

The Enquiry

CHAPEL SPEAKERS - October 1-4...

- Tuesday - Dr. Theodore F. Adams.
Wednesday - Dr. Norman A. Wiggins, President of Campbell College.
 (Alumni meet in Bethea Room with Dr. Wiggins for coffee and doughnuts.)
Thursday - Dr. Fred Bentley, President of Mars Hill College.
 (Alumni meet in Bethea Room with Dr. Bentley for coffee and doughnuts.)
Friday - Dr. Thomas A. Bland.

THE SOUND OF MUSIC

Can you sing? Can you play an instrument? Well, this is for you !!!!!

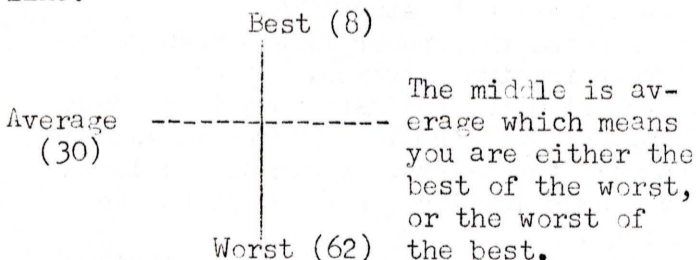
The music committee of Southeastern Seminary is presently soliciting interested students and persons of the Southeastern family who have special talents and wish to give others the benefit of them. Perhaps you can sing and/or play a musical instrument, including guitar. If you are interested, please write your name on one of the notices on the bulletin boards about campus or notify David Norris.

Here is an opportunity for your participation in the religious and social life of the seminary, and at the same time gain some experience which will be both meaningful and gratifying. Remember, your seminary life can only be what you, the student, make it.

David Norris, Chairman
 S.C.C. Music Committee

JUST AVERAGE?

If you are content to be just an average student, you better look again at what average is. According to a leading insurance executive, average is not really the best. What is average? Draw a straight vertical line.



Out of every one hundred people, sixty-two are at the bottom and only eight ever reach the top.

What is the difference between being "just average" and the best, and how does one get into the top 8%? Is one's social status, color, or environment the governing factor? Or are other conditions responsible for the majority of people being below average? Probably neither.

Someone had said: "The difference between whittling and carving is purpose. Both the

the whittler and the carver use a knife, and both use the same type of material. One is content with a pile of shavings while the other creates a masterpiece. The absence or presence of purpose makes a world of difference in the results."

A few years ago, I was an "average" person with "average" capabilities. I did an "average" type of work; made an "average" living. But I had no real purpose or motivation in life other than personal desires, and so I remained in the 30% bracket. One day I responded to God's invitation to serve Him and others in His name and life took on new meaning. I started up the vertical continuum.

Because of a new purpose, I was able to rise above the 30% towards the top. Not that I had done anything, but rather through the presence and motivating purpose of Christ, I found that I could do better--much better.

If you are studying to be a preacher or a minister of education, don't be "just average." Be among the best! Work hard, study, discipline yourself. I hope you are here because you too have a purpose--a worthy purpose. Take advantage of this opportunity.

God demands it, your parents and friends expect it, your professors will appreciate it, and you will profit by it. So we dare to do less than our best? I think not.

-- Gene Carnell

ATTENTION STUDENTS!!

Today is the last day you can register for Flag Football. The DEADLINE is 6 p.m.

P.S.: The Athletic Committee would like to extend an invitation to the young ladies of Southeastern Seminary to participate in our Intramural program.

Del Brunson (D.B.)

STASH THAT TRASH!

September 30-October 8 has been proclaimed Clean Up Week in Wake Forest.

As residents of the greater Wake Forest Community, whether we live on or off campus, we are obligated to do our part. If you own a lot, keep it trimmed. If you use the campus and its facilities keep it clean.

Perhaps in a war-worried-world and personal-problem-packed-parrishes a plug for Clean Up Week may make for a Mickey Mouse Mentality (How's that for sermonic alliteration?), but less cluttered surroundings could well contribute to a clearer perspective in many areas.

