

# The Ministry

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## ETHICS POLLS REFLECT STUDENT OPINION

Two recent ethics polls dealt with issues of concern for Southern Baptists: clerical divorce and the Ecumenical Movement.

In the first poll, of the 149 students who took time to respond, 70% felt that divorce does not disqualify a man from becoming a pastor or a deacon of a Baptist Church. 18% held that divorce does disqualify one from being either a pastor or a deacon. 7% would disqualify a pastor but not a deacon, while 5% were undecided on one or both questions.

The second poll, concerned with the Ecumenical Movement drew response from 145 students. The first question, asking if one would like to see the SBC join the NCC, WCC, etc., found 58% in favor, 32% opposed, and 10% uncertain. The second question, concerning a merger with the American Baptist Convention, found 66% in favor, 22% opposed, and 12% uncertain. A merger with the National Baptist Convention was favored by 68%, opposed by 21%, and 11% were uncertain. To the statement: "I would not like to see the SBC do anything officially, but I would like it to remain friendly with others," 33% agreed, 59% disagreed, and 8% were uncertain.

## SPORTS

by Herbert Hash

The 1967 basketball season is fast drawing to a close, each of the four teams having only one

game left to play prior to tournament competition. Watson, with a 6-2 record, presently is in first place, followed by Wilson (5-3), Dowis (4-4), and Turner (1-7). The competition has been keen, and Turner's record does not reflect the fact that the team has lost 3 games by two points or less and recently rolled over Watson in a 72-70 thriller.

More significantly, the crucial season game is to be played between Watson and Wilson on March 28. If Wilson wins, the tie for first place will be played off after the Turner-Dowis game on Thursday, March 30.

As of March 17, the leading high scorers are Steve Watson, averaging 24.6 points per game; Lamar Wakefield and Jim Shelley each averaging 20.3 points per game; and Ed Stone with a 20.0 average.

Basketball tournament play will begin with teams 1 and 4 playing at 4:15 p.m. on Tuesday, April 4; and teams 2 and 3 will play at 4:15 on Thursday, April 6. The winners of these two games will play for the Championship at 8 pm on Tuesday, April 11. Trophies will be displayed, but will not be presented until a later date at an after-chapel ceremony sometime around the first of May. This will enable us to present trophies for all sports at the same time, since table tennis, tennis, and handball competition will not be completed until May.

Those who have signed up for either of the above mentioned sports please check the bulletin boards and play your matches as scheduled.

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EDITORIAL

The Parable of the Sheepskins

A group of students came to him as he was teaching and said to him, "Professor, what must we do to become scholars?"

Answering them, he told them a parable saying, "Two men had need of sheepskins, so they went up from their town to the place where the shepherds were maintaining the flocks. Not having enough money to buy, the men set about to earn the skins they needed. One of the men adorned himself with the proper kind of shepherd's robe, the right kind of staff, and he even managed to borrow a well groomed beast to ride. After a time even the complicated language peculiar to shepherds became second nature to him. He conversed freely with them about grazing conditions, the size of their flocks, the importance of seeking the better, big-name pasturelands, and the pitiful state of those agriculturally irrelevant shepherds who still maintained their flocks as their fathers had done. There was little reason to question his status as an up-to-date shepherd, though he was playing the role just long enough to claim one of the skins.

"The other man joined himself to the hired laborers who were going about the task of processing the sheep for the market. He worked hard and long and soon began to gain some proficiency in the work of preparing sheepskins so they might be useful. He was given the skin he needed as payment for his labor.

"Both men went down to their town with the sheepskins. They sought, but only one had learned how to skin the sheep." C.H.

IN THANKSGIVING

May is only a month away. With the delicately scented flowers will come the time to bid Southeastern farewell.

Memories of the past two years are mingled with pain, frustration, and then, the ineffable joy of a newly found knowledge of Christianity. To place the beliefs of a lifetime upon the academic surgical table; to dissect, and discard as meaningless, many of these concepts produces an excruciating emptiness. Into this void seeps new revelations, acquired through open-minded study and prayerful thoughts. As the sun suddenly glistens through raindrops of a thunderstorm, so the realization that life continues to have meaning bursts forth. The comprehension of Christian living as an unceasing search for significant existence fills me with the thrilling sense of adventure. There is no map printed in indelible ink. I am free to love, to serve, to find fulfillment through Jesus Christ.

Thank you, Southeastern, for aiding in the unloosening of the shackles of an inane faith!

Nancy Brooks

LETTERS

Dear Fellow Students:

I have been here for two full years now. It seems to me that one statement which I have heard more than any other single statement is: "I came here for three years and I'm only going to stay for three years. The Field Work Office says (--censored--) and I'm working (--censored--), but I don't care." I have heard statements like this in registration  
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lines, in the halls and snack shop and, of course, in the rest room.

In and of itself, as well as in the context of its usage, this remark usually reflects a self-centered attitude. It suggests that we are not willing to share ourselves except along preconceived lines. It suggests that we have shifted subtly from a surrendered commitment to a hidebound commitment. It suggests that we don't want dialogue but monologue. It speaks of a calendar-centered approach instead of a need-centered approach.

