

# BULLETIN

## SEMINARY EXTENSION

### DEPARTMENT

Lee Gallman, Director

P. O. Box 1154

Jackson, Mississippi

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Mrs. R. L. Roberson

Mrs. R. L. Roberson of Jacksonville, Florida (pictured above) was awarded the Certificate in Pastoral Training on December 2, 1959. She began her work with the Seminary Extension Department in October 1955 and completed the sixteen courses in December 1959.

Mrs. Roberson has been a Sunday School teacher for twenty-one years and feels that these courses have given her a greater knowledge of the Word of God. She believes that God has a special place of service for her as a home missionary and is dedicating her life to His service.

#### STATISTICAL REPORT

September 1959 - January 15, 1960

|                           |       |
|---------------------------|-------|
| Correspondence Students   | 517   |
| Extension Center Students | 1,085 |
| Total                     | 1,602 |

#### NEW ADDRESSES

Our associate for Southern Illinois, Missouri, Arkansas, Oklahoma, and Kansas has a new address. Dr. Albert H. Fauth should be addressed at 2421 State Avenue, Kansas City, Kansas. All correspondence to Dr. Fauth should be sent directly to him but all orders for books, materials, and folders should be sent to our home office in Jackson.

Rev. Frank Koger also has a new address. He should be addressed at 1808 Armstrong Park Road, Gastonia, North Carolina. All extension center directors in South Carolina, North Carolina, Maryland, and Washington, D. C. please note this change.

#### CORRESPONDENCE

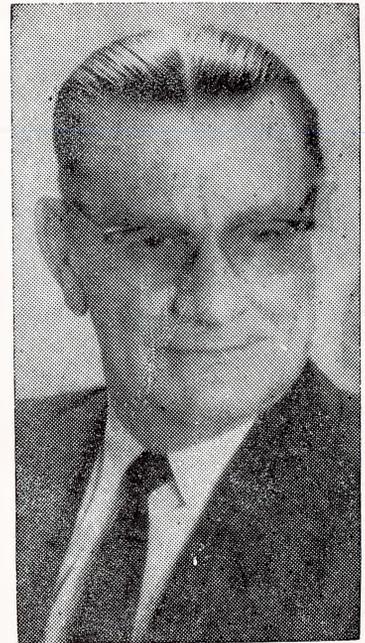
##### INSTRUCTORS REQUEST

The instructors in our correspondence division request that you write your lessons in ink, on one side of the paper only. Of course you may use a ball point pen but sometimes a pencil becomes almost illegible as it is handled in the mail. We feel sure that the correspondence students will see the value in this as much of our handwriting is hard to read, and especially if it is in pencil.

#### TESTIMONIAL

I am deeply grateful for the help these studies have given me. I shall be a better worker for the Kingdom of Christ. . . . I could not start to name the many ways these studies have broadened my spiritual knowledge.

H. O., South Carolina  
 DARGIN  
 S. D. C.  
 NA...



M. M. Youngblood

Rev. M. M. Youngblood, Chickamauga, Georgia (pictured above) began his work with the Seminary Extension Department in November 1957 and received his Certificate in Pastoral Training on January 4, 1960. He writes, "This has been indeed a joy and a lot of help to me. I have been pastor of full-time churches for about 25 years and still felt the need of more study. I plan to take up the Religious Education studies now."



Lee Gallman

*"Think  
on  
These  
Things"*

### THE BIBLE— NOT A SYSTEM

The Bible from the standpoint of the philosopher or thinker is highly significant in content, but it does not fit into any patterned system. The attempts to systematize it always meet with frustration. It is, in fact, impossible to reduce the works of any one writer, if he has written very much, into a system. Particularly is this true of Paul and John. All first century Christians held certain community ideas, yet there is not system. There may be more system in Hebrews (which is hardly Paul's).

There is constant tension between the idea of the saved, justified, or reconciled status on the one hand and the idea of the practicing good man on the other. He that believes is saved, but he that does the will of the Father will enter into the Kingdom; one is justified by faith, but no drunkard or unclean person can enter into the Kingdom. He that believes on the Son has life, but he that commits sin is of the devil. This is without bringing in Hebrews or James! Or how do you systematize Romans 8:28-36, which is man believing that he would never be separated from God, with the sixth chapter of Hebrews, which indicates that there is a really serious problem of Christian Jews apostatizing; or Ephesians 1 and Romans 8:1ff, where we are the elect of God before the foundation of the world?

System was not the real problem in the first century: it was living in Christian faith. One may

side with the stories in their emphasis of fatalism (but give it a better Christian name), or with those who emphasize the free will as John does, and yet in John Jesus says, "No man can come to me except my Father draw him." The New Testament writers did this, for one cannot think very long without a category.

