay missionaries and the YMCA, YWCA, and other youth movements which were in lay hands.

The New Testament did not give us a concept of laity and clergy. This was a development out of misunderstanding some early fathers. The church pronouncements added to the growing idea. The Reformers repudiated the idea but put such a premium on preaching that a special class had to be developed to do this task well. Now there is renewed interest in the place of the laymen and women in the church.

The laity needs to be involved both in a fuller comprehension of the meaning of theology and in the active work of Christ. This understanding is not found in our day. Rather, there is superficiality. The Christian evidently thinks little of his obligation to encounter the world as a Christian. He has in the western world been neutralized. The world permits him to continue just so long as he keeps out of the way. In the East he is opposed by the world. The Christian should know that the Lord Christ has the authority to dictate the terms of

this relationship, not the Christian himself.

The theology of the laity is essentially the theology of the church and of its place in the world. It is **missions**; it is **ministry**. The whole membership is involved as a total mission-ministry. It exists for the world, not itself. The author insists that his peculiar emphasis lies in seeing the laity as fully responsible in bringing the nature and calling of the church to expression. He does not expect a completely laicized church, however, for "a treatment of the ordained ministry is quite in order." But a completely involved church would make a larger place for lay responsibility. This would require much self-examination on the part of the church. This in itself is not an easy task. The church resists change and examination. But this total ministry-mission should become a reality for the church to realize its being.

—Lee Gallman

Von Allmen, J. J.; **A Companion to the Bible**: New York, Oxford University Press; 1958. \$6.00. 478 pages. Introduction by H. A. Rowley.

A Companion to the Bible is not to be confused with a book of the exact same title edited by T. W. Manson and published in 1950. In fact, this book is a dictionary of theological terms, whereas Manson's book is more of an introduction to Bible study. Von Allmen in this volume has assumed a similar task with comparable results as did Alan Richardson in **A Theological Word Book of the Bible**.

This volume, containing the work of thirty-six scholars, has not yielded to the temptation of

most one-volume Bible dictionaries to have too many small topics. The topics contained are inclusive and limited in number. The concise index makes it easy to find the exact topic for which you are concerned.

Many of the important Bible words and doctrines have virtual essays by these capable and sympathetic scholars. A very successful attempt has been made to be accurate in meaning without the use of technical terms.

Particularly refreshing is the frankness and forthrightness of these scholars. As an example, Von Allmen, writing the topic on baptism says, among other things, "...The New Testament does not consider that anyone could be a member of the church without undergoing baptism." For a former pastor of the Reformed Church of Grace this is extremely encouraging.

—W. A. Whitten

STATISTICAL REPORT

Since September 1, 1958

Correspondence	
Students	277
Extension	
Center Students	1,205
Total	1,482

In the picture below, Director Gallman points out to New Associate Ray Worley the territory in which he will work. Mr. Worley lives in Texas and will have his headquarters at Southwestern Baptist Seminary until his graduate work is completed in May. He may be reached at P. O. Box 22777, Fort Worth 15, Texas, or by telephone at Fort Worth Hall, Southwestern Seminary.

The work in Texas has recently been expanded to include the Negro program under the Christian Life Commission and the Latin American Mission Program. Mr. Worley will assist these leaders as well as the workers in the many regular Seminary Extension Centers.



A HOME WITHOUT BOOKS

"A home without books is as criminal as an alcoholic home," declared Dr. Max Lerner. Dr. Lerner, speaking to the eighth annual session of the Adult Education Association in Cincinnati November 8, 1958, listed the American home as the number one educational agency other than schools.

Is the home still an educational agency? Should it relinquish its inherent right as a value creator? Should a child be farmed out to any outside source to learn his criteria for religion, life, and success? If the home is still an educational agency, how can it strengthen its role in modern society? These and many other such questions are easily answered by the responsible parent. The easy answer, however, runs into a practical impasse in workability. How can members of the family who see each other only at mealtime be knit together in any type of worship or learning situation?

Modern homes have vibrating easy chairs, space command television sets, and many other such "bare necessities," but no books. Some have many fine volumes that harmonize well with the wall paper but have no other purpose. There are still others with books purchased under the tenseness of a pressure salesman. Such books, while appearing as bargains, prove to be quite expensive and require the use of a technician.

The presence of good books in the home causes the child to develop a hearty respect for higher things. The frequent use of and reference to classics like those of Shakespeare, Milton, and Longfellow might well be a good diversion as well as influence in the home. After all, what's so bad about a "high-brow" home. Is it really snobbish or hyper-intellectual to want the best for

your home and children? So often many conscientious efforts to provide for the material security and welfare of the child are made with little or no thought for the mental and spiritual. "We leave it to the church and schools" says the modern parent. "We don't want our children to be prejudiced."

Don't blame the schools; they love and use books. They can only try to change what is often a very negative attitude reflecting the home influence. Parents need not be so careful to warn the child about becoming a bookworm. Chances are he won't. Even if he does, he can be consoled through life with a \$15,000 or \$20,000 salary along with many other chemists, engineers, and writers reputed to be fanatical bookworms during school days.

Fortunately there are homes with good books, wholesome music, creative arts, and esthetic interests that are not just condoned but encouraged. It is with much regret that this latter type home is so very seldom the case: that rather than being the rule, it is the exception.

There is both a positive and negative rationale in making the home a good library: first, for the real joy and benefit to be derived from good literature; second, as a defense against the day in early adulthood when cunning writers with borderline motives will be able to tickle the fancy of an uninformed mind. To the question, "What is a good book?" Milton replied, "... A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond."

Whether a-home-with-no-books or an alcoholic home is the more destructive is not the point. The concern is over the ill effects to the innocent child by both such influences.

—W. A. Whitten

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Wake Forest, N. C.