

# The Enquiry

Southeastern Seminary, Wake Forest, N.C.

January 9, 1968

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Dr. John B. Hipps, retired Professor of Missions here at Southeastern and a veteran missionary to China, died December 30, 1967 at the age of 83.

The native of Spring Creek in Madison County graduated from Mars Hill College in 1904, Wake Forest College in 1907, from Southern Baptist Theological Seminary in 1913, Union Theological Seminary in 1921, and from Columbia University in 1926. Dr. Hipps was awarded an honorary doctorate from Wake Forest College in 1935 and was named as Mars Hill's "Outstanding Alumnus" in 1961.

He was appointed as missionary to China in 1913 where he was connected with the University of Shanghai for 36 years until being forced out by the Communists in 1949.

Dr. Hipps retired to the United States, becoming Professor of Missions at Southeastern 1951-1957. Since his 1957 retirement he has written two books; A History of the University of Shanghai and Fifty Years in Christian Missions.

The seminary will receive donations in honor of Dr. Hipps for a scholarship fund for students from other countries. His family requested that priority for the funds be given to students from Formosa and Hong Kong.

## EDITORIAL

The story is told of an impatient young seminarian who was eager to get his degree and get away from school. Yet in spite of this attitude, he enjoyed the class of a particular professor who taught all his classes in New Testament Interpretation. The learning experiences in these classes were always vital as each day the professor would guide the class in discovering fresh and relevant interpretations of the Christian Gospel. One day after many years had passed, the now middle-aged preacher was on a 'round the world visit of our mission stations with the trip sponsored by his church, one of the largest in the convention. Visiting one of the outposts,

our successful preacher came across a long line of starving people which he learned were awaiting the bread and soup provided by the missionary staff. Pushing on to the front of the line, he observed an old man busily serving the simple fare to the line that passed before him. A closer look shocked the preacher who recognized the old man as his former professor. "Why Dr. X, I thought you were busy interpreting the New Testament!" "I am, my son," said the aged Christian as he continued to fill the bowls and break the bread.

This characteristic of continued dedication and service was a vital aspect in the life of Dr. Hipps. After a dedicated education, he underwent difficult conditions to put his preparation for service into practice. He retired only in the face of strong forces, yet this retirement brought about future service as he came to Southeastern to prepare future servants. The second retirement was merely a change of fields of service as he wrote books in an effort to continue his work in the lives of others throughout the future.

Most of us never got to know Dr. Hipps or to sit in his classes, but we saw him often on campus and about the community. Our plans to chat and visit with him were always put off. Hence, we sincerely wish and invite members of the faculty to contribute brief observations, quotes, and any other facets of who he was, what he did, or what he meant to them; and submit these to THE ENQUIRY for sharing in next week's edition. We feel one learns best about another not by viewing him through our own eyes, but rather through the eyes of others.

-----C.C.C.

## CHAPEL SPEAKERS: January 10-16.

Wednesday; Lamar Brooks.

Thursday; Dr. Chester J. Jump, Jr. General Secretary of the American Baptist Foreign Mission Societies. Topic: "Christians Speak to Christians."

Friday; T.A. Bland.

Tuesday; J. Leo Green.



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IT'S HAPPENING.....

Thursday, Jan. 11; Missionary Day. At 10:00 a.m. in the Chapel Dr. Chester J. Jump, Jr. will speak on the topic: "Christians Speak to Christians." Dr. Jump, before becoming the present General Secretary of the American Baptist Foreign Mission Societies in 1965, was a missionary to the Congo (since 1945) and regional representative (1957). He was one of the four American Baptists who remained in Leopoldville during the unrest in 1960. He is co-author with Mrs. Jump of Congo Diary and Coming, Ready or Not and has translated needed devotional materials into two of the Congo languages. Dr. Jump holds degrees from Albright College, Union Theological Seminary, Columbia University, and Eastern Baptist Seminary.

