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# BULLETIN

## SEMINARY EXTENSION DEPARTMENT

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### EXTENSION CENTERS

Most of the extension centers that will open for a fall semester have already done so. Some are sending in grades. Others will open for one semester only.

New centers have been reported in: San Diego, California with Rev. Terry Young as director, Rev. E. B. Crawford, registrar-treasurer. Captain Chester L. Smith, Chaplain, has an excellent center at Goose Air Force Base, Labrador. He is "sold" on this work and has three classes at present. Last year he was stationed in New Hampshire and had a center there. Rev. H. L. McClanahan, missionary to the Flat River Association reports that he is trying something new in extension work in Kennett, Missouri. They are meeting several hours during the day and one of the features of the program is the "hot lunch" served. They have sixteen enrolled, 1 layman, 2 women, 12 white preachers and 1 Negro preacher.

North Carolina has two new centers, one at Lumberton and one at Monroe. Lumberton has an enrollment of 56 with Dr. D. Swan Haworth as director and Mrs. Jakie Dunie serving as registrar-treasurer. Dr. Haworth, Miss Ruth Martin, and Dr. Henry Walden are teaching. Rev. C. Arthur Francis, pastor of the First Baptist Church, Monroe, is director of the center in Monroe. Mrs. J. Howard Williams is registrar-treasurer. An enrollment of 71 is reported with four classes being taught by Rev. Dewey Hobbs, Rev. R. V. Greer, Rev. Clyde Yates, and Rev. Thomas Faulkenberry.

Cincinnati, Ohio has not reported their enrollment but the inter-

est was excellent and they are expecting a large registration. The courses, Teaching Principles 115, Church Organizations 125, Old Testament 111, and New Testament 112 are being taught. Rev. Raymond Hogue is the director and Rev. J. C. McKinney is registrar.

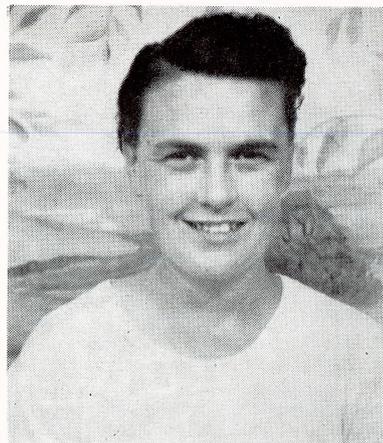
Seattle, Washington has gotten off to a good start with its first extension center. Professor Harvey C. Roys is directing the work with Rev. Roy Belcher, Rev. Elden Amrine, Rev. Forrest Franklin, and Mr. F. Ed Weldon teaching. They are using the courses Teaching Principles 115, Preaching 113, New Testament 112, and Church History 124.

We would like to take this opportunity to express our appreciation to all the teachers, directors, registrars, deans, and committees who are giving time out of their busy schedules for this work. Many write us that this is the "opportunity of a lifetime." They could not go to school but this is making training possible for them while they are on the job.

### Associate's Brother Recuperates

Charles W. Whitten, missionary to Spain, is recovering from a recent automobile accident near Zaragoza, Spain. Charles is a brother to W. A. Whitten, associate of the Seminary Extension Department.

Charles and his mother were seriously injured when they were struck head-on by a truck attempting to pass on a hill. He has been moved to the British-American Hospital in Madrid and his mother has returned to her home in Mississippi.



Miss Ruth Schwartz, pictured above, of Galesburg, Illinois, was awarded the Certificate in Religious Education on September 19, 1959. She began her work with the study of Old Testament 111 on July 8, 1955.

Miss Schwartz is a member of an evangelistic party, traveling from coast to coast. She is a graduate of the National Academy of Music in Chicago and is also a commercial artist. She writes, "I want to say with all sincerity to anyone who would grow spiritually—take all sixteen courses, put your heart and soul in the work and you will gain a wonderful knowledge of God's Word . . . Then use the knowledge in your church."

### STATISTICAL REPORT

Currently studying by  
correspondence .....440  
Extension center students  
reported .....217



Lee Gallman

*"Think  
on  
These  
Things"*

### CHRISTIANITY OR COMMUNISM

One frequently hears the declaration that soon communists are going to take over the world. "We'll bury you" has been quoted many times in this connection. That communism is a fearful threat to the peace and well being of this world, few would dare deny; that its atheism presents a frontal challenge to those who believe in God cannot be refuted. It has made friends of the most oppressed peoples by offering them a release from feudalism and tyranny. It broke colonialism where Christianity tended to approve it. It challenged the *status quo*; Christianity did almost nothing. It got down to the foul smelling villages and sat in the fly and flea infested hovels with native people and taught them how to rebel effectively.

