

# BULLETIN SEMINARY EXTENSION DEPARTMENT

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## TWO STUDENTS WRITE

"I am really sold on correspondence work. Even though I have completed only three courses to date, I believe they have been worth more to me than any three courses taken in college. To me the value of these courses lies in the fact that by the time a person reads the assignment in the textbook and the Bible, then writes it down, it is pretty well fixed in his mind. All merits considered, I doubt if resident work has many advantages over correspondence work."

G. C., Texas

"The course, Evangelism 123, has led me to begin an Andrew Club in our church. It has begun with the pastor's approval, and one man has expressed a desire to work with me. Last Tuesday night he was unable to go, so in visiting alone, one young lad of fourteen made a profession of faith. I pray that the Lord will make me an expert soul-winner. I am grateful for the course."

HRB, Tennessee

## CENTERS OPENING SOON

Several new centers will open this month and full reports will be made on them in a later *Bulletin*. They are Ravenna, Kentucky, Horse Cave, Kentucky, Richmond, California, Fresno, California, San Ysidro, California (Spanish), Woodville, Texas, and Palatine, Illinois.



Fictured in front of Kelly Hall at Clear Creek Baptist School, Pineville, Kentucky, is the group which met to discuss the opening of a Seminary Extension Center in Bell Association. Meeting with the local leaders were Rev. W. A. Whitten, Associate for Kentucky, Seminary Extension Department (left back row), and Rev. J. Edward Cunningham, Director Kentucky Baptist Mountain Mission Program (right front row).

The center opened January 5, 1960 under the leadership of Rev. J. Eldon Jones, Superintendent of Missions. There are approximately thirty enrolled. Two courses are being offered: Old Testament 111 and Church Organizations 125.

## STATISTICAL REPORT

September 1959-February 15-1960

Correspondence Students ..... 544

Extension Center Students ... 1,278

Total ..... 1,822

## CAN ADULTS CHANGE?

This is a basic question for our society. The assumption for many years was that adults have fixed attitudes, opinions, aims, and habits. Experience and experimentation have taught us that this was an erroneous conclusion. In time of emergencies, people change all the above. Farmers become carpenters, carpenters become welders, and housekeepers become bookkeepers.

Under a threat of social change, people adjust their beliefs, habits, and speech. Not only this but their emotional life undergoes change. Concepts are altered and attitudes are revised. This is also true with respect to other motives. When people get new ideas and new ideals, they adjust to them. When people are convinced that they are wrong, they change; when people believe in their leadership, they change.

All of this indicates one fact: People can change.

The most difficult change is one of deliberate choice. Leaders often plan changes for people but people rarely plan changes for themselves. Often when people make changes, they are unaware that they themselves have changed.

Adult education is like all other forms of education—it is **change through learning**. But there is a difference. Adults make the choice about their learning. They cannot be forced to study what they do not want to study. All classes for adults should give a wide variety of subjects from which to choose.

W. B. G. HISTORICAL SOCIETY  
NASHVILLE, TENNESSEE



Lee Gallman

*"Think  
on  
These  
Things"*

### TITHING AND STEWARDSHIP

Tithing is practiced by thousands of faithful Christians out of love for Christ and His Kingdom and out of a genuine sense of loyalty and devotion to the highest human purposes and aims. Most tithers are led to tithe through an act of Christian consecration with no feeling of fear or reprisal by God. Those who continue, do so because of high purpose and devotion. Those who proceed on to Christian stewardship, the ultimate in Christian sharing, do so through fellowship, Bible study, and the Spirit of God. Involvement in the life of the Church helps, for we tend to be generous where our needs are met and involvement meets needs.

The approach to tithing or stewardship that holds over one the threat of punishment and/or the hope of rewards is materialistic theology—in itself an anomaly. Preaching or teaching of this sort may get immediate results (a total figure to be reckoned with), but like the seed planted in the rocky soil, it cannot stand adversity. This is why evangelists close revivals with "tithing results." The delinquents sign up again.

The only tithing or stewardship decision that is worth the paper on which it is written is grounded on self-repudiation, repentance, and deep resolve. When we repent before God for wrong, **God changes us.** Stewardship in the New Testament is not a separate doctrine, rather it is a character of the New

Life in the Spirit. Faith is a spiritual self-renunciation. This results in a total stewardship because it accepts the spiritual rule of God. To do this means to become generous—to repudiate self-interests in preference for the Kingdom of God. The Christian is responsible for the projection of the Good News of the Kingdom. This involves all that life has to offer. Money is a part of it, but only because money represents time, activity, and personality. They ought to be so considered when money is given to, and for, the Kingdom.

