

The Enquiry

Southeastern Baptist Theological Seminary

To love life and men as God loves them---for the sake of
their infinite possibilities,
to wait like Him,
to judge like Him,
without passing judgment,
to obey the order when it is given
and never look back--

then He can use you--then, perhaps, He will use you.
And if he doesn't use you--what matter. In His hand,
every moment has its meaning, its greatness, its glory,
its peace, its co-inherence

From this perspective, to "believe in God" is to believe
in yourself, as self-evident, as "illogical," and as
impossible to explain: if I can be, then God is.

Dag Hammarskjöld

Hunger is my native place in the land of the passions.
Hunger for fellowship, hunger for righteousness--for a
fellowship founded on righteousness, and a righteousness
attained in fellowship.
Only life can satisfy the demands of life. And this
hunger of mine can be satisfied for the simple reason
that the nature of life is such that I can realize my in-
dividuality by becoming a bridge for others, a stone in
the temple of righteousness.
Don't be afraid of yourself, live your individuality to
the full--but for the good of others. Don't copy others
in order to buy fellowship, or make convention your law
instead of living the righteousness.
To become free and responsible. For this alone was

FEBRUARY 10, 1975

POLICY

Any person involved with the seminary may submit material (i.e. articles, letters, creative writing reviews, reports on individual seminary group events, etc.) to The Enquiry.

Material longer than one page typed double spaced may be cut if necessary. Everything must be signed.

Because we want to publish as diverse a selection of perspectives as possible, any subject is welcome. Naturally, the items will reflect the opinion of the author, and may in no way reflect the ideas of the editor or her staff.

The quotes on this page are those of Dag Hammarskjold, former Secretary General of the United Nations who was killed in a plane crash in Rhodesia, 1961. In memory of his witness, we have used selections from his Markings.

Around a man who has been pushed into the limelight, a legend begins to grow as it does around a dead man. But a dead man is in no danger of yielding to the temptation to nourish his legend, or accept its picture as reality. I pity the man who falls in love with his image as it is drawn by public opinion during the honeymoon of publicity.

To separate himself from the society of which he was born a member will lead the revolutionary, not to life but to death, unless, in his very revolt, he is driven by a love of what, seemingly, must be rejected, and therefore, at the profoundest level, remains faithful to that society.

Hunger is my native place in the land of the passions. Hunger for fellowship, hunger for righteousness—for a fellowship founded on righteousness, and a righteousness attained in fellowship.

Only life can satisfy the demands of life. And this hunger of mine can be satisfied for the simple reason that the nature of life is such that I can realize my individuality by becoming a bridge for others, a stone in the temple of righteousness.

Don't be afraid of yourself, live your individuality to the full—but for the good of others. Don't copy others in order to buy fellowship, or make convention your law instead of living the righteousness.

To become free and responsible. For this alone was man created, and he who fails to take the Way which could have been his shall be lost eternally.

*****THE ENQUIRY*****

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A DIALOGUE WITH CRITICS

It has come to my attention directly and indirectly that some people are critical of the African Famine Relief Committee's actions this past fall semester. Our aim was to create an awareness on campus of the worldwide problem of starvation and provide various outlets for response. We will try to answer some of the questions and criticisms that have been raised.

Is this some "social gospel" group that is trying to draw attention to itself?

Absolutely not. Our aim has been only to draw attention to our brethren in foreign lands who have not been as blessed as we are. They are dying. Not by the scores or hundreds, but by the thousands. A group of concerned students began the committee in an attempt to create an awareness of what is going on among our Christian brethren. Those involved in the committee have tried to keep a low profile and in some cases have sacrificed their own time and finances to support the committee. Postage, paper, film rental, transportation, etc. has come from the member's own pockets. Each person has his theology which varies from person to person. We are simply bound together by the realization that Christ is calling us to respond to this situation.

Is it right to use "guilt tactics" to try to get us to respond?

I heard several people comment on how "depressing" our presentations were during the seminar on famine. I am afraid that they were right. It was depressing. I must apologize for the fact that we are not Madison Avenue professionals who are able to present a subconscious appeal that will pamper our guilt feelings and get people to respond. I do not know of any way to present the reality of starving people without creating guilt. If we use descriptions and words it creates guilt. If we use statistics it creates guilt. If we use pictures it creates guilt. The only way to prevent this guilt is to remain silent about what is occurring. How in the name of Jesus Christ can we do that?

