

The Enquiry

Southeastern Seminary, Wake Forest, N.C.

February 6, 1968

Vol. IV, No. 12

AWARD WINNER

Richard Wayne James was presented with the Middler Theology Award by Dr. John W. Eddins, Jr. during the chapel hour last Wednesday, January 31, 1968.

This award, presented each year in the interest of education of theological students toward a deeper knowledge of God, is endowed by Mr. and Mrs. Robert A. Culler of Highpoint, N.C.. The second year student is chosen on the basis of a research paper in the field of theology.

Mr. James as the first recipient of this award received six books of systematic theology.

CHAPEL SPEAKERS: February 7-13

Wednesday; Student Coordinating Council.

Thursday; Earl Haynes, Pastor, Rolesville Baptist Church.

Friday; G.A. Hendricks.

Tuesday; President O.T. Binkley.

IT'S HAPPENING.....

Tuesday, Feb. 6; Basketball 4:10 p.m. Gym.
Angels vs Tigers

Thursday, Feb. 8; Basketball, 4:10 p.m. Gym.
Saints vs Demons

-----The Campus Fellowship Club will meet in the Bethea Room at 8:00 p.m.

MAKE-UP EXAM SCHEDULE is posted on the Bulletin Board on First Floor of Appleby.

NEW WINE-----That's the theme for Religious Emphasis Week to be held at Meredith College February 5-9, 1968. Several interesting speakers, lectures, and events are to be featured during this week. Please note announcement and program posted upon the Appleby Bulletin Board.

I would appreciate very much the return of my Church Administration Notebook by the person borrowing same or picking it up. Please return it in the near future to the Field Work Library.

-----Cecil D. Brunson

ATHLETIC ACTIVITIES

BASKETBALL--Regular season play resumes today with the Angels meeting the Tigers at 4:10 p.m. This Thursday the Saints will play the Demons in what could prove to be a preliminary Armageddon. At any rate, all fans are encouraged to attend the games and to enthusiastically support their heroes. Griffin's Tigers now lead the conference with a 4-1 record; they are followed by Elliot's Demons (3-3), William's Angels (2-2), and Dowis' Saints (1-4). There remain eight more games to be played; so there is room yet for considerable excitement.

VOLLEYBALL, TENNIS, TABLE TENNIS--All interested seminarians are encouraged to sign up for the above by February 16. Rosters for each of the three sports are available for signing in Gore Gym. If you can not get to the Gym, please notify either Del Brunson or Nancy Morgan concerning your plans.

GYM HOURS---Remember, we are open Monday through Friday from 3:15 p.m. to 7:00 p.m. Please take advantage of the after-dinner hour; use it for some wholesome recreation.

---Herbert H. Hash, Jr., Athletic Chairman

NOTICE--We now have a new Gym Assistant, Miss. Nancy Morgan, who invites the women students as well as the "better half" of the Seminary family in general to take advantage of the Gym facilities.

CLAUDE WELLS APPRECIATION DAY*****

Claude Wells came home from the Wake Forest Branch Hospital Sunday, Feb. 4. He had been there due to a severe attack of kidney stones coupled with a recurrent stomach ulcer. This particular hospitalization started January 18.

Claude is from Greenwood, S.C. and holds an A.B. degree from Lander College (1959). He began his seminary career at Southern in September 1960 but was forced to drop out because of continued intestinal difficulties. He returned to Greenwood, but the pain did not cease. During the years of 1960-1966 Claude was hospitalized 23 times.

He entered Southeastern in 1965 and has advanced to his senior year. This is quite an achievement when viewed against his medical difficulties. Since being here, he had a serious stomach operation in May 1966 and was at Mary Elizabeth Hospital in Raleigh

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THE ENQUIRY

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Editor.....C. Creed Caldwell, Jr.
Associate Editor.....Byard Houck, Jr.
Contributing Editor...Chip Conyers
Faculty Advisor.....John T. Wayland
Secretary.....

For three months during which time he had a kidney operation. Fortunately, Claude's current difficulty has responded satisfactorily without an operation.

Many of our students probably do not know Claude personally. However, he and his wife have made a real contribution to our Seminary Community. His wife, Verna Cogburn Wells, does an outstanding job in our Ruby Reid Child Care Center. Claude himself has worked there part-time and his work has been deeply appreciated.