The religion Marx and Lenin knew was "an opiate to the people." Communism has broken into the drugged slumber of these religions with real challenge. Communism has everything to gain and nothing to lose. It is a challenge to the minds of people. It offers a challenge to the crusader. Undoubtedly it must be checked but is this the task of Christianity? Those who meet communism on the front lines of the mission fields think so, but if this is our objective—to meet and defeat communism—our approach is radically out of touch with the problem in missions. To defeat communism on its various fronts we would need to confront it with effective philo-

sophies in government, in politics, in economics, in social ideals, in education, and in ethics. But is the Christian mission prepared to offer a capitalistic democracy as its philosophy of government? Is the Christian mission prepared to initiate native uprisings and nationalism to challenge the colonial systems that Europe has imposed upon the rest of the world? Is this mission prepared to offer an economic pattern that is consistent with its message? Clearly, some of these areas are outside the concern of missions. The spread of southern culture and the exaltation of the American way of life is not the task of missions.

The preaching of the gospel, the gathering of a Christian church for Christian witness, fellowship, and worship as the people of God, and raising these people in Christian faith and maturity is the task of missions. This results in freeing the mind and spirit of people. These become adjusted to their environment so that irrespective of the political nature of the land, or of the philosophy of life in the area, they live in service and fellowship with God. They are made aware of injustice and oppression. Some appeal to authorities to release the people from oppression, but rarely do they champion reform. The Christian walks down the village to his church past starving people, whom he would feed if he had the resources, past scores of sacred cows that might be butchered and eaten to an advantage, but he does not stop to suggest this to his neighbors. Rather he demonstrates a way of life by living creatively and by being a witness of his Christian faith.

The communist moves swiftly denouncing religion *per se* and finds a hearing. He does not suggest another way to heaven—he chants, "We are changing the world," and gets a following. He denounces the oppressor and promises to eliminate him and to distribute his lands and wealth. He does not extol a puritanical life

but declares it to be a western imperialistic device to subdue people.

Communism is a threat to our American system of government and life. It is here where it needs to be answered. Not as a Christian nation, but as a political philosophy we must act within the range of our opportunities. The communist leader who declared that "Christianity is too slow," is correct. It is not geared to reformation. But an active dynamic philosophy of democracy as a movement of the proletariat does have action and power, cast in the role not of bloody reform but mass change based on need and on the inherent rights of the individual to be free. This has effect wherever it is championed long enough. It was this philosophy that brought forth our democracy and representative form of government. Washington, Jefferson, and Samuel Adams were men of philosophic minds, but they were more concerned with a separate government from England than with the cause of religion. Washington was quite content with an aristocratic society. He did not think of complete equality of individuals. Jefferson's writings indicate that he did not go very far beyond Aristotle. He was influenced by the Bible but in the main he was always a humanist.

None of the early revolutionists were devoutly religious. Samuel Adams could not have taken measures so deceptive in nature had he been a religious man. The Christianity of the day did not effect reform; it condemned it. Only the abused and persecuted sought and fought for it. Christianity persecuted Christians.

All I am saying is that the attempt to stop communism with Christianity promises little hope. Where communism rules Christianity must witness, not rule. The rule of God transcends the governments of men and lives within them and persists despite them, but it never becomes man's rule.

Christianity will do well to centralize its efforts as a religious

movement. It far excels communism with individuals for it redeems them. Christianity will do well to intensify its witness as a spiritual message. This will give it all the opportunity in the world to champion the rights of oppressed people, to declare an ethic consistent with its teaching and wait for communism to die, for die it will. Meanwhile, in America, in Europe, in Africa, and in Asia let it proclaim loudly its doctrine of the worth of man and the rights of the individual. Let it purify itself of oppression in Spain, Colombia, and in those areas where it has held the people through an appeal to their fears and superstition.

Communism, as evil an ogre as it is, may be the instrument of God to purge Christianity. It may serve the purpose of God by destroying the feudal lords of China, the aristocracy of Britain, the caste system of India, and the racial discrimination of the United States and South Africa. It may force Christianity to turn to Christ in order to survive.

### BOOK REVIEWS

**THE MIND OF PAUL, WILLIAM BARCLAY.** (New York: Harper And Brothers Publishers, 1958). 256 pages, \$3.50.

Here is another scholarly yet down-to-earth book from the pen of Dr. William Barclay who directs our attention to what Paul believed and taught. His contention is that Paul was not a theologian but wrote from experience. In his own words he says: "Paul was not in the least like a man sitting in a library carefully and logically compiling a system of theology. First and foremost Paul argued from experience. When he talks about Jesus, he is not offering us something which is the fruit of thought and deduction and study. He is continually saying, 'This is what happened to me. This is what I have experienced. This is what Jesus did for me.'"

In the first two chapters Paul's qualifications for his work are discussed. Paul was a man of two worlds. He was a Jew according to his own testimony, and he was a product of the Graeco-Roman society. He was thus prepared with the background that enabled him to reach his own people with the gospel and also to carry on a world-wide ministry to the gentile world with the same gospel.

With sound and conservative scholarship Dr. Barclay proceeds to the Pauline letters to find out what Paul said and thought on certain great themes. He traces for us Pauline thought concerning God, Jesus Christ, The Holy Spirit, Faith, Grace, Sin, Flesh, Second Coming, and The Church.