THE ENQUIRY

Official Student Publication of
Southeastern Theological Seminary
Wake Forest, N. C. 27587
Office: Mackie Hall, Phone - 556-4730

STAFF

C. Creed Caldwell.Editor
Peggy Ann Poore.Typist
Dr. George Shriver.Faculty Advisor
Chip Conyers, Bob Vance, Gene Carnell

ROCKETS, RELIGION, AND C. S. LEWIS

Once was the notion that science fiction was fertile ground only for the determinism of Isaac Asimov and moral relativism of Robert Heinlein. Within the past decade, however we've seen the rise of authors such as Hugo Award winner Ray Bradbury whose conservative persuasions seem to blend quite well with fanciful projections of future worlds and newer technologies.

This turn for the better in the last decade is not a little enhanced by the contributions of the late C. S. Lewis. The avid reader of science-fiction who happens also to be a Lewis enthusiast should feel right at home with a copy of Out of the Silent Planet--the first of a space trilogy by this author.

Silent Planet is evidence enough that Lewis is as engaging in his fantasies as he is in his essays. From the first chapter the reader is caught up in the bazaar predicament of Ransom as he is shanghaied by two fellow countrymen into a space odyssey that brings him face to face with beings of a higher moral order than his own hnau (presumably any being with intellect). He escapes his captors and is introduced to a world without the perverting influence of Satan. At the climactic trial scene Lewis is at his best. Ransom translates the defense of his abductor--a physicist who plies his trade for his self-conceived "good of humanity"--into the language of the eldil sitting in judgment. Somehow, as the abstract clichés are translated into their concrete equivalent, the humanitarian unwittingly reveals his own illogic and even his inhumanity.

In a world overly endowed with Baldwins and Caddells--anarchists and smut-peddlers playing the part of artists--it is highly refreshing to find those who use their skills with sanity and reverence.

Chip Conyers

FRICTION AND FRIENDSHIP

Someone has said that the seeking of truth is the friction between two minds resolved to be friends. All too often, however, our search for truth results in friction, but is based upon anything but friendship.

The reason for this, I believe, is that we are usually more concerned about being heard than about having something to say. We would rather make an impression than make a contribution to the discovery of truth. It might be called, in its barest form, intellectual pride.

Pride of mind is a notorious scourge among many students and professional intellectuals, mainly because they have committed their minds to the service of

themselves. But how different, how wholly different, it should be for us who have committed our minds to the service of God! How little it becomes us to forget that our witness as Christians includes intellectual humility as part of our broader humility of spirit.

And yet we as ministers seem peculiarly tempted to show off our learning, little as it may be. No upstart graduate student in the heady atmosphere of a great university could be more tempted to drop names and toss around unexamined terms than we often are! With our shallow pretenses at knowledge we sometimes even convince ourselves, and forget the truth of Socrates' observation that the wise man is the one who realizes how little he knows. And in the process we may forfeit our only chance to develop our minds to the point where we may catch even one exhilarating glimpse of the whole of truth.

Let us remember, then, that true knowledge is more than just a bunch of words--it is a living encounter with the in-life meaning of those words. Gaining true knowledge is a humbling experience, not a self-glorifying experience. What really matters is not who learned something, but that it was learned, and put into the service of God's world. In this sense all our efforts at seeking truth will be seen as common efforts to reach the same goal, and if friction should be involved, it will be the friction between minds resolved to be friends.

Bob Vance



Who am I? This is not a question reserved for the consideration of the hippies. Quite the contrary; it is a question which the seminarian faces each time he begins a new semester. With the beginning of each new course, he must decide, "Am I a professional student, or am I a graduate student?"

Perhaps the answer lies somewhere between the two extremes. Probably no student here considers this to be just another Bible college geared to make us super evangelists. Southeastern is an academic institution of which we can be proud.

Nevertheless, we must assume that we are therefore graduate students. Whereas a graduate student is one seeking to do further study in his major field of study in college, the seminarian is here to attain a theological education. No student who majored in English or any similar subject be expected to do graduate level work in the field of religious study simply because he is in the seminary.

This is not an appeal for spoon-feeding. Rather, it is an expression of a need on (Continued on page # 3.)

the part of students for consideration from those members of the faculty who expect graduate work from students in areas never before studied by the student.

Nearly fourty courses in the curriculum are described as introductory courses. I propose that they be taught as such. By taught I mean that the professor should first seek to introduce the material to the student and provide the necessary help for the student to grasp the subject. Simply to tell the student to read and reread the text untill it us understood is not teaching. Nor is it teaching to load the student with obligations which require not two, but four or five hours of study for each hour in class. Such study may contribute to the education of the student, but that student will be one who is self-educated, not one who has been taught by a good teacher.