Needless to say, the Wells family (which includes Buddy, 7 and Stephen, 5) has had heavy expenses for hospital, doctors fees, and drugs. A group of Claude's friends (with the backing of the Student Coordinating Council) have therefore sponsored a CLAUDE WELLS APPRECIATION DAY. This will give us all an opportunity to speak a special word of appreciation to the Wells and/or to make a contribution to help them financially.

Contributions may be turned in to any member of the S.C.C. or to the Student Activities Office c/o Mrs. Sharon Dail during the week Feb. 6-13. ----B.H.

There will be an informal discussion this Friday night, February 9, at 8:00 p.m. to be sponsored by the Ethics Committee. All are invited to participate. Please watch the S.C.C. Bulletin Board for notice of topic and place of meeting.---Judy Herring.

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S.C.O.M.A.M.

The Student Conference on Mission and Ministry will be held on campus February 23-25. The Housing Committee needs housing accommodations for the students who will be here the nights of February 23 and 24. If you will have a bed or beds available in your room or home on these nights, PLEASE give your name, room number or address, and number of beds available to Sherry Dixon, Wayne Brown, Wayne Coley, or leave information in the Student Activities Office by February 16. Thank you for your cooperation.

---Sherry Dixon

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Anyone willing to serve on the Hospitality Committee for the Student Conference please see Creed Caldwell. HELP!

EDITORIAL

The First Semester has come and gone with the usual plague of exams (though for some, exams are yet to be faced). Suggested cures for Examinitis and hopes for its complete eradication are still raised, yet with no workable solution in sight. Personally, we have no objection to grades, tests, and exams provided they are arrived at and applied justly and maturely.

Research reports, reading records, the application of concepts learned, term papers or mere testing of material covered are some of the many ways of arriving at grades with the frequency of tests or the number of opportunities for determining one's grasp of the course as a basis for arriving at a final grade.

The practice of basing the final grade only upon one paper or upon the final exam is hardly fair or realistic. One may learn a lot of facts and gain new insights during the semester, yet on such a "Judgement Day" with its inherent pressures and lack of sufficient opportunity for expression of knowledge gained, one is awarded a low or failing grade for the course. Surely the prospect of extra work involved in the grading of several sets of tests is not the reason behind the "one grade only" concept.

In the future when exams are postponed for bad weather we hope they are done so only for commuting students with those who are able to get to class being allowed to go ahead and take the exam. We are grateful that in most cases this practice was followed. Postponement itself leads to other problems: first, a long period before the exams are finally given rather than at first opportunity; and secondly, those who have to cut classes to take the exams are penalized for the classes missed.

Any suggestions concerning the question of grades, tests, and exams are welcomed.

-----C.C.C.

*** WANTED ***

Anyone interested in serving as typist, reporters, proof-readers, writers, and/or interested in editorial positions next year please contact The Enquiry.

THE CHURCH VERSUS POVERTY

Many orthodox Christians do not see poverty as an evil. Rather, they view poverty either as an "act of God" (and therefore outside of Christian control) or else it is viewed as "their own fault" (and therefore outside of Christian concern). To an extent, these attitudes of orthodox Christianity have been shaped by the Hebrew prophets, by the teachings and example of Jesus and Paul, and by the practices of the early Christian church.

Several of the Hebrew prophets proclaimed that "if you do right, you will be rich and healthy and all will go well. If you do evil, you will be poor and sickly and much evil will come upon you." However, the writer of Job wrestled at great length with this interpretation and found it to be faulty. Furthermore, Amos proclaimed in no uncertain terms that privilege brings with it heavy responsibility and he prophesied a coming chastisement upon those who unconcernedly remain "at ease in Zion."

Jesus during his teaching and healing ministry seems to have led a life of poverty. However, due to a lack of information concerning his early years, we must be careful not to claim that his years of public ministry reflect all of his viewpoints. Furthermore, it is said that he prayed "... (may) thy kingdom come on earth ..." and taught that man should love God with his total being and his neighbor as himself... "by this shall men know that ye are my disciples..."

