

# BULLETIN

## SEMINARY EXTENSION

### DEPARTMENT

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#### THE UNIVERSE IS CALLING

The universe is calling! Only the science-fiction magazines have the quantitative concepts to accept the mental vision of the universe. If we move out beyond our world even within the range of the sun, we lose both time and space fixation. We enter into a new mathematics, we cross from time to timelessness. Twelve hours no longer means from sun-up to sun-down. It is simply the basis of the rotation of wheels in a watch. When we lose our day, we lose our weeks and we do not follow seasons or years by the movement of the world about the sun—out in the universe.

We also will have to adapt other mathematics on speed for this too is relative to our world-bound concepts. In fact our concept of motion must undergo a singular but complete transformation. We see motion as from and to. The universe moves or appears to be in a tremendous motion state. For a man-made object to cross the barriers of time and space and to move across the moving universe is a tremendous vision but one lying within our grasp.

Man is building another Tower of Babel to liberate himself from the world and its categories. The Russians have not found God with their "moon." Science cannot discover God with instruments. Yet all discovery and achievement is a divine unveiling even as it is a discovery or an achievement.

The church has blocked science in this country in some distinct ways: First, because science forced her to break her fixed traditions, the church designated science as her enemy opposed to the gospel and divine

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#### STANDARDS DO HELP

Often someone asks, "Why do Baptist seminaries and colleges pay so much attention to accreditation and standards?" Not infrequently the questioner will state emphatically that these schools are being "hamstrung" by a group of unsympathetic, antiquated, back-number, unrealistic, university folk who are out of touch with the life of a vigorous faith such as ours. Again one hears that if we were not so tied to these organizations we could reach more people in education; we could train more preachers. Many other lines of argument have been offered against standards.

Standards in education have real significance. Among other things, accreditation means that disinterested parties, competent in adjudging methods and service, have surveyed the work of an institution and have declared that those who pay for values receive what they pay for. It tells the world that the aims and purposes, the principles of this school are in keeping with the highest quality of ethics and are in line with practices, principles, aims, methods, personnel, and equipment of the best schools.

Graduates of schools without these standards are always on trial. Transfer to other schools often entails the loss of recognition for work done. Graduates cannot teach in other schools and colleges without injury to the institution's reputation. While many of these standards and requirements make no sense to the uninterested bystander, these are of practical significance. For example, the matter of duplicate volumes of the same books in the library in

proportion to the number of students guarantees that students may read beyond the texts. The minimum requirement of teacher's salary scale gives security and longer tenure to the services of a teacher. Ratio of pupils per class is to assure the pupil of closer relationship with the teacher. It affords questions and discussion.

In general these standards give an air of respectability to the schools. It guarantees that students of high calibre will be attracted to the school and likewise that high quality of teaching will be attached to the school.

—Lee Gallman

### BOOK REVIEWS

**WHERE TO GO FOR HELP**, Wayne Oates (Philadelphia: The Westminster Press, 1957). 118 pages. Price \$2.00. (May be ordered from your Baptist Book Store.)

This is a brief and practical book for pastor and counselor. It would be beneficial to any others concerned with securing help for many various illnesses and problems. It should be in every pastor's library to assist in answering needs he has surely felt and will frequently face again.

The author discusses traditional sources of aid for people in their minister, physician, lawyer, teachers, and social workers, along with related helps and professions. To avoid "quacks", the author suggests means of evaluating adequate helpers. This is vitally important since a needy person often grasps too quickly and frequently gets hurt.

The book is particularly helpful in the suggestion of numerous consultation books and its compilation and listing of publication houses of denominations, family counseling agencies, mental health agencies, and governmental agencies where valuable information can be secured. Listings are also given of clinics, etc. where personal help may be secured for a variety of problems and ills, including pre-marital questions, marriage, childhood problems, unwed parenthood problems, adoption of children procedures, "prob-

**PHILOSOPHY OF RELIGION**, David Elton Trueblood, (New York: Harper & Brothers, 1957).

Here is a book that can be understood and one that is alert to the movements of our day. It lacks the flavor of the existentialist as found in such as Hutchinson's work **FAITH, REASON, AND EXISTENCE**. But it is one which will do two things for the reader. First, it will put him in touch with many movements in the fields of philosophy and theology current in our world. Second, it keeps close to home base, that is it is written in a far more traditional orientation than many other works of this period. But Trueblood in his own well known style gives a careful analysis of the Christian faith. His outline is easy to follow and his trend of thought is clear. He is not left in mid-air who reads Trueblood, for without God as personal, Trueblood says that it is not worth while to write a book on the philosophy of religion.