The Bible was not written to settle the questions about fate or freedom of the will. In addition, these writers were not philosophers. They were not trained in logic. Their works are reflections of their living faith, answers to problems as they arose—answers not intended as eternal principles, but interpretations in the character of the religion they knew but with the consciousness that basically the wisdom in them was the wisdom of God illuminating their decisions. Yet this illumination was not so exact that there was no chance of error, for human complexity unveils itself in such a variety as to challenge the spiritual leadership of the most alert. But in the growing church they were adequate.

We would like to believe that in the documents of our Bible we have answers so adequate that we need only a well indexed edition to get all the answers, but this is exactly what the Bible is not. There simply is no biblical answer to all problems. We would then like to think that there are principles that can be applied in every generation and to some degree this is true. Yet the Bible is not a principle book either. Shining through laws, decisions, principles, and words of wisdom is much more. It is the reflected faith of a people caught in the redemptive acts of God, conscious that it was their privilege to be a part of crisis-unrepeatable experiences. It unveils a daring people breaking through traditions in the consciousness that the events of their lifetime transcended the past, however sacred and meaningful, and stand both at the close of and at the beginning of redemption.

How does one use the Bible if it is neither a law book, a book of answers, or of principles for our guidance? He reads it as it is without trying to seek in it answers or information and God speaks. The moment anyone's life is transcended by the Word of God, salvation, faith, and identification in and with God breaks on the man of response so that he participates in the continuous acts of God.

### CATHEDRALS AND RELIGION

There has ever been a desire on the part of worshippers to honor their God with some adequate place for worshippers to meet in the act of community recognition of the divine. Old Testament worship affords us a sort of evolutionary process in the idea of place. Abraham could build an altar wherever he had an experience with God. Jacob could set up a stone and call it a "house of God." Moses met God in a "burning bush" experience. But as the people left Egypt they began to think of a place where God could meet the worshipper. God gave Moses the pattern of sacrifice in the Tabernacle and the Tabernacle became the center of worship. The Tabernacle not only symbolized the presence of God, but it symbolized the temporary character of the moving congregation.

But David longed for a house where God could meet the people. Solomon was given the privilege of building this house, but the scriptures indicate that this was a concession on God's part. As the fortunes of the people changed from time to time, indications are that they constructed temples somewhat of the character of the Temple in Jerusalem. But none ever actually displaced the Temple and the holy place as the symbolic place where God met his people. The symbols of worship were also given a greater status in the construction of a more permanent place of worship. There is a crystallized material substance involved. The glorified existence of the Temple and all of its splendor had its effect upon the teachings of those who were involved. The

place where God could meet his people came to be thought of as about the only place where God was actually present. It was there that the *Shekinah* or "Shining Presence" of God was realized. This Shining Presence became almost the personification of Deity himself. Worship, therefore, came to be thought of as meeting in actuality this Shining Presence at a particular spot in a veiled space.

The resultant idea has not left the descendants of Judaism. The Christian people continued to go to the Temple to find God and to pay vows to God long after they had been taught that the Shining Presence of God was in the glorious presence of Jesus Christ, who alone was able to reveal God. And it was not until the Temple was destroyed that the spirituality of Christianity was forever established. It seems as if history tells us that the Temple, which was to be a shining example of the glorious splendor of God, became a god itself, and as the Almighty struck at the gods of Egypt and Baal, he had to strike at this new god, this new divinity, the Temple.

In the more formal liturgies of the Christian church, there appears to be a design to preserve this symbolic Shining Presence of God at some particular spot where is re-lived the sacrifice, and in this case at the altar. God becomes more, therefore, than a symbol; in the sacrament he becomes actually present. Thus again, that which was intended to glorify and magnify God has become deified. None of this process was at first deliberate, but was an unconscious change which was brought about through years of contacts with that which was considered to be holy. The experience of Christianity is that we cannot preserve the spiritual concept of God through great material temples. An obvious example of this is to be found in Russia where there is an abundance of churches and in France where there are many cathedrals. Protestantism, fully interpreted, and properly understood is a repudiation of the idea that God is in a place designated by the art of man. It is a return to the spirit-

uality of God, for temples get in the way. They become means in themselves.

The idea of a sanctuary tends to be thought of in this manner. I was in a group once where children were brought into the sanctuary from a department in the Sunday School and heard explained the symbolic meaning of everything within the holy place. They were actually told that this is the place where we meet God at the eleven o'clock service.

In order to recover the idea of the spirituality of God's presence in worship, it is necessary to lead the people to sense God in every day life, in every experience, and in every situation. To capture the spirituality we need to visit from church to church and realize how spiritual one's worship can be in ordinary places. I have seen the time when there was more spirituality in a little church, where people sat in their overalls and gingham dresses on the unpainted, uncomfortable benches than under the most liturgical circumstances. For worship is meeting God and God is not in places; he is in the hearts of people.