In the early Church, there was an attitude of compassion toward the poor. Mostly this compassion operated among those who were "brothers in Christ" with the object of serving Christ Himself. The poor were cared for in a spirit of community solidarity by means of charity (i.e. almsgiving or offerings made as acts of love). The small Christian communities took note of the fact that poverty was often caused by the injustice of the greedy rich and James 5:1f re-states some of the preachments of Amos. However, there was not then available sufficient resources and technology nor adequate economic and distribution systems to mount an attack on the institutions and standards of value which were breeding poverty. Not only did these small churches lack the tools which we now have, they also lacked the historical point of view which is widely held at this time. Specifically, they looked forward to an im-

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minent second coming of Christ (as James 5:7f shows) and there was therefore no need to try and change a system that was already doomed. It was in this climate of temporary poverty relief based on charity rather than a war on poverty based on justice that Paul (writing to the Thessalonians) said, "... if anyone will not work, let him not eat..." Paul evidently was speaking out against a clear case in which charity was being abused either by being perverted or by being taken for granted or both. It is not nearly so easy to say when justice is being abused. This depends upon the resources available, one's view of stewardship for both present and future, the state of technology, the economic and distribution systems, standards of the culture, one's view of the time and nature of the Kingdom, etc.

During the latter days of the Roman Empire, and especially following its collapse, the Church underwent subtle changes in its view of poverty. On the one hand poverty became a means to salvation whereas some "went and sold all that they had" and sought the monastic way of life so that they might be "blessed" and "poor in spirit." Fortunately, many of these persons gave magnificent service to the underprivileged. As they went about on ministry, the Church's ranks were swelled while the Church was simultaneously vastly expanding the concepts and forms of church charity. The Church was no longer merely pursuing temporary relief based on charity but was now binding the wounds of suffering humanity. At the same time, the Church had advanced to a stage where it could start to do something about preventing the diseases of society. Thus while the Church accepted a hierarchical society based primarily on fixed status, it set up standards and teachings to protect the poor as well as the rich. There came into being curbs on monopoly, bans on usury (interest had even been charged on goods consumed in their very use), the doctrine of a just price, and other discouragements to greed and boundless wealth-seeking.

With the breakup of Medieval society and the coming of the Reformation, there were suddenly several churches instead of one. These churches did not all say the same things regarding the socio-economic factors interacting in an environment of growing secularism and commercialism. With the birth of modern science there came about a weakening of religious faith coupled with a downgrading of religion as an influence on public life. The culmination of these

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forces produced a "hands off" policy which affirmed that if church, state and business would each exercise proper restraint that the resulting profit-oriented system would maximize the benefits of each for society. As a consequence, during the 19th century the churches in Europe became a part of the ruling class establishment. The working class and poverty-stricken saw themselves doomed by a church which sanctioned perpetual poverty and insecurity. Many churchmen reverted to the doctrine that wealth is a sign of divine favor and that poverty is mainly the product of (personal) sloth or irresponsibility. The church could still see a few deserving poor but for the most part it approved harsh treatment for them "for the good of their souls" and for the well-being of society.

Meanwhile in America there grew up the "great American dream." This dream/idea affirms that there is always opportunity (land, jobs, houses, etc.) "out there" somewhere. If a person feels cramped or doesn't have a job in this town, then "go West" young man! Out there somewhere you will find your dream, your calling, your place! The church for the most part has sanctioned and even undergirded this misconception. The plain facts are that for some people, due to their education, ethnic background, insecurity, color, etc. there is no land of opportunity--neither north, south, east, or west. There are a variety of socio-economic factors which operate to prevent them from buying property, from obtaining the better educations, from joining the better labor unions, social groups, churches, and even from moving freely within our society. Due to the growing pressures of automation, motion-and-time-study, and the increasingly high level of talent required to build, operate and service our electrical and electro-mechanical gadgets, we see that these people are at a growing disadvantage.

For many thoughtful people there is coming about a conviction that the dynamics and thrust of our society must be made to operate on a higher sense of justice than has previously been the standard. With the coming of democracy coupled with our advanced technology and more efficient systems of economics and distribution, we could virtually eliminate poverty (i.e. the lack of goods and services that should rightfully be available to everyone). Poverty is a socio-physical evil which, like

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plague or war, is directly related to much that is morally evil and it therefore deserves its full share of the Church's attention and ministry.

