

# The Enquiry

Southeastern Seminary, Wake Forest, N.C.

February 27, 1968

Vol. IV, No. 15

## RESULTS OF ETHICS POLL #3: Mock Election

In reply to the question, "If you were voting in the National and N.C. Gubernatorial elections today, how would you vote?", 169 cast ballots for President and 152 voted for Governor of N.C.

The following are ranked according to votes received for President of the U.S.:

- Richard Nixon (R).....82
- Lyndon Johnson (D).....18
- Ronald Reagan (R).....16
- George Wallace (I).....13
- Nelson Rockefeller (R).....12
- Robert Kennedy (D).....10
- George Romney (R).....6
- Charles Percy (R).....4
- Eugene McCarthy (D).....4
- Harold Stassen (R).....2
- (Write ins: Barry Goldwater (R)....1

A Professor at S.E.B.T.S.,....1)

For Governor of North Carolina:

- Jim Gardner (R) 82, Bob Scott (D) 41,
- Mel Broughton (D) 13, Jack Stickley (R) 4,
- Reginald Hawkins (D) 2, (Write ins:
- Terry Sanford..2, SEBTS Professor....1)

## CHAPEL SPEAKERS: February 28-29.

Wednesday; J. Carroll Trotter.

Thursday; T.E. Carter, Assistant Director, Institutional Chaplaincy, Chaplains Commission.

## IT'S HAPPENING.....

Tuesday, Feb. 27; Basketball, 4:10 p.m. in the Gym. Angels vs Tigers.

-----Campus WMU Meeting, 8:00 p.m. Bethea Rm.

Thursday, Feb. 29; CHAPLAINS ONE-DAY CONFERENCE.

-----S.C.C. Meeting, 4:00 p.m. Bethea Rm.

-----Basketball, 4:10 p.m. in the Gym.

FIRST TOURNAMENT GAME: Angels vs Tigers.

Sunday, March 3; Murdoch teachers leave from Cafeteria at 10:00 a.m.

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I would like to thank all who aided in making this year's Student Conference a most meaningful and successful experience.

----Robert Wynne, General Chairman

## CHAPLAINS ONE-DAY CONFERENCE: THURSDAY

This conference, sponsored in co-operation with The Chaplains Commission of the Home Mission Board, will be held on campus.

Program personalities include: T.E. Carter, Assistant Director, Institutional Chaplaincy, Chaplains Commission, HMB; George W. Cummins, Director, Chaplains Commission, HMB; James A. Skelton, Chaplain (Colonel) U.S. Army, Post Chaplain, Fort Bragg, N.C.; and Drs. Bland, Hendricks and Wayland of Southeastern Seminary.

Members of the staff of the Chaplains Commission will be in the Field Work Research room to interview and counsel with those interested in the chaplaincy as follows: MILITARY: February 29; 10:30-12:30, 1:00-2:00, and 4:00-5:00. March 1; 8:00-9:00 and 11:00-12:00. INSTITUTIONAL (Hospital, penal, etc.) Interested persons may schedule their conference with the representative by contacting the office of the Director of Field work. For more information, see Drs. Wayland or Hendricks.

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## SENIOR BANQUET

The Presbyterian Ministers Fund is giving a banquet for graduating Seniors and for the Faculty on March 12th. at 6:45 p.m. at the Angus Barn. However, there will be a charge of \$1.50 for wives and dates. For those persons who plan to graduate in Summer School or in January of 1969, please contact Mrs. Lamar Wakefield at the switchboard before 4:00 today, February 27th, in order to be eligible to attend the Banquet.

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## BASKETBALL

The results of last week's games and the leading scorers of each team are as follows:

Tuesday: Saints-62; Fore (25) A. Thomas (17)

Angels-40; Montsinger (10) Martin (8) Harris (8)

Thursday: Tigers-79; Wakefield (34) Coleman (19)

Demons-48; Overbay (15) Finch (12)

-----Saints-59; Dowis (20) Fore (14)

Angels-39; Williams (10) Martin (10)

Current standings: Tigers (7-1) Saints (4-5)

Demons (4-5) and Angels (2-6).

----Del Brunson

Basketball--Monday Night February 26th.:

Kittrell College-96/Southeastern-51

THE ENQUIRY

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The Housing Committee of the Student Conference on Mission and Ministry wishes to thank those students, faculty members, and other friends of the seminary who provided beds for our visiting guests.

S.C.O.M.A.M. '68.....

In one sense the Student Conference on Mission and Ministry-1968 is ended, yet in another sense the implications, contemplations, implementations, and dedication to pursue the questions raised thereby are only beginning as college students, leaders, and seminarians scatter to their respective areas of mission and ministry.