—Lee Gallman

### BOOK REVIEWS

**How To Work With Groups**, Audrey R. and Harleigh B. Trecker. (New York: Associated Press) 4th Printing, 1958. 168 pages, \$3.50.

As the title indicates, this is another of the *How-To-Do-It* Books. The authors, a husband and wife combination, have sought to present an outline of fundamentals of democratic group leadership. It is within this context that they translate these fundamentals into practical action in such matters as how to: recruit members, develop committees, plan successful programs, lead discussions, conduct business meetings, take minutes, secure publicity, and raise funds.

The fifteen chapters are short and concise with the contents thoroughly outlined for easy reference. This work should serve as a valuable aid and manual for group leaders. Sunday School

teachers, Training Union, WMU, and other church workers will profit by its presentation. The Seminary Extension directors and teachers, along with other adult education workers, will find this book extremely helpful.

—W. A. Whitten

**The Broken Wall**, Marcus Barth. (Philadelphia: The Judson Press, 1959.)

Dr. Marcus Barth, son of Karl Barth now associated with the federated theological faculty of the University of Chicago, has done an excellent job of analyzing the Book of Ephesians from a particular point of view. Practically everyone who has read this book has said the same thing — Why has such a work come out on evangelism? It is definitely not a book on evangelism of the sort with which we are accustomed to deal. There is a sense, however, in which Dr. Barth's book is a theology of evangelism. He seeks to show theologically where first, the ministry of the church is evangelistic in its very nature; second, every individual in the church (not the minister only) is participating in an evangelistic witness; and third, the interest and concern of God for all men pervades his whole nature.

It will be necessary to read this book at least twice because the impression one gets in a long drawn out elucidation of opposing views leaves the impression that Dr. Barth is taking these views himself. One gets the idea that he believes that the Jews are already saved and do not need to be reached by Christianity, but only need to be embraced in the brotherhood of Christian faith without becoming Christians. One gets the impression that he definitely cannot side with those who believe in eternal punishment and that in reality all men will be saved because of the overflowing love of Christ. But the conclusions are not actually made by Dr. Barth.

A second reading will help one to see that these are ideas that he is exploring. But the transition from the opposing view to his own is made so smoothly until all the

joints are erased. Dr. Barth could well have given quite a lengthy bibliography for after all it is a book of theological insight.

One would not agree with Dr. Barth's conclusions on the ecumenical movement. And one gets disturbed and worried about the constant repetition of many qualifying phrases that Ephesians has given such a "fill all," "fill up," "the one," and so forth. But Dr. Barth is a European and this is the approach his scholarship has brought to him. I highly commend this work. I believe it is only the beginning of one who is destined to bring to us many valuable insights. It is certainly to be hoped that Dr. Barth will continue to explore and expound for he is a stimulating writer. He has the advantage of his father who seems to have a dislike for the United States. Dr. Marcus Barth has identified himself with the church with which he has the most in common — the Presbyterians. From this point he will be enabled to communicate to all of protestantism.

—Lee Gallman

#### NEW EDUCATIONAL HELPS AVAILABLE BASIC LITERACY

The first university correspondence course in literacy education is now being offered by Baylor University, Waco, Texas. It covers how to teach new literates, how to organize literacy groups, how to use literacy techniques to help the retarded, the remedial, and the adult who has not had the opportunity to learn to read. Dr. Richard W. Cortright, Director of the Literacy Center at Baylor University, is the instructor and 3 semester hours credit is given for the course. For additional information write directly to Dr. Cortright.

#### READER'S DIGEST HELPS

Through the Reader's Digest it is now possible to obtain readable articles for those who want to build their skills in reading. These

are handled through the Reader's Digest Services, Inc., Educational Division, Pleasantville, New York. These are highly recommended by the director of the Seminary Extension Department after careful examination.

They consist of adult articles in a vocabulary of simplicity. One who cannot read one level may ask for simpler studies. For details on this program, contact the Reader's Digest at above address.

#### ADVANCED READING GUIDANCE COURSE

A course in advanced reading guidance in several fields of theological studies is under advisement. This article is seeking to survey interest. In order to enroll one would need to have more than a college education as a minimum. This course would be guided by competent seminary instructors but would carry no credit. The purpose would be to offer refresher studies to seminary graduates and would be considered as continuation studies.

It would prove invaluable to those who would teach in centers and at the same time offer personal satisfaction as well. The cost would run around \$25.00 plus the texts. Write a note to us stating your interest in: (1) Biblical studies, (2) Philosophical studies, (3) Theological studies, and (4) Studies in religious education.

#### FROM A STUDENT

"Tonight I have completed the last lesson of the third course in Old Testament study. I have thoroughly enjoyed every moment that has been spent in an attempt to garner more and better Bible knowledge. I do appreciate the privilege offered by your Department to those of us who hunger and thirst after the Word of God."  
WLM, Alabama.

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