

The Lighthouse

Southeastern Baptist Theological Seminary, Vol. III, No. 8, March 7, 1967

BOARD OF TRUSTEES

In its recent meeting, the Board of Trustees of Southeastern Seminary took action on a number of matters. The Board confirmed the recommendation of its own executive committee that Dr. Robert E. Poerschke be officially appointed Associate Professor of Religious Education and that Dr. H. Eugene McLeod be appointed Librarian and Assistant Professor of Bibliography. The Board also elected, upon recommendation of the faculty, Dr. Archie L. Nations as Associate Professor of New Testament. A sabbatical leave for the year 1967-68 was approved for Professor Max Smith. Further, the Board invited Mrs. Beth McLeod to continue as Acting Director of the Child Care Center for the year 1967-68. In other action, the Board voted to improve the salary structure with special attention to faculty salaries, with changes made being effective August 1 1967.

Perhaps of most interest to students is the change in the nomenclature of the basic theological degree from Bachelor of Divinity to Master of Divinity (M.Div.). This change will be reflected in the next catalog and will affect anyone who finishes his degree work anytime after May of this year. It has been carefully emphasized by the Board of Trustees and the Administration that the change by no means discredits the long-standing and long-respected B. D. degree, but is simply a change in the nomenclature of the degree. As it presently stands, the requirements for the M. Div. are identical to those of the B.D.

SBC Executive Committee

In recent session in Nashville, the Executive Committee of the SBC made two not-

able accomplishments with respect to seminaries. The Committee will recommend to the Convention an increase in the allocation for operational budgets of the six seminaries for the calendar year 1968. The total amount of Cooperative Program Funds allocated to seminaries in 1968 will be \$4,403,000, which amount represents a \$570,000 increase over the 1967 allocation.

The second step taken by the Executive Committee was to authorize a restudy of the formula by which allocations for the operating budgets of the six seminaries are distributed.

LOST AND FOUND

A lost and found office has been established at the seminary switchboard. Items found may be listed, placed, and picked up at the switchboard. Items lost may be listed there on a form provided. This list of items lost and found will be posted weekly in Appleby Building. Items not picked up in 30 days will be given to fill an appropriate need.

SPORTS

By Herb Hash

The 1967 Southeastern Seminary basketball season is off to a roaring start, each of the four teams having played five games. The four teams are under the able leadership of Robert Wilson, Joe Dowis, David Turner and Steve Watson; and the competition has been somewhat keen.

Presently Watson and Wilson are in a tie for first place, each team having won four games and lost one. Dowis is in second place with a 2-3 record and Turner is in last place with an 0-5 record. The game

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THE ENQUIRY
Official Student Publication of
Southeastern Seminary
Wake Forest, North Carolina

SPORTS (continued)

played prior to this write-up was a real thriller between Turner and Watson on February 23rd, Watson winning in regulation time 72-70. Watson, Wall, and Clyde with 37, 17, and 8 points respectively were the big guns for Watson's team; and Turner, Stone and Griffin with 26, 22, and 16 points respectively were the stars for Turner's team.

As of February 24th the leading high scorers are Steve Watson, averaging 20.6 points per game; Lamar Wakefield, averaging 20.5 points per game; Jim Shelley, averaging 19.2 points per game; and Ed Stone, averaging 17.4 points per game. It is evident here that we have some top-notch shooters in the league; and the keenness of the competition between teams is particularly evident, as each of the leading scorers is on a different team.

All who are interested are encouraged to come out to see some good basketball at 7:15 p.m. on every Tuesday and Thursday afternoon. Each of the teams is scheduled to play four more games after which there will be a tournament and Awards Night.

Sign-up sheets are now posted on the various bulletin boards for those interested in either tennis, handball, or ping pong. Please sign up by March 7th if interested so that we can get some competition underway immediately. Those not particularly interested in any special sport are encouraged to use the facilities available in the gymnasium Monday through Friday of every week from 2:15-6:00 p.m.

SPRING RECESS

The week of Spring vacation will begin at the close of classes on Friday, March 17, and end when classes resume on Tuesday, March 28.

EDITORIALS:

The long-sung lament of Southern Baptist seminarians has been that Southern Baptists, both on convention level and at the level of the local church, do not yet fully realize the importance of quality theological education for their ministers. The Executive Committee of the SBC in its recent session, however, has given us cause for increased optimism with regard to the enterprise of theological education within our denomination. Not only the amount of the increase in the allocation of Cooperative Program funds, but also the fact of the increase can be taken as an expression of practical concern for seminaries and their financial needs.