Cecil Etheredge(HMB) felt that this Conference was the most exciting of any in which he has participated. For here, our presuppositions were questioned as were the bases or points of reference for our stands or lack thereof concerning Black Power, Christianity and War, the war in Vietnam, mental retardation, the Inner-City, and other issues and areas of concern for today's college generation of Christians.

This was not a conference which sought to give pat answers to unasked questions. We hope such "Mission Conferences" of the past are gone forever and will continue to be replaced by such vital conferences in which one is confronted with today's issues, shares many approaches toward ministering to these on a personal basis, and is a part of a group of alert and interested fellow students engaged in determining their mission in the light of their individual faith and with the support of our collective programs, aids, and abilities.

In the sense that S.C.O.M.A.M. '68 is over, I wish to thank the many who served as the Hospitality Committee: the planners, coffee and Coke pourers, punch dippers, ice scoopers, chips, dips, and cookie servers, map and name tag distributors, personnel transporters, trouble shooters, et. al.

-----Sincerely,  
Creed Caldwell

EDITORIAL

Recently there has been an increase in the application of the labels 'Liberal' and 'Conservative' without any attempt to  
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define such terms. One false equation is that 'Conservative' and 'Liberal' equals 'Orthodox' and 'Heretic.' I see 'Orthodox' to mean the living out of our basic Christian theology and concepts in the light of our developing personal understanding thereof, and applying and relating such in constructive and relevant ways to meet today's world.

'Liberal' then would refer to the sharp, growing edge of our faith and to those individuals quick to experiment with new concepts. Ideally a 'Liberal' is open minded and non-dogmatic in his views nevertheless stressing newness or ways counter to the status quo.

'Conservative' then would refer to the opposite side of the coin. Ideally, it too would be open minded and non-dogmatic. However it generally refers to a position hostile to change or very slow to conserve the best of the past and accept the best of the areas explored by the 'Liberals.'

The label 'Conservative' has picked up bad connotations and has come to refer to a dogmatic, backward marching, name calling, literalistic being. Such a definition is hardly corrected by such 'Conservatives' as Dr. Clark Pincock of New Orleans Seminary who spoke at the Statewide Conference on Evangelism in Greensboro. Judging from the excerpts of his speech in the February 17 issue of the Biblical Recorder, he has opened the way for feelings of ill will and misunderstanding between so-called 'Liberals' and 'Conservatives'. His call for a "Reformation" at the expense of Biblical criticism and scholarship appears more of a backward march to dogmatism or rather a counter-Reformation. We sincerely hope that his denunciation of 'Liberal' theologians and fellow scholars will not spread and poison dialogue between the 'Liberal' and 'Conservative' camps as they react to the implications of the Evangelism Conference and other issues whether here in our community or elsewhere.

-----C.C.C.

PACIFICISM'S DISCRIMINATE INDIGNATION

Too often the failing of Americans, ac-  
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According to a veteran of fourteen years in a Communist prison camp, is a "discriminate indignation". The Reverend Richard Wurmbbrand pointed out recently that, although we seem extremely sensitive to injustices in South Africa and Rhodesia and demonstrate this concern at the drop of a hat, the far greater injustices taking place in Communist countries are somehow not on our list of approved causes for moral indignation. His point is well taken. Too many are too easily coaxed into the streets over the deaths of Saccos and Venzettis and Carl Chessmans but are hard pressed to muster concern for the thousands sacrificed to socialism behind the iron curtain. Too many reach their most sublime moments of moral indignation when Hanoi is bombed but could scarcely care less for those civilians mercilessly victimized by Viet Cong Terrorists.

That "discriminate indignation" was evident again this weekend at our Student Conference on Mission and Ministry. Dr. Clarence Jordan's appeal for American pacifism was grounded in his very conscientious and very sincere distaste for war. He appealed eloquently. But perhaps what he did not say spoke with greater eloquence. Where were his objections to the millions of Asian deaths caused--not by two years of American bombing--but by twenty years of Communist efforts to dominate Southeast Asia?

-----Chip Conyers

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THE SEMANTICS OF COMMITMENT

Words are the sounds and symbols of communication. They are poor substitutes for our feelings, but they are still the best tools we have in which to convey our thoughts to others and we can understand their responses. But the use and disuse of certain words is an interesting subject.

Take a simple word like commitment. Most everyone knows what this means, or do we? As Christians, I wonder. Oh, you may know what you mean when you use it. Another person's understanding of your meaning may not be quite the same. I may think it is a result of faith, but let's look at what two outstanding books say about this word.