The giving of money represents interest and participation. In this sense tithing is appropriate for some. The Book of Acts does not support tithing as a basis of giving, but rather it suggests the surrender of the whole substance, insofar as meeting needs requires it. The offering for poor saints in Jerusalem was a sort of a peace offering made "according as God hath prospered." (I Corinthians 16:2) The spirit of giving is commended in the Corinthian correspondence also. It involves support for preaching the Gospel.

In the final analysis, however, we are so separated from the actual situation of the New Testament that we do not have a prior pattern out of which to fashion our giving format. The New Testament folk did not anticipate our large denominational structures nor our multi-unit church buildings. I am quite sure that there is no pattern for all we offer the ministry by way of education, culture, security, and luxuries.

So we have to ask not whether our program fits patterns in the Old or New Testament, but whether they operate in the spirit of Christ and whether we are using good Christian judgment in the use of resources. I do not know a responsible theologian or New Testament scholar who insists that the New Testament teaches tithing as such. On the other hand, it is fairly certain that the free-

dom from Law (not the Law only) which Christ won in redemption demands such a spiritual dedication of all ones being that New Testament Christians gave more—much more than a tithe.

In tithing, however, one should not get the impression that since he has put his stewardship in mathematical terms, he has discharged his duty. He may feel that one tenth represents his part in the Kingdom. No one can make a mathematical settlement with God. On the other hand, the fact that tithing is practiced by a large group of Christians should cause one to hesitate before he decides to give less than this. But anyone can see that one who has children in college is doing more when he tithes than one who has the same income with fewer obligations. And one whose home ties include the care of aged parents, prolonged illness, or other extra cares and responsibilities does more as a tither than one who does not have these burdens.

Stewardship is a far greater disturbing doctrine than tithing. For in stewardship I am involved. I cannot send the church **Corban** and let my family go hungry. I cannot pay a tithe and be guiltless when world conditions demand an all out stewardship.

There is a deep seated problem here. We are so desirous of discharging our obligations, settling back, and feeling good that we "need" assurance doctrines. Now we do not have to pray about stewardship—for we have **paid the tithe.** But Christian stewardship forbids this settled feeling. It also asks churches whether they are administering the monies dedicated to the Kingdom in accordance with the high principal of stewardship by which people were led to give. It asks this of all agencies to which money is administered locally, convention-wide, or worldwide. This makes us all involved in the redemptive enterprise of the church with full Christian stewardship.

## BOOK REVIEWS

Karl Holl, *The Cultural Significance of the Reformation*, A Living Age Book. Published by Meridian Books.

The author of this work, born nearly a hundred years ago and died in 1926, was a contemporary with Adolf Harnack. Near the end of Harnack's life, Karl Barth appeared on the scene with his *Commentary on Romans*. Harnack called Barth a "despiser of scientific theology." He and friends felt that Barth would do great harm to the Christian movement. It is against this background that this book was written.

\*Karl Holl wrote his great work on Luther showing how the Reformation affected people in all areas of life. This included a discussion of religion and secular life, the effects of political and economic life, the effects on education, history, philosophy, poetry and art. Like many other German people of his time, he felt that Germany could do no wrong and the book has carried the same air of German superiority which characterized Albert Schweitzer's *The Quest of the Historical Jesus*.

A significant feature of this work is its emphasis upon love as the dynamic which deeply affected the Reformation Era. This is another of the better books which one can get in a paper back for \$1.25.

—Lee Gallman

*Jung and St. Paul*, David Cox. (New York: Association Press, 1959). 357 pages, \$5.75.

Cox sets out to place the Christian message as understood and interpreted by the Church of England (using many other creeds in support of his thesis) to show that the two western systems which have most to say about the possibility of changing human nature have much in common. Cox points out that Christianity with its doctrine of justification by faith and psychotherapy are similar. He takes note of the fact also that it is much easier to reduce Jung's

system than Christianity. Jung can be discovered in a single book whereas Christianity and its doctrines are scattered in many forms throughout the total Christian church. His thesis is that in the last analysis, "Christianity can do what psychotherapy aims to do and do it better."

He points out that self-analytical psychology and its goal are enunciated by Jung as "Individuation." Cox says first, "a man is justified when, being penitent, he has faith in Jesus Christ as his Savior." To be justified is to be in Christ or to have the Spirit. A man is individuated when, being aware of unconscious forces, he allows them full expression. To be individuated is to be ruled by "the self." These two formulations are carried on and explained in a number of contexts. He tries to show the parallel features in the state from which St. Paul and Jung seek to save men. Whereas Jung speaks of the natural state as a state of antagonism between consciousness and unconsciousness, Paul speaks of it as being in bondage to sin.

Chapters six to nine contain the crux of the argument and the issues. It will take something more than Cox's elaboration, however, in these chapters to bring the Christian minister, or I would even say thinker, to feel that there is actually a parallel.