This of course does not mark a beginning of material support. The Southern Baptist Convention has long provided education at low cost to ministers and others regardless of their denominational affiliation. It does indicate that the increasing needs of seminaries, especially in the area of procuring and maintaining quality faculties, are being given attention by the leaders of the Convention. The move is here praised as a step in the right direction, and one deserving our gratitude. It is hoped that the Executive Committee will accept our expression of appreciation for their concern for theological education, and our hope that out of this concern the Convention will continue to respond to the needs of its seminaries.

C.H.

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Lester Ariail and
Colin Harris Acting Editors
H. Max Smith Faculty Advisor

EDITORIALS (continued)

Beginning with the Genesis creation account, the Lord created everything placed upon the earth. His creation included the animals and the plants of the field. Also Yahweh created man in his likeness and in his image; he breathed the breath of life into Man. And at the end of the Lord's creative activity, the account says that everything was good. Using this study and confession as the basis for our discussion there is a need to examine two recent happenings upon the Southeastern campus. The events which occurred were two items in the last issue of The Enquiry. One story was the newsarticle entitled "Peace Vigil." The second was the editorial on the subject of liquor.

Accepting the premise that Yahweh's creation is good and holy, that man is made in his image and likeness, we Christians must continually seek to confess our convictions in these perilous times of the twentieth century. It seems that today we tend to major on the minors and neglect altogether the majors. The life of Man is holy and sacred. The life in a man is a God given quality and one which no one should take from him. However, we in America think that we are the Lord. We are continually taking men's lives in Vietnam, in a senseless war, in our prisons through the legalized means of capital punishment, and upon our highway through negligent driving. How do we justify these occurrences? Why do we condone them? What can we do to prevent the needless slaughter, officially and unofficially? Surely the Christian, particularly all of us seminary students, can speak to the situation which exists in our midst?

As for the liquor-by-the-drink, this seems to be one of those minors we tend to major on in our own self centered world. A healthy and sane approach is needed when this topic is discussed. Liquor, in and of itself, is not evil. Jesus was a partaker at times and Paul did not condemn it. The drink becomes evil when man uses it excessively, when it takes the place of family, of friends, or of the Lord in a man's life. The solution is not the prevention of liquor being sold, the concern should be to have better supervision of the distribution and stricter controls of its

sale and usage. What can we do in this situation? The answer is to try to educate the people, but not impose our views upon another man. Is this what we are doing when we say that you cannot drink? For every reason there is usually a good counter reason. An imperative tends to bring an opposition to the idea that you've got to think like all of us.

It seems that we need to recognize the humanity which was created in the image and the likeness of the Lord of creation. Why is it that we Baptists always have to be against something - liquor, education, and another man's opinion? Surely we can strive to make our faith relevant. Christianity is not a negative faith, but one which is world and life affirming. It should be a gospel of freedom, one of joy and certainly not one of legalism. Are we legalists in a different milieu, the kind Jesus came to confront with the gospel of love, compassion, and freedom?

And there are other issues which we need to consider. These issues may be grouped under four headings: war, famine, pestilence, and death. War includes pride, race, ideologies; famine incorporates impure water, malnutrition, poverty; pestilence: crime, disease, marriage, and excessive liquor; death contains personality, urbanization, individualism, and separation. These four concerns are common to Man, whether he lives in Vietnam, Nigeria, Columbia, the United States, or in Wake County. For example, in Wake County some of our own fellow students are down graded and despised simply because they look differently, talk differently, and think differently. Again some of our student classmates are fired by their churches for the social views they hold. Surely we have something to say that is somewhat relevant and to the point?

And to what does all of this meandering lead? We need to clean out our own backyards; we need to see that the life of our brother is holy and sacred; we need to see man's inhumanity to his fellow man. We need to begin to become concerned with the major issues and when these are solved then we can begin to take up those of lesser importance. MAN is our concern!

H.L.A.

LETTERS

Letter to the Social Action Committee:

Do you remember how Southeastern stood on the Viet Nam issue in the recent poll taken by the Ethics Committee? It seems to me that it was far different from that course which you are taking by supporting the "Peace" Vigil in Raleigh.

Do you, for one minute, Think that the Communists are going to stop their aggression if we pull out of Viet Nam?

Furthermore, it appears to this writer that the Social Action Committee is merely trying to jump on the "bandwagon" when it is realized that the so-called Peace Vigil has been going on for some time with no support from you.