Is not America giving far more than the rest of the world already?

No one can argue this point. In comparison to the rest of the world we have given far more than anyone else. However, we are the most abundantly blessed nation in the entire world. Wherever God gives great blessing, He also calls for great responsibility. It is clear that we as a nation are in "bad times." Poor handling of monies, crops, and supplies, wheat deals with the Russians, a Recession, and other major problems have created a tendency among us to overlook the problem of our neighbors. Many think we do not have the ability to help other nations at this time. But how can we still claim these types of "excuses" when our military budget has increased to its highest point (over half of our tax dollar) while our foreign aid has decreased from 18 billion tons of grain ten years ago, to 3 billion tons in 1974?

Won't our foreign aid further the problem by allowing excessive populations to continue to grow in an already over-crowded world?

There is no question that population control is a necessity both now and in the future. We should seriously consider what responsibility our own missionaries have concerning providing and communicating birth control methods. It is clear that we must use our common sense in that aid which we provide. However, how can we as followers of Christ turn our back on those people who are already here and in need? If the people in South Carolina were dying of starvation because of a population that was out of control we would respond with birth control methods and food. But because the dark

(cont. DIALOGUE)

skinned masses of "uncivilized nations who are not American are perishing we feel justified in claiming that the "thinning" effect of starvation is an adequate alternative. We realize that this is a highly complex issue that deals with cultural as well as economic problems. But we must not forget that these people are our brothers.

FOOTNOTE

We appreciate the questions of the critics. What we do not appreciate is the person who does not ask questions, does not do anything, does not care. We wish to thank those who have made contributions through the business office and have been concerned enough to present this problem to their churches. From Nov. 19-Dec. 31 we collected \$580. These contributions, in part, include \$493.00 pledged by 34 students and faculty members. The African Famine Relief Committee is presently planning its activities for this semester. We will keep you updated on this occurrence. If you have any questions, a need for contacts or resources concerning the problem of hunger, or just general information, please feel free to contact us. There will be a continuing dialogue in the next Enquiry.

Edward Woodard (556-2638)

THE ENQUIRY-SPRING SEMESTER

This semester the staff has decided to try a different approach. We are going to try to focus each edition of the paper around a central issue. We hope the topics we have chosen will be of interest and help to different ones of the seminary family. As always, we welcome material-especially as it relates to these specific areas.

The format (letters, poetry, articles, etc.) is open. It should be in The Enquiry office one week before the scheduled release of the particular issue. We are excited about this semester and hope you are too. The dates and topics are as following:

"On Death and Dying" -- Feb. 28
"Women in Ministry" -- March 21
and "Easter"
"Seminary Education" -- April 16
"Reflections" -- May 2

Notice:

This Friday, February 7, there will be an open forum with Dr. Lolley in the cafeteria at 10:00 a.m.

A new course designed to assist ministers with their personal finances will be offered as a non-credit night course this spring semester at Southeastern Seminary here.

The course will be a study of business and financial matters concerning the minister such as the budget, taxes, tax sheltering, housing, social security, and retirement and insurance programs.

Teacher for this course, "The Minister's Personal Finances," will be Mr. Billy Griffin, an alumnus of the seminary and now a representative of Presbyterian Ministers' Fund. Mr. Griffin serves as a financial counselor to ministers.

The course will meet in Appleby Bldg. Room #102 on seven Tuesday from 7:00 until 9:00 p.m., February 4 through March 18.

Enrollment is open to students and area ministers and their wives. A registration fee of ten dollars will be charged for the

(cont. New Class)

course.

Registration forms and further information may be secured from the Office of Development, S.E.B.T.S.

SEMINARY FAMILY WORSHIP-FEB. 4

A seminary family worship was celebrated on Tuesday evening, Feb. 4, 1975 at 8:00 p.m. with President Lolley presiding. The Mixed Chorus provided the "Word of Musical Witness", while Sam Murphy led the evening prayer, and Dr. Trotter gave his testimony.