Benjamin Masse has observed that "There are people who allow their fear of big government and their skepticism about human nature to paralyze what ever compassion they may feel for the poor."1. Sometimes poverty is the result of injustice. In such cases the Church should be in the forefront in both theory and practice as our democratic society attempts to define and implement justice. Sometimes poverty is the result of laziness or mismanagement. In such cases the Church must speak to these people and/or for these people by becoming involved in their very lives as well as in the life of society. People who are lazy or poor managers of their finances did not get that way instantaneously nor are they likely to be "saved" instantaneously. There must be a new kind of competence by church staff members in new dimensions. There must be a willingness to recognize that the living God, who has moved throughout history, may be moving in our own time, and that--just possibly--He is calling us to move in ministry and concern relevant to our own time. The Church must not allow poverty to become the stimulus toward hardness of heart on the one hand, or the ground of spiritual indifference or loss of hope in a just and merciful God on the other.

1. Benjamin L. Masse, S.J., The Church and the Antipoverty Program, p.11.

Additional Bibliography:

Henry Clark, The Christian Case Against Poverty.

Henry P. Miller, Poverty American Style.

----Byard Houck, Jr.

LETTERS

THANKS, BUT NO THANKS, NATURE

Dear Sir:

How hard it will be after a few days of leisure between semesters to get back into the routine of studying. The Fall semester ended like the roar of a mighty lion, weather wise. On the last day of final examinations many of us braved a fresh blanket of snow and ice to be tested by man and nature. Nature was more boldly defied the second time, compared to the previous storm when nature won in defying man. The few days of leisure, between semesters, provided some with the opportunity to relax

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and enjoy the beauty of the out of doors, quiet serenity, unhurried tempo of living, and so by inference to be critical of another semester that will demand us to be in more than out.

On the dark side nature showed some of her powers over man. January was a trying month for some. Upon returning from the Christmas holidays we met reality by finishing papers, reviewing (perhaps cramming is a better word) for finals, and picking our way out from under ice and snow in cold icy air, which resulted in many a broken ice scraper. Nature won in slowing us down and to others showed how ruthless she can be.

On the bright side the semester break provided us with the opportunity to catch up on sleep, reading, and reflections and personal evaluation of the previous semester's work. One such a moment brought to mind an article that appeared in Saturday Review, February 5, 1966, called "A Strategy For The War With Nature" by the celebrated San Francisco longshoreman-philosopher, Eric Hoffer.

Mr. Hoffer wrote: "Man became what he is, not with the aid of but in spite of nature. Humanization meant breaking away from nature, getting out from underneath the iron necessities which dominate nature!"

Mr. Hoffer continues: "A through my adult life I have had a feeling of revulsion when told how nature aids and guides us, how like a stern mother she nudges and pushes man to fulfill her wise designs. As a migratory worker from the age of eighteen I knew nature as illdisposed and inhospitable. If I stretched on the ground to rest, nature pushed its hard knuckles into my sides and sent bugs, burrs, and foptails to make me get up and be gone. As a placer miner I had to run the gantlet of buckbush, manzanita, and poison oak when I left the road to find my way to a creek. Direct contact with nature almost always meant scratches, bites, torn clothes and grime that ate its way into every pore of the body. To make life bearable I had to interpose a protective layer between myself and nature. On the paved road, even when miles from anywhere, I felt at home. I had a sense of kinship with the winding, endless road that cares not where it goes or what its load.

"Almost all the books I read spoke worshipfully of nature. Nature was pure, innocent, serene, health-giving, bountiful, the fountainhead of elevated thoughts and

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noble feelings. It seemed that every writer was a 'nature boy'. I assumed that these people had no share in the world's work and did not know nature at close quarters. It also seemed to me that they had a grievance. For coupled with their admiration of nature was a distaste for man and man's work. Man was a violater, a defiler and deformer. The truth about nature I found in the newspapers in the almost daily reports of floods, fires tornados, blizzards, hurricanes, typhoons, hailstorms, earthquakes, avalanches, eruptions, inundations, pests, plagues, and famines. Sometimes when reading about nature's terrible visitations and her massacre of the innocents it seemed to me that we were surrounded by devouring, pitiless forces, that the earth was full of anger, the sky dark with wrath, and that man had built the city as a refuge from a hostile, nonhuman cosmos. I realized that the contest between man and nature has been the central drama of the universe."