What is happening in Viet Nam may not be the answer; but I, for one, can not think of a better solution to a complex problem.

Sincerely,

Cecil Thomas

Letter to the Editor:

It would be interesting to know just how many seminarians hold the views which you expressed in your editorial on alcohol. I certainly hope that the percentage is small. Please allow me to make some comments about your article. In the first place the N. C. Supreme Court did not recently outlaw "brown-bagging," it only enforced a law which already existed. Secondly, I feel that alcohol is an ethical issue and that we have a moral obligation to fight it. It may be true that we have not protested about other injustices as we should have but "two wrongs do not make a right" and I think we need to protest here. Of course, we must shamefully hang our heads on the other issues which we have heretofore ignored. You stated that we would be guilty of using the church to apply political pressure but if the majority of the population of N.C. are church members and as such are opposed to liberalizing the liquor laws, then they should not be liberalized even if the church has to exert the pressure. You asked why were the church leaders the ones who were leading the fight and I feel that the answer is rather obvious--they are acting as spokesmen for their congregations. Furthermore, you state that the knowledge of the harmful effects of alcohol is in the scientific realm, but they give us statistics and

we can certainly appeal to the population on this basis or can we not trust the statistics which the research people give us? And haven't statistics shown that more alcohol equals more accidents? You state that alcoholism affects only a small percentage of the drinking population but I say that it affects us all although only a small percentage of drinkers become alcoholics. And it has always appeared to this writer to be a well-known fact that if alcohol was not quite as accessible, fewer would start drinking and if the first drink was not taken possibly an alcoholic might be prevented. I cannot see how more alcohol would be preferable to what we now have as you seem to imply when you state that liquor-by-the-drink is preferable to liquor-by-the-bottle. The reason this implies more liquor is that we are not going to stop the liquor-by-the-bottle by instituting liquor-by-the-drink. It is very true, and I would be the first to admit it, that we must hang our heads because we have not attacked other evils as we have liquor, but does this mean we must ignore all of them? Making liquor available in the restaurants would possibly encourage its use among some who might not otherwise do so. Furthermore, it is not going to be stopped at home by approving it publicly. You state that the law makes out alcohol to be "a surreptitious, unrespectable commodity..." but I wonder as to its good in most cases. It appears to me that in nine out of ten cases, it is just what you say it should not be made out to be. By attaching the "shame" of the brown-bag to this evil, we may keep some from buying it. I do not feel that we have made the wrong thing out of liquor at all and I certainly hope that the General Assembly will not legalize brown-bagging or liquor by the drink. I hope that there are enough dedicated church members to do something about the bill when it comes before the General Assembly. You also state that our opposition is unfounded on religious or public-health grounds but I would like to know if the public-health is going to be helped by what is advocated in your article, namely legalizing liquor-by-the-drink. I would like to close by asking you two questions: (1) Have you ever lost a loved one on the highway because of a drunken driver, and; (2) Who is the "we" you constantly use in your article?

Sincerely, Cecil Thomas

LETTERS (continued)

Editor, THE ENQUIRY:

The recent issue of THE ENQUIRY presented two areas of concern on campus deserving of comment.

First, THE ENQUIRY is to be commended upon its editorial concerning liquor laws and the views of some Christians on that issue. Those among us who would legislate morality or impose upon others our systematic dogmatics should recall in history the tragic era of Christianity as the Early Church became the State Church seeking to make wholesale Christians and to establish Christendom by legislation. That this issue is a scapegoat of many of us can hardly be denied. The bulletin boards in Appleby resembled the walls of a prison, what with the denunciations of the editorial and copies of expurged text with marginal exegesis notations and professions of faith. The liquor issue rallied more Defenders of the Faith, summoned more Witnesses of the Church, and activated a larger Company of the Committed than did the humble request for empty beds to be used by our guests at the Student Missions Conference.

Secondly, I question the motives of the Social Action Committee. Though I very much disagree with their position, I grant their right to protest. However, is it ethical for this group to go as the Social Action Committee of the Ethics Committee of the Student Co-ordinating Council of Southeastern Seminary? This title implies that they are the representatives of the whole student body and their feelings. If I remember correctly, the first ethics poll this year revealed a very small minority favoring our surrender in Vietnam. The rest of us favored either a gradual de-escalation, or a status quo of involvement, or escalation of the war effort. Thus I resent their seemingly official representation of my views as they participate in the Peace Vigil. Let them do so rather as a group of interested students or as individuals.