Only after a student has been taught the basics in an introductory course can he go on to do well in the more advanced course. Only after having been treated as a first grader and having been sponged the ~~200~~ of Hebrew can one go on to do graduate level work such as Intermediate Biblical Hebrew is an example of what I mean.

Who am I? I am a seminarian. I am a man called of God for a special purpose. I am a man who needs special training for that special purpose. I am not trying to learn how to win ten souls every Sunday, nor am I a student seeking a graduate degree. I am a student with needs to be met. I ask that I be met where I am and be led; not dragged, not shoved, forward.

Gene Raymer

TO THE EDITOR:

I am sure this article will bring some negative remarks by some of the Southeastern student body yet I fail to see any reason it should bring a high degree of discontent from any responsible student.

Looking at the foundation of the university during the Medieval Ages, the student or "pupil remained a student until he was licensed by his university as a master" (Cannon, William C., History of Christianity in the Middle Ages, p. 283). A seminary, like the university, gives a degree symbolizing a type of mastery of their course of study. It is tragic that some students wish only to be graduated regardless of any learning that may take place. Not wanting to risk the chance of any reader imagining me as some type of "nut", let me confess my share of class and course "picking" due to time sequence or class requirements. We all should realize that the texts selected by the instructors are selected for their value rather than a necessity for reading material to keep the student "busy". Like most of the student body, I have the same discontentment toward reading any material on a prescribed time schedule. If all students could be "trusted" to achieve an understanding of the text(s) by the time of final exams, I suppose it would satisfy most professors. Responsible students would self govern themselves to read the

material to be covered on those specific days when material found in the text is to be discussed in class. It is a sad day when class stipulations and/or requirements must become so cumbersome that the well meaning student is forced to either drop the course or suffer unnecessary time deadlines, due to the actions of those who would not read the text(s) if left on their own. Perhaps the future Southeastern Seminary will be forced to administer an entrance exam allowing only the responsible students to matriculate.

H. Byron Twigg

*** **

THE SOCIAL GOSPEL REVISITED

A characteristic mistake of a certain kind of mentality is to attempt to discredit an entire movement by use of fringe examples. Fundamentalists have been doing this for years with social Christianity. If one were prone to use this same tactic, fundamentalism could be easily discredited by a use of some its weird fringe types (Billy James Hargis, for one). But, then, this would be less than cricket and would rightfully be resented by my fundamentalist friends. We who are appreciative of the social gospel movement equally resent discreditation by association and equation with fringe examples. Let me simply urge upon our students a full and complete reading (not merely casual or "picky") of such Christian writers as Walter Rauschenbusch (and a Baptist) and Philip Schaff (not generally associated with the social gospel movement, but certainly one of its contributors). Rather than a badly deformed baby (as implied in an overly cute paragraph in an earlier issue of the Enquiry), one will find in these writers (and persons and activities) more than enough creative illustrations of evangelical social Christianity--legitimate interpretations of the Christian faith by men on a pilgrimage instead of a treadmill.

George Shriver

CONCERNING MAGIC AND DETERMINISM

In Fall lectures Tuesday and Wednesday, Dr. W. D. Davies pointed to some very important ideas: that in the centrality of Jesus, the early church found a new law under which it stood, a (Kristos Nomos); that the morality of the early church bore relation to Jesus' ministry; and that (agape) was, for Matthew, an active good will...the kind of act in which you 'die' for others. What was most significant to this writer, however, was that Dr. Davies asserted that the church, as it attempts to communicate the prescriptive commands of the early church and as it responds to the absolute demands of Christ, stands in a state of constant tension. So the warfare of patience versus impatience is a constant one in today's church. By what revelation or magical formula does Mr. Conyers intend to end that tension? Did not Jesus say, "I have come to bring not

(Continued on page 4)

peace, but the sword?"

The author of last week's article also exhibited a "padded pew" outlook that finds itself more suited for the money-changers than for the Lord of the temple when he detested hearing from a missions magazine of the rats that quite deterministically carry diseases to ghetto-dwellers, and of the rice shortage in the Philippines which quite coolly rations out death. Perhaps it would also be detestable for the writer to hear that in Milwaukee (where "Father" Croppi was involved) there were many kids who only had a mug of home brew and a hard biscuit for breakfast?