According to Cox there is nothing corresponding to "faith" in one who is individuated, although it is needed even to be individuated. The author moves through these concepts showing obvious parallels, hidden parallels, and obvious differences. It is clear that he has made a case for religion in the field where Adler, Jung, and Freud have been masters. Yet in both instances there is untouched territory. It is hardly possible to do the task of religion with psychotherapy or psychotherapy with religious faith, but it is important for both to understand. The self as the God-image does not fit the formulae of denial of self and taking up our cross.

At this point the reviewer pleads as a layman. This is an interesting field and perhaps such a work as this will be valuable to the initiated. To the uninitiated, although he is impressed, there will be some hesitation about making value judgments particularly in the psychotherapeutic field.

The theology of Cox is in itself no small study. It is quite a problem to discover his bearings at times. I would commend a reading of this book but would not pass judgment on its place in analytical psychology.

—Lee Gallman

*The Message of The Scrolls*, Yigael Yadin. (New York: Simon & Schuster, 1957.) \$3.95.

"To the Jew first" were the words of Paul in describing that the Gospel was preached to the Jew first and then to the gentile. We are prone to forget this as well as the fact that the Bible was given to the Jew first and then came to the gentiles. This is evidenced by the fact that we have treated the finding of the Dead Sea Scrolls as if they are conclusive proof that Christianity is true. We have forgotten that for the Jew the scrolls have more significance than they do for us.

This is brought out by the author of the book, Professor Yadin, who is an archeologist, author, professor, and lecturer. He states in his book that, "Just as a Christian reader must be moved by the knowledge that here he has a manuscript of a sect whom the early Christians may have known and by whom they may have been influenced, so and Israeli and a Jew can find nothing more deeply moving than the study of manuscripts written by the people of the Book in the land of the Book more than 2,000 years ago." On the other hand, he does not write his book from a Jewish standpoint but in such a way that the Jew and Christian can rejoice in the discoveries that were made some ten years ago.

Professor Yadin states that he has a three-fold purpose in the

writing of the book. In the first place, he states that it is his purpose to relate the facts concerning the scrolls in such a way that any reader can draw his own conclusions concerning the mystery surrounding the findings and identifications of the scrolls and their contents. Secondly, he desires to present a detailed account of the discoveries of the scrolls which have remained a mystery up to the present time. He shares with us on this point some of the facts gathered from the diary of the late Professor E. L. Sukenik. Thirdly, he provides a description of each separate scroll and its contents.

The book closes with a chapter on the date of the scrolls and the identification of the sect mentioned in them. Although Professor Yadin does not make any dogmatic statements or assertions, yet he presents some conclusions that are worthy of note. Any who are interested in the Dead Sea Scrolls will welcome this chapter and its discussion.

The book as a whole throws new light on the scrolls and their message. The book is scholarly yet written in simple fashion which merits the attention of the general reader.

—Albert H. Fauth

### CHANGING METHODS

Years ago Dr. G. S. Dobbins suggested the need for adopting a variety of techniques in teaching. Today there is more emphasis on the use of variety than ever. In circles of teaching and leadership this change has come as a result of a higher concept of the individual and his resources as a contributor. Variety includes rather than excludes. The values of group processes have been demonstrated often, but no longer is this conceived as the final answer. The values of other techniques have risen in the educational world as a result of experimentation and analogy. Today intelligent pedagogists ask, "What do you expect as an outcome? What kind of learning are you seeking? Are you

seeking to change attitudes and behavior? Are you seeking to increase knowledge and understanding?" In a word a variety of outcomes may be expected from a variety of techniques. Up to now no one has discovered a substitute for a well informed teacher or resource person.  $0 + 0 + = 0$ , and this may result when a group of uninformed talk over their ignorance.

The lecture is a valid, useful technique of teaching. It is unsurpassed in giving new information of certain kinds. It is the most unifying type known. It lacks participation, but there are times when participation may not be called for. One can begin with the lecture and move to question and answer, discussion, or other known procedures. It lags often when the speaker is uninformed or dull. A large audience usually calls for a lecture or some variation of it.

Other techniques need to be studied carefully for best results. The panel is valuable when several informed people are called on to discuss various aspects of a subject with which each may be acquainted. This would hardly be used in an extension class.

However, group discussion for groups under twenty in size may be effective for (1) participation, (2) clarifying, (3) getting a variety of views, and (4) for helping the group to "talk out" differences. In most of our situations the class begins with a teacher standing before the group. When he sits down communication changes.

A good booklet on this procedure is *Let's Teach Adults*, Florida State Department of Education, Tallahassee, Florida. It has been revised by the National Association of Public School Education under the title *When You're Teaching Adults* (order from 1201 Sixteenth Street, Northwest, Washington 6, D. C. 40¢). Other helps are: Paul Bergevin and Dwight H. Morris, *A Manual for Discussion Leaders and Participants*. Paul Bergevin and Dwight H. Morris, *Group Processes for Adult Education*.

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