In his inimitable fashion he probes into the original which is pregnant with meaning revealing Paul's experiences. For example, Paul speaks of having "access to the Father." He points out that the original word, "access," means to usher one into the presence of a king. This leads to the interpretation that Jesus introduces men to God as King.

With remarkable clarity he explains such words as: "Justification," which is a concept taken from law courts, "redemption," which is an experience from slavery, "propitiation", a practice of sacrificing, "adoption," a figure from family both Jewish and Roman. In each instance he adeptly records Paul's usage of each term with fresh and new meaning added.

The chapters on the Flesh, Second Coming, and the Church are classics. They ought to be read and in the libraries of those interested in biblical studies. There has been much discussion and debate on these issues and Dr. Barclay's interpretation of them will dispel much misunderstanding.

Dr. Barclay in his preface admits that these chapters are not an exhaustive and complete study of Pauline Theology. He states that his aim is to "send people back to

the reading of Paul's letters themselves."

Those who have read any of Dr. Barclay's books, **A New Testament Wordbook, More New Testament Words, Letters To The Seven Churches** and the **Daily Study Bible Series**, will more than welcome this present volume. We would introduce you to Dr. Barclay's books by urging you to purchase this small volume.

—Albert Fauth

**Democracy Through Discussion,** Bruno Lasker. (New York: The H. W. Wilson Company, 1949). 376 pages, \$3.35.

Lasker sets forth democracy as a way of life. He sees it as a journey as well as a destination. He further views democracy as an art, the mastery of which is nowhere fully developed. In approaching democracy as a way of life, he applies it to every day face-to-face situations.

The first part of the book deals with the need of democratic processes at work on a personal level particularly in group learning situations. He bases his rationale for group discussion on the fact that learning has two aspects: Primary learning or those basic content factors directly sought and also, the incidental learning that occurs from whatever process is utilized. An example would be in a class in French. Here the mastery of French is the primary objective, but in learning French the student is introduced to the beauty of French literature.

In Part II and III the author treats group discussion somewhat generally and philosophically. He does not develop a particular set of rules nor does he foster a new school of thought for group discussion. He does create a healthy atmosphere for a serious consideration of group discussion as a com-

mon demonstrator for adult education in a democracy.

The book is a valuable contribution in adult education.

—W. A. Whitten

**The Book Of The Acts Of God.** G. Ernest Wright and Reginald H. Fuller, Christian Faith Series, Reinhold Niebuhr, consulting editor. (New York: Doubleday and Co., Inc., 1957).

In this work two outstanding scholars have combined to survey the Bible for the layman. It is a tremendous work in many ways. In the first place, the authors seek to show us what the Bible is and of what the knowledge of God consists. They show that the Bible is an interpretation of historical events and that this interpretation essentially is theological. The writers of the Bible saw these events as "acts of God." This is true of the Old Testament as well as the New. They show, for example, that although there is a difference between objective facts of history (that is, facts that can be tested by history), and some of the great interpretative ideas and truths of the Bible, that these are not to be dismissed lightly.

Significantly, they state that this is not an arena where an historian can operate. Facts available to all men are the only data with which he can work. The facts available to the consciousness of a few are not objective history. The student of history would not object to these statements if he could think them out carefully.

One could wish the interbiblical period had been dealt with more thoroughly, but this would have lengthened the book into too bulky a size. The underlying assumption of the New Testament is that it is a unity in testifying to the person of Jesus Christ "in whom God wrought the decisive act of redemption with the church now in charge, and to whose completion it looks forward in the final consummation." (page 360).

Many of the critical ideas that might have been put into a New Testament study have been dealt with rather broadly, however, enough has been given for a layman to understand what is going on and at the same time be prepared for further study.

—Lee Gallman

### God's Word

The Bible is the Word of God. From this book Moses, Isaiah, Paul, Peter, Amos, and others speak, saying, "Thus saith the Lord." The Christian verifies this message, not by asking, "Did the man say that God spoke?" Rather he evaluates this message through a spirit endowed conscience. It is confirmed through experience. This is how the canon developed.

We read I Maccabees and get information and inspiration but do not have a sense that **here God speaks** as we do when we read Job or I Samuel. Ecclesiasticus contains excellent insights which one will appreciate upon careful reading. The Book of Barnabas and Clement have admirable qualities, yet Christian experience has verified the wisdom of omitting them from the Bible.

God speaks when we read and study the Bible, not just as words are pronounced, but we attune our minds and being to him. God's Word is dynamic, not static. When we carefully read, study, and preach it, things happen. This is what God is seeking. "He that has ears, listen," was his incarnate message. The prophets would have gloried in the opportunity you have to hear, so listen.

It is the same today. God is still able to take a responsive person, change him, and use him to change the world about him. Do not be afraid to preach this Word. You may be rejected but God will use it to bring men to attention. You do not need to break into men's lives with the unusual—just preach the Word—God will break in.

—Lee Gallman

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