Why should we refuse to modify our programs in the light of needs? If we are both honest and receptive, we must perceive real needs within our own lives as well as in our student pastorates, student body, etc. It seems that both psychology and religion teach that a man will not be much different after he leaves the learning situation that he was in the learning situation. In fact, it would seem that if we are ever to learn to see real needs and fulfill real needs (both internal and external), we must do it in the here and now. Our attitudes toward our ministry, as well as our abilities to experience its rewards and fulfillments, cannot be constructively apprehended apart from our attitudes within this fellowship. To neglect to modify our programs and attitudes in light of increasing knowledge is to imply that our heart knowledge is not really increasing.

Finally, this is a slam on our Christian fellowship. If we were allowed the privilege of a time-trip to study with Jesus and his disciples in the first century, probably none of us would approach it with the attitudes with which we are approaching the living work today. As long as we manifest selfish attitudes toward ourselves and our fellowman, can we honestly feel that we are removed from the selfishness and self-centeredness

which lifts pages from library books and (unauthorized) library books from shelves?

Byard Houck, Jr.

Editor, THE ENQUIRY:

To simply oppose the war makes no sense. The war is a fact--we cannot wish it away. However, serious discussion is now taking place on how the war can be ended. A growing number of Senators are calling for an end to a very ineffective bombing of the North. Can we ignore the pleas of men like Morse, Fulbright, Mansfield, R. Kennedy, E. Kennedy, Percy, Hatfield, and others? Of course this may not bring an end to the war or even start negotiation. However, de-escalation of the war certainly makes more sense to me than continued escalation of the war. What good will a military victory in the South be if we further alienate our allies, destroy South Vietnam's will to resist, and create a frustrated, bitter enemy, biding its time in the North?

Our young people, who will someday have to explain this war to their children, deserve some honest answers from us. Do we tell them that when Jesus loves sinners it doesn't include the Communists? Do we tell them that this war is just and right and the price of victory is worth the cost, even if we devastate the country and diminish the population?

It is time for us to examine our stand or non-stand on this war. It is time for us to look at what we are saying or not saying about the war in Vietnam. Our young people are demanding some answers. What are we going to say? Are we going to say that the Church is busy saving souls and has no time to express opinions on this war? Or are we going to say the Church is vitally concerned about our youth and the morality of this war?

Bob Wynne

Editor, THE ENQUIRY:

It is beyond my comprehension how seminary students, whether studying (for the pastorate, music ministry or some other church-related vocation, can hold the views recently expressed in the editorials by Frank Wood and Lester Ariail, especially when one considers the facts brought out in the March 11 issue of the BIBLICAL RECORDER. For example, both the National Safety Council and the N.C. State Highway Patrol say that about one-half of all accidents involve alcohol. Other research says 65% to 70%. Iowa decided to legalize liquor-by-the-drink and highway fatalities went up 20% to 30%, based on a two year average before and after the bill was passed. If our bill passes and we increase our deaths by even 20%, 320 more people will die in N.C.! Rutgers University's QUARTERLY JOURNAL OF STUDIES ON ALCOHOL says that 34 states which have liquor-by-the-drink have 50% more alcoholics than states like N.C. (of course, they do not take into account the fact that those 34 states may have far more people than the remaining 16). We can certainly, in light of these things, expect our taxes to increase to take care of the additional alcoholics and to provide for the additional law enforcement and welfare which would be needed. I fully realize that these facts may be stacked, as I indicated above, against alcohol;

but the liquor interests also stack their facts as evidenced in the March 14 issue of the CHARLOTTE OBSERVER, where the CURE people reported the results of a survey. They reported 63% of the people interviewed preferred liquor-by-the-drink; but of the people they interviewed, 67.2% came from areas already legally wet.

Can this, Mr. Ariail, possibly be majoring on minors; and can you, Mr. Wood, still come out in favor of Liquor-by-the-drink?

Cecil Thomas

Editor, THE ENQUIRY:

To demonstrate for "a decidedly vital principle" is a responsibility that cannot be taken lightly. To demonstrate without being fully aware of the issues, principles and people involved is a dangerous naivete too costly for the Christian.

To imply that demonstrating "to express sorrow for and criticism of the United States' participation in the Vietnam war" is "no specific political policy" is to deceive oneself.

I wonder if the Social Action sub-committee sought a primary source of information on Vietnam before deciding on their course of action. There is one walking about the campus, Samuel James by name, who, if asked, could present to this sub-committee information that might cause a pro Vietnam demonstration.

Otis Wheelhouse

AND THERE WAS GOD

by Nancy Brooks

The warmth of his kiss still lingered on her lips,  
And now she beheld a mass of bandages, a motionless form.  
The events of the past few hours raced through her mind,  
A speeding car, blaring horn, shrieking brakes, a scream,  
Her husband crumpled on the pavement.  
As the memory of the shrilling siren shot fingers of pain through her  
brain,

Awareness of another's presence enfolded her;  
A friend sat nearby, waiting, loving. AND THERE WAS GOD.

Desperately he longed to shout for guidance;  
The black heavy fog enveloped him, preventing sight of his platoon;  
The constant sounds of enemy fire bombarded his panicked thoughts;  
Fear of the finger-sensitive mines paralyzed his movements.  
A wounded soldier's groans drew him a few paces.  
He lifted a bleeding head from the muddy earth  
And pressed his nearly empty canteen against a parched mouth.  
With moistened lips, the soldier died. AND THERE WAS GOD.