Sincerely,

Creed Caldwell

Dear Editor:

Your Editorial of February 9 has been widely read and much disputed. It seems

clear to us as rational citizens that alcohol is neither a safe tranquilizer nor a safe socializer. It seems further that we learned something of the dangers of silence in the church during the world's experience with German Naziism. To the degree that you stimulated our thinking and our concern, you have provided a needed service. If you are recommending a silence of unconcern or if you are implying that we have no right to feelings or involvement, you may be guilty of a kind of treason.

All of us know of people who, when confronted with a thorny problem, will mumble while reaching for their Bible, "we've got to make a moral issue out of this problem. We agree with you, Mr. Editor, that religious interest thus formulated and expressed does have a hollow sound. Are we then to remain silent because our emotions are involved or because it promoted the Truth when we remain silent? Are you advocating that we say nothing in our church newsletters, in our pulpits, or in our communities; or are you merely advocating that we stop short of circulated petitions, etc.?

You have a good point when you remind us that the medical profession (and its affiliates) have not made themselves heard on this issue. Even if they do invoke their professional weight in a public health question, we should be aware that there is strong reason to believe that the habitual consumption would actually increase instead of decrease (as it has in the case of cigarette smoking). We in the ministerial profession should perhaps see some analogy here. If we attack with vindictive aggressiveness, we may in fact drive people in the opposite direction. Unfortunately, there are not many of us who can, in our local concrete situations, place ourselves quietly and calmly against alcohol without at the same time seeming to coerce, alienate, or reject persons.

Separation of Church and State does not mean that there shall be no dialogue between church and state. We must at least leave ourselves room for an expression of sympathetic understanding and or confidence to our legislative body. At the same time, we must recognize that our at-

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tempt to dictate to them calls their judgment or professional integrity into question and presupposes superficial religious commitment on the part of the legislative majority. They naturally have a right to resent this and to react sharply against it. Furthermore, we compromise the integrity to ourselves and of our Christian communion when we prejudge or coerce others. We often accuse our Catholic bre-

thren of salvation by conformity. And yet they have never attempted to prevent the sale of meat on Friday or its use on Friday by those outside their communion. There is a fine line by which we follow our own convictions without standing in the way of another person's freedom.

Sincerely,
Byard Houck, Jr.
Middler

THE MIND OF A DEMONSTRATOR

by Steve Watson

The Peace Vigil in Raleigh, February 22, presented a unique experience for this initiated demonstrator, and the consensus of the group with whom I talked from Southeastern Seminary was, "Well, I'm glad I went!" It was unquestionably one of the most illuminating experiences of my life, and I was impressed by the fact that the large majority of the demonstrators were a part of the institutional Christian Church.

To stand as a part of a group demonstrating for no specific political policy but rather for a decidedly vital principle provided an unusual perspective for evaluating varied opinions of passers-by. Some scoffed, others feigned indifference, and some were indifferent. By far the majority, however, carefully and penetratingly scrutinized each demonstrator to determine "just what kind of person would take part in such a thing."

"Those kids don't have no idea what's goin' on in this world," coughed a nearby newspaperman to every available ear. "They oughta read that there newspaper; it'd tell 'em." Several persons were overheard to say, "They ought to draft the whole bunch!"

Before I could allow my mind a judgment on such persons or their comments, I was indicted myself by a disturbing conscience. The demonstrators were obviously not the ill-informed or the indifferent. And it soon became apparent that the passers-by sensed though perhaps not recognizing, a judgment on their own behavior in the light of this demonstration of commitment. This judgment elicited a reaction, whether verbal or facial by almost every viewer.

I could not judge, neither could I relax, realizing how infrequently I demonstrated my genuine concern for the issues most relevant to our society. Here is one basic issue about which neither I nor many of my seminarian peers are even concerned enough to become informed. I could not refrain from pondering the numerous issues which the attitudinally isolated members of my own educational institution refuse to consider. Since I am part of a Christian educational institution, I felt especially ashamed of my previous and present indifference to matters of extreme importance to the fundamental existence of this smaller world.

A Christian, particularly if highly educated, should be most sensitive to the critical issues of our nation and our society and should make some vocal contribution on the basis of the revealed truth to which he has access. How can a Christian possibly relegate certain issues to the realm of the secular and dismiss them in favor of more preachable subjects? In a very profound sense, our gospel is a secular gospel!

Steve Watson