Jesus could feel the sting of poverty. He was most assuredly dismayed in finding a religious sect that very silently harmed the people it desired to convert. Significantly, Dr. Davies stated that, "In the early church there was the constant concern for quality in its community life." It is a magnificent thing that some church fields are located in such "repulsive" areas. As Robert Adolf so adequately stated in "Commonweal" magazine, "In my opinion, we must discover our contemporary cross, and if we have discovered it, we must be willing to carry it." A Milwaukee teacher persuaded dentists to treat the rotting teeth of an entire graduating class. One bishop attempted to give to the government a printing plant valued at \$700,000. In the home state of this writer, as late as 1962 the average salary of an adult Negro male was \$1150--about 1/3 of the white salary. Would the real witch-doctor please stand and present his magical and mysterious cure-all concoction?

--Harold A. Anderson
Junior, Pascagoula, Miss.

Social Gospel: Whipping Post For a
Frustrated and Angry Young Man

I must address myself to Mr. Conyers' recent article entitled "Social Gospel: Domain of The New Witch Doctor". At a first reading you want to laugh because the article is so ridiculous you think it must be a joke. But, then, upon a second reading you start to cry because you realize that it is serious. But ignorance is something neither to laugh about or to cry over especially when it is presented under the guise of a supposed enlightened theological community. Ignorance should never go unchallenged.

Through the use of glittering generalities, false association, and innuendo, the author attempts to discredit the social gospel. This is nothing more than a perfidious prevarication of the facts. Anyone can make use of bombastic language, and the use of such language only shows ignorance and bias.

The author says that, "Like the Medieval Crusades, the social gospel is bound to have its day." If he knew his Church history he would know that the social gospel had its day in this country in the first few decades of this century in such men as Walter Rauschenbush, Washington Gladsten, Richard T. Ely, Josiah Strong, and Francis Peabody.

The article also states that Father Croppi is "on the cutting edge of social-think."

(Man is a social animal and just how he can think without thinking in a social context I haven't been able to think of yet!) Just because a man wearing clerical garb sets out to bring about certain social reforms does not necessarily put him on the cutting edge of the social gospel. Mr. Conyers has his opinion on this and I have my opinion. But it is a matter of opinion just how much an opinion is worth.

One of the worst and most destructive statements made by the author is that "they reject divine influence on the individual in favor of human design enforced by governmental coercion. They embrace determinism and reject free will." This is such an absurd statement it hardly deserves answering. It might be true of some but hardly true of all. It was not true of Rauschenbusch and it is not true of the men I know. Personal salvation is intimately connected with social transformation in the truest sense of the social gospel.

The author has done no less than his accusations by "lending a divine aura to his opinions." In his cockyness he also has given the impression of being omniscient.

He feels that the program of the Church is in danger from the social gospel. What is the program of the Church? Is it the task of the Christian to protect the program of the Church or is it the task of the Christian to carry on Christ's mission in the world? This is an absurd statement and the burden of proof is on Mr. Conyers.

He may believe that social think made it possible for him to receive a certain newsletter but actually it was his choice to serve two churches which are not Southern Baptist. He does not stand within their tradition and ethically has no right to criticize them because they did not happen to list a record of conversions. He ought to keep informed on his own tradition and seek to reform it. He ought to begin by reading the Home Missions magazine. In the September issue in an article entitled "The Theological and Ethical Vacuum in Southern Baptist Life" Robert R. Soileau says, "We need a doctrine of man that will enable us to minister to more than man's soul, a doctrine that emphasizes the worth and dignity of all men, that creates no artificial barriers. A biblical doctrine of man would cause us to devalue quotas and statistical ledgers. These put the emphasis on numbers rather than persons." I cannot find a list of conversions either in the Home Missions magazine or in The Commission. Two other articles he ought to read are in the July issue of Home Missions; "The Christian and a Disordered World" and "Confronting a Disordered Society". The Southern Baptist Convention is ahead of Mr. Conyers and if he feels he must reform something let him begin with his own tradition.

Before Mr. Conyers writes again I wish he would do a little documentary research. Start reading Mr. Conyers and good luck.

----Tracy Floyd

+ + + + +

REMEMBER THE SABBATH DAY (SATURDAY) for it is the day by which all items for The Enquiry must be submitted. Selah.--Editor.