Then Mr. Hoffer calls attention to the insight of the Old Testament writers. Whereas other early civilizations praised the divine qualities of sun and stars, and winds etc., the uniqueness of the Old Testament writers was to down grade nature.

"The one and only God created both nature and man in His own image and appointed him His viceroy on earth. Jehovah's injunction to man (Genesis, Chapter 1) is unequivocal: Be fruitful and multiply, and subdue the earth. Nature lost its divine attributes. Sun, stars, sky, earth, mountains, rivers, plants, and animals were no longer the seat of mysterious powers and the arbiters of man's fate. Though man had to wrestle with the earth for his bread, he was masterful male Adam, and the earth, Adama, a female to be beaten into submission. The writers of the Old Testament picked as the father of the race not Esau, a man of nature, whose garments, like those of Thoreau's ideal man, smelled of grassy fields and flowery meadows, but his twin Jacob, who preferred the inside of a tent to the great outdoors, and the smell of lentil soup to the smell of trees and fields. It is true that the downgrading of nature had not prompted the ancient Hebrews to become mighty tamers of nature. Still their endurance as a weak minority through centuries of persecution constitutes a grand defiance of nature, a putting to naught of the law of survival of the strong that rules the rest of life."

James D. Winslow

To Mr. Chip Conyers;

I read your article on Dr. Martin Luther King and the others you have submitted to The Enquiry. What motivates your reasoning and why are you like you are ?

With esteem and high regards,
Luther Rickenbacker

Clean living.

---C.C.

GOOD LUCK ATLANTA

"In a historic reversal of Baptist positions on the separation of church and state the Atlanta Baptist Association last week authorized trustees of the Atlanta Baptist College to seek and accept federal funds"--Christian Index, January 25, 1968.

Fortunate indeed is the college or university today which can keep its receipts in sight of its debts. Inflation-plagued denominational institutions find themselves sorely tempted to seek assistance from that all-too-eager money lender--Uncle Sam. The fond wish of those who do seek federal aid is that the aid come with "no strings attached". Possibly some research into the history of federal aid would serve to dispel their dreams.

Item. A number of years ago Congress was presented a bill to allow tax-payers to enjoy large deductions for contributing to the educational institution of their choice. The obvious advantages were that funds would not be dissipated through numerous levels of bureaucrats and the institutions could use the funds as they wished. But did Congress buy this? Not on your ADA button. They did, however, pass a federal aid bill which did pay several bureaucratic salaries and did establish certain governmental controls.

Item. The President of the University of Louisville has stated unhappily that his school had eight doctoral programs, all in science, and all resulting from the shaping influence of federal funds.

Item. (From M. Stanton Evans, Editor of Indianapolis Star) "Various participants in even so innocuous-sounding an affair as the Federal School Lunch Program have found too many controls for their liking. Result: Many schools, in Los Angeles, Phoenix, Indianapolis, and elsewhere, have

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withdrawn from the program rather than brook federal interference with their local programs."

No strings attached? Lots of luck, Atlanta Baptist.

--Chip Conyers

PUBLICATION DATES FOR THE ENQUIRY
SECOND SEMESTER 1967-1968

Tuesday, February 13, 20, and 27.
March 5, 12, 19, and 26.
April 2, 23, and 30.
May 7.

Stencils are cut Monday morning of each week of issue. Please have material submitted by that time at the latest. If possible, have the material in 41 space lines, though this is not an absolute requirement.

Remember, we print news, views, notices, announcements, group activity reports, creative writing(essays, poetry, short stories, etc) and whatever else of relevance and interest to the Seminary Community. All are invited to participate; Students, Administration, Faculty, and their families.

PARALLEL READING

From time to time, The Enquiry receives press releases, memos, articles, reports, propoganda from Left and Right, etc. which are not of sufficient interest for publication in The Enquiry. However, we keep this material for a while and if interested you may check with the Editor.

Some items at present came from:
Columbia Pictures--News release
The Committee For Informed Young Americans
----information on avoiding the Draft.
Center for the Study of Democratic Institutions---65 page report on conference on 'Student Power'and how to disrupt society.
Jeux Olympiques de la Culture---subversive propoganda postcard: Munich, Germany.
ad nauseam, and etc..

COMING TV BUREAU ISSUES...

Student Conference on Mission and Ministry--when, what, where, who, why?
Report on the New Student Center.
Special Committee reports of the S.C.C.
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