The dictionary, a reference work employing the inductive process of science and the economy and precision of art, suggests it is a promise: to devote oneself unre-servedly; pledge, bind. The second book is the Bible, perhaps the best known of all

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religious works, which claims divine authority and inspiration for itself. Accordingly, this word is not even found in the Bible. But there are over 100 references to forms of the verb, commit, which denote an active aspect of doing. Nowhere is it used as a noun. Perhaps this grammatical usage is helpful to illustrate the meaning. Nouns vary in their ability to evoke images; they are static, passive, and lifeless. Verbs are words that denote action; they give life and movement to our sentences. Likewise, I think, the application is clear in regard to commitment in our lives.

Ultimately, one's commitment and the emphasis he places upon it stems from his faith experience and definition of faith. Faith is not something we must understand or feel within us. Rather it is the committing of ourselves to someone else--to God--through belief and trust in Christ. It is betting our very lives on this belief, that He even exists, and then acting on it. Thomas Fuller said it: "He does not believe who does not live according to his belief."

Therefore, for the Christian, commitment cannot be a static, lifeless, term but a promise that demands constant action on our part. We must not be satisfied with a one-time confession. We must not feel that we have received salvation when we first believed; we must work out our salvation in reverence and with a humble spirit. We must continue to trust and practice self-denial in daily commitment: the act of giving, serving, promising, and doing all that we can for the one who is the object of our faith, Jesus Christ. Most of all, we must do these things for those who have not yet been able to make their commitments to him.

---Gene Carnell

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TO THE EDITOR:

The intentions of the founders and present leaders of this Seminary are certainly being realized. The gift of God is being "stirred" in almost every student enrolled in our school. Strange to say though, the cause of this "stirring" was not even on this campus when the "monkey wrench" was tossed into the machinery. The person that started this was almost a hundred miles away.

Why can't men of a more "Conservative" frame of mind be invited to lecture on this campus? Why aren't men like Clark Pinnock, or Wayne Ward, asked to present their views regarding theology to our student body? Are not we Baptist always bragging about the

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"well-rounded" presentation of theological views presented to students that are enrolled in our Colleges and in our Seminaries? It is the opinion of this writer that the theological viewpoints presented here are not "well-rounded", but are heavily weighed in behalf of a more "liberal" view point.

I appreciate the efforts of the leaders of our school in their attempts to secure speakers from other Christian bodies even though it is known that the majority of the student body will not agree entirely with the speaker's point of view. Now I ask, why is it that men of a different viewpoint, who are FACULTY MEMBERS OF OUR SISTER SEMINARIES, are not invited to speak to our student body?

Is this just and over-sight on the part of those who sponsor our various speakers? I certainly hope not, and I further hope that this matter will be seriously considered. -----Eugene W. Land

Dear Sir: What I have to say is painful to me (perhaps more so to those who have to listen to me.) But I have to get it out of my system. I have always considered myself to be a part of the more "liberal" element of campus, though I don't really like labels on myself or others. At least, my views have paralleled those of the "liberals". I, like them, believe we must ask some serious questions and do some intense soul searching concerning our Christian moral responsibility in regard to the war in Vietnam, and indeed, to war in general. I, like most of them, do not believe segregation is moral. I do not believe in the plenary verbal inspiration and infallibility of the Scriptures. In politics, I would seek more Federal control and less states' rights, and I am in favor of more money being spent for anti-poverty and other welfare programs, so long as that money is used to meet human needs in the ghettos, etc., rather than to pad the administrators' pocketbooks through exorbitant salaries. Because I have so much in common with the "liberals", it pains me to make a damning indictment of them. But I must.

The recent missions conference left a bad taste in my mouth. It was, as an extreme "conservative" might say, a "liberal takeover." I entered Southeastern because of its reputation as a liberal school in the best sense of the term--that it is a place where intellectual freedom is

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honored, where all shades of opinion are examined and discussed, without wholesale condemnation of those who disagree with any particular position, that it is a place where Christians living in community could disagree without being disagreeable. Alas, the Conference on Mission and Ministry disillusioned me! Two themes dominated the subject matter of the "happenings", the talks in the worship services, the seminars, and the discussion groups--pacifism and racism.