It is not difficult to discover Trueblood's key personalities. They are Alfred North Whitehead, C. S. Lewis, William Temple, Reinhold Niebuhr, Paul Tillich, A. E. Taylor, John Baillie, Martin Buber, and Emil Brunner. Of course, he quotes many other authors and he does not agree with all the conclusions of the above. This group forms a sort of core.

Many of the ideas presented here have already been explored by Trueblood in **THE LOGIC OF BELIEF, ALTERNATIVE TO FUTILITY, THE LIFE WE PRIZE**, and other books. I would not recommend this book as the only book in this field for the library shelf. It is too comforting. A philosophy of religion should disturb one. John Hutchin-

lem" children, physical and mental illnesses, and alcoholism.

This book can be of assistance to professional persons. It, in its brevity, does not seek to answer all the questions involved, but it answers well the question raised in the title, **WHERE TO GO FOR HELP**.

—Ray K. Hodge

son's work is more provocative and he comes to grips more with the problems involved in contemporary thought. But Trueblood has a good book. I would also suggest older works of A. M. Fairbairn, *PHILOSOPHY OF RELIGION* and Emil Brunner, *PHILOSOPHY OF RELIGION* (1937).

—Lee Gallman

### THE UNIVERSE IS CALLING

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truth, and out to destroy the Bible. Dedicated youth entered into a pact with formal religion to build up the battlements against this menace. Second, by placing science before the church folk as an enemy, many alert and promising minds have been turned away from related fields. Third, science has been designated as "secular" and scientific knowledge as "secular knowledge." The tension created between sacred and secular has affected the cause of science and has also discouraged young men and women who might have entered scientific fields.

It is too late to correct these mistakes now. But we can avoid them in the future. We appear to be afraid that some discovery will change our ideas and our faith. Science is out to discover facts and laws in the universe and to relate them properly. We do a disservice both to human progress and to our own cause when we deplore investigation and integration of knowledge. Science cannot turn back. The great Prometheus is unbound. If we try to turn back we will be overrun. The church must adjust to discovery. It should do more. It should encourage it. It should keep step by a process of keeping fluid its relative ideas. Often we confuse the absolutes with the relatives. Sputnik has arrived! The universe is calling!

—Lee Gallman

### CORRESPONDENCE STUDY

How inferior is correspondence study? No one is expecting class room study to be displaced by correspondence. The values of activities in groups, whether led by a skillful lecturer or a group specialist, is beyond serious question. But there are definite con-

tributions that can be made by correspondence study.

1. The student in home study must give attention. In class activities securing attention is a serious challenge to the teacher.

2. The student completes assignments. There are no blank spaces left for lack of information as a result of absence from class.

3. The student begins the habit of self-education which ultimately must characterize his training after he leaves a school. In correspondence study self-education begins.

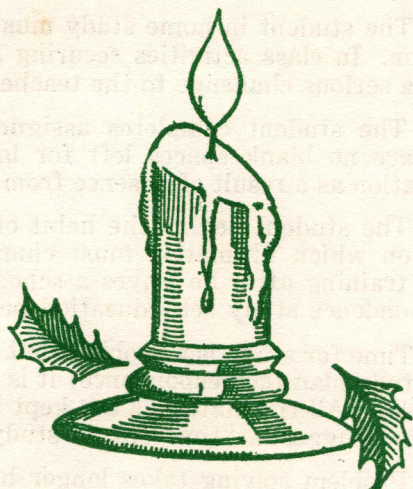
4. Time for study is a problem, but in the home study plan (correspondence) it is easier to develop. All the materials are kept in one place and suggests, "time out to study."

5. Problem solving takes longer by correspondence, but it is done more thoroughly. Students write out problems and their solutions. Instructors get a chance to understand problems more completely in the home study plan for individual attention is given to each student.

6. Correspondence study cannot be too inferior, for in some universities no attendance at lectures is required, only library work and research. This is individual work; it is project learning. Correspondence is also project learning. The student applies principles and seeks solutions to problems.

Of course, something is missing: Fellowship, the stimulus of a teacher, the challenge of questions in class activity, after-class discussion, and research for clarification. The superiority of class activity is the reason why we have colleges, seminaries, and universities. But do not make the mistake of being too sophisticated in your view of the inferiority of home study. It has its place. It is especially designed for:

1. Those who need guidance but cannot attend an institution.
2. Those areas of study that are outside grouped curricula.
3. The student who wants to learn faster or needs to go slower than a class.



**"I am the Light of the World."**

—John 8:12

May Christmas time mean more to you  
Than gifts on Christmas morn.  
May you feel the peace the world knew  
When Christ the Lord was born!

May you know the special gladness  
And hope that came to men,  
And may it thrill your heart just now,  
As Christmas comes again!

\* \* \*

### STATISTICAL REPORT

Enrolled in correspondence study .....	2339
Enrolled in extension .....	7849
<b>TOTAL .....</b>	<b>10,188</b>

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