In a rather unique format the call to worship employed the method of questions by the leader and response by the congregation to involve the worshippers in the celebration. The following excerpt from the call to worship captures the spirit of the moment;

Leader: "Would it not be truer if you said--'We live according to the teachings of the past--like museum pieces in a living world?'"

People: "We celebrate a God whom man cannot carry around in a box, or in sacred words or laws, saying, 'Now we've got him.' God is always breaking out with new surprises, in unexpected places and events. And this too is our freedom. Both God and man are a spring of life."

Dr. Carroll Trotter gave an inspiring word of spoken witness concerning the value of the scriptures for the Christian; "What I find wherever I turn in the scriptures is the presence of the living God."

Following Dr. Trotter's testimony was "The Word of Musical Witness", "My Eternal King" by the Mixed Chorus. President Lolley brought the evening message which was entitled "Us, Inc." The theme which was masterfully woven throughout the sermon was "A living you, A living me and a living God; "Us, Inc."

Dr. Lolley contended that man is not always what he was created to be. "We were created in the image of God", and added, "And something tragically wrong has

occurred; We've wrenched ourselves right out of the corporation."

The speaker brought home his theme in the statement; "We were created for "Us-ness." And, "We are confronted by Christ in our study and work." He further said that "Two types of response or "cries" accompany this confrontation; the first is a cry of woe as Christ sets a crisis going in our spirits."

The second "cry" according to Lolley is a cry of hope. "The final purpose of Christ is to usher us into discovery," and Lolley referred to Christ's proclamation that He was come that they may have life. The seminary president further stated "Only He in His mercy and grace can put me and you and us back together again."

"You and me in our theological pilgrimages," Lolley contended, "are bound for discovery and confrontation with Christ." Lolley reinforced his idea of us being created in the image of God; "He repairs us internally, thus restoring our capacities to bear the right image."

The benediction by Dr. Lolley was a challenge; "Once Gathered for worship...Now Scatter for Work!"

Terry Myers

"Religion is a business", a man in D.C. once told me. I don't know how I could answer this man, but I do know religion requires the same seriousness business does. The following article tells us "the heart of business" when the man is a preacher.

--ISAMU MATSUMOTO

A man who was a Certified Public Accountant in one of our southern states decided he wanted to go into the ministry. He went to seminary and received his degree in theology. After school he was asked by his father-in-law why he wanted to preach. The new minister replied, "I want to do something good for my fellow-man." After six months in his first pastorate, he returned to his old job discouraged and disillusioned.

A prominent chaplain in a large Florida city described a man being in the ministry because of an unusual psychological dependence upon his mother in his childhood.

The above illustrate just two of the many reasons that men decide to preach the Gospel. If you will notice, there was no place for a call from God. Because there was no call, there was utter failure. Man does not decide that he wants to preach the Gospel of Jesus Christ on basis of personal desire or psychological deficiencies of his childhood. Only God can call a man into His service. Man can only accept or reject that divine call. If one feels that God has not placed his hand upon him to go and preach or minister, then he ought to quit trying to preach and find out just what God's will is for his life. We must, for the sake of our people, say with Jesus, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." (Lk.4:18a.). If any preacher of the Gospel cannot say this then it is time to find something else to do.

I believe that every minister should ask himself why he is in the Gospel ministry. We should examine our motives. One professor where I went to college confessed in class that he began to preach because he was in need of money at the time. Some try to serve God in the ministry for the prestige and power that falls their way. Why do you preach? There are many good secondary motives that one may have (such as doing good for mankind) but without the call of God, all efforts will be vanity.

You and I who try to communicate the Gospel to people must be more serious about our call and task. We are dealing with eternal beings in a temporal setting. We have often heard or have said ourselves that it is time we quit playing church. I believe that it is time that we quit playing minister and preacher, when our efforts may help or hinder some soul into God's eternal salvation. When a man is dying he does not concern himself with our educational level or our secondary reasons for being in the ministry. He wants to talk to a man who has been with God and has a word for him in his situation. Men are dying today, and Jesus is still calling ministers to preach the good news. Do not go because you want to go, but because God bids you to go and preach.

Robert V. Roberts

***He is the pastor of the Ridgecrest Baptist Church. He and his wife, Brenda, and their two sons have lived here in Wake Forest after moving from Florida. Bob is in his second year at the seminary.

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