What annoyed me was not that these topics were discussed--they should have been, because they are important ones--but they were overemphasized at the expense of other topics which were just as relevant. Where was the foreign mission emphasis? Why not more emphasis on inner-city ministry, church ministries (pastorate, education, music), denominational service? And was it not significant that the military chaplaincy, which certainly has relevance for our times, was not even mentioned except in a derogatory manner? But worse even than the over emphasis on those topics, was the fact that, although some discussion was permitted, the speakers and leaders invited to the Conference were only persons holding the "liberal" point of view, and in their talks, only the "liberal" point of view was present. Why did we not also have some representatives from the conservative side on such important issues? Or are our campus "liberals" really afraid of dissent from their opinions, and in the long run, are they not just as dogmatic and self-righteous in their viewpoints as the most extreme Fundamentalist whom they would condemn is in his viewpoint?

It was refreshing to hear first hand what the Negro revolutionaries and Black power advocates had to say; it was an opportunity which I, for one, would not have wanted to miss. But if we take time to examine their position, are we not bound as Christians to be fair and also have a segregationist speaker, and examine his views with the same amount of seriousness? It was refreshing and illuminating to hear Dr. Jordan explain true Christian pacifism (If we must be pacifist, we must be so from the standpoint of Christianity). But was there no one who could be invited to advocate the opposite viewpoint just as eloquently as Dr. Jordan that the students might really be confronted by all sides of the ethical issues involved in pacifism and war?

And was that ridiculous horrors-of-war "happening" really necessary? Was it really necessary to make fun of the Constitutional laws of our country? Did we really have to

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bring disrespect on the uniform of a United States Army Officer? I know that such use of the uniform as was made in that "happening" is a military offense punishable by court-martial if the wearer or lender is currently in military service, and I may be wrong but I think that if the wearer was civilian, such impersonation of a military officer is a Federal criminal offense. But even were this not the case, yet wasn't this carrying things too far?

And did anyone find meaning in "hippie heaven" or whatever that "happening" was supposed to be. Frankly, I'm not sure what I saw, and no one with whom I discussed it (College Students for whom it was intended) seemed to know either. What was it saying about mission and ministry? Let's not speak in an "unknown tongue" in times like these. Let the message be proclaimed loud and clear as a bell, if you have one.

And so I say that the "liberals" on this campus, of whom I must confess to be a part, have condemned themselves. They are judged to be hypocrites, because they would condemn dogmatic Fundamentalists who are always implying, "I am right, and if you disagree with me, you're wrong and doomed for Hell", while at the same time following in the Fundamentalist's footsteps. As a more practical matter I know from talking with college students who attended, that many were offended and insulted, and several who had planned to do seminary studies here have quite suddenly changed their minds. I think most of us who attended had to leave with a bad taste in our mouths. Certainly the Seminary's image as a "liberal" school in the broad and good sense of the word, has been damaged--I hope not beyond repair. May God forgive us.

--Michael J. Watts.

(Editor's Note:

1. The theme for the Conference was "Christ on the Frontiers" and the two major frontiers today are those of civil rights and the Vietnam War, hence the "hang-up" on "Pacifism and racism" in the Conference. Like, it's what's happening and that's where the action is, be it on campus, the inner-city, or any area of mission and ministry.

2. While a Hawk on the issue of Vietnam, we did not feel that the pacifist theme was forced upon us.

3. Likewise as a Hawk, we did not

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find that the use of the uniform was done in a disrespectful manner. For the benefit of those not present at this event, the uniform was used in a scene depicting the swearing-in ceremony of a group of 1-A's by an Army officer. This particular scene was played "straight" and may be compared to any stage, movie, or T.V. production calling for the use of military personnel characters.

4. While some students may have changed their minds and decided not to attend Southeastern, others were heard to have done vice-versa.

It is not the usual policy of the Editor to make direct comments to Letters. However, since so few of our readers were able to be present at the Conference, we sincerely felt these observations were in order.

-----C.C.C.)

#### PRAYER

Our Lord, and our Father, who art aware of us at all times and at all places, make us aware of Thee. We ask forgiveness for our thoughtless actions and words; for seeking to destroy friendships along with friends; for trying to appear good instead of as we really are; for wasting many hours each week in "laziness" which we justified by calling "relaxation"; for retreating within ourselves when someone needed us to be a part of them; for accepting the created over the Creator. We thank Thee Father for giving direction and purpose to our lives and for filling them with meaning through Jesus Christ who loves us even while we would reject Him. We trust Thee because we know Thou art aware of our every need and hast sustained us even until now. To Thee we give the glory and in so doing ask Thee to use us here and now no matter if it means working; studying; making sacrifices; or listening to the heart-throbs of a friend. Do let Thy will be. Amen

-----Copied

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#### SCRIBAL ERRORS

"Some drink at the Fountain of Knowledge; others just gargle."

Too many today would rather sit down and be carried than stand up and be counted.

The Past is a guidepost; not a hitching post.