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\*\*NOTICE\*\*

There will be a meeting of the Junior Class on Wednesday January 10, 1968 at 10:30 a.m. in Appleby 205. This will be a short but important meeting. All members of the Junior Class are urged to attend.  
-----Roy N. Tucker

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LOST

With two weeks until Exams I need my notes for New Testament and General Church. If you picked them up by mistake please return them to the lobby of the Cafeteria.  
-----J.R. Killen

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GERMAN CLASS

For the Spring Semester a non-credit course in German will meet on Tuesday afternoons 4:00-5:45. Taught by Dr. Steely, the class is open to students with little or no knowledge of the language who wish to develop a reading ability in it to better make use of the many resource materials printed in German. The development of a hearing or spoken knowledge of the language will be secondary.

Anyone interested in taking advantage of such an opportunity please sign the list posted in Appleby on the first floor bulletin board. No commitment is required.  
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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 on 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, or Wayne Coley or leave information in Student Activities Office by February 16. Thank you for your cooperation. ----Sherry Dixon

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ATHLETIC ACTIVITIES

GORE GYM OPENING HOURS CHANGED--effective January 3, 1968, Gore Gym will be open from 3:15 p.m. to 7:00 p.m. Monday through Friday. We hope this is an improvement and welcome your criticisms.

HANDBALL--Singles: Robinson won the championship and Lambert was the winner of the consolation round. Doubles: Lambert and Martin were the victors and McPherson and Cooper took second place honors.

BASKETBALL--On December 12, 1967 Griffin's Tigers outplayed Dowis' Saints 58-36. In what was expected to be a close contest, the Saints just could not find their range while the Tigers poured in the points. High scorers for the Tigers were Wakefield, Ozmore, and Griffin with 21, 12, and 9 points respectively. The key men for the Saints were Tucker (Ed), Sargent, and Thomas with 10, 9, and 6 points respectively.

On December 14, 1967 Elliot's Demons outlasted William's Angels 55-44. the half-time score was 27-27, and the Final score would probably have been much closer if two of William's players had not fouled out early in the second half. High scorers for the Angels were Williams, Rickenbacker, and Morgan with 16, 11, and 8 points respectively. The Demons had a more balanced scoring attack with Elliot scoring 17 and Washburn, Finch, and Overbay scoring 8 points each.

Today the Demons clash with the Tigers at 4:10 p.m.; and this Thursday the Saints meet the Angels. The team standings are as follows: Angels (2-2); Saints (1-3); cont. DEMONS (2-2); TIGERS (3-1).



cont.

Demons (2-2); and Tigers (3-1).

NEXT SEMESTER--All interested seminarians are encouraged to sign up for either volleyball, tennis, or table tennis by February 16, 1968. Please sign the roster located in Gore Gym.

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

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Editorial

Perhaps an indication of the American's sinking ethical competence today is, ironically, his rising level of tolerance. Incidents which would have generated national furor in the past scarcely merit a ripple of indignation today. Whereas the "Teapot Dome" scandal was enough to undo Harding--the Bobby Baker, Billie Sol Estes, and Walter Jenkins affairs apparently had little effect upon the 1964 electorate. As the nation witnesses the perennial spectacle of riots in the streets of major cities, we are lulled into apathy by the national administration's simple-minded insistence that the answer lies simply in terms of more jobs and housing.

A little closer to home--our Protestant seminaries seem to be moving a step beyond tolerance into direct courting of the bazaar and the ridiculous under the smoke screen cliches of "academic freedom" or "creative ministry." They even feel compelled to use Hippie terminology --calling their social events "happenings" and singing the praises of "flower power." The public prayers are more often studies in neuroses by writers such as Malcolm Boyd, Bob Dylan, ad nauseum.

Tolerance of this sort inevitably breeds confused thinking. Perhaps the best example of this was provided by President Johnson when, in a move toward religious tolerance, he proposed the building of an all-faith chapel for "believers and unbelievers alike" as a memorial to God. This statement moved the WASHINGTON STAR to comment that:

It was a 19th century philosopher, Frederick Nietzsche, who decided that God was dead. But it took a 20th century American President, Lyndon B. Johnson, to propose a memorial.

----Chip Conyers

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Seminary Recording

Anyone desiring a recording of the Seminary choirs' Christmas Concert may purchase the record in the Business Office.

THE CHURCH USING PUBLIC RESOURCES

Church program judgments are becoming increasingly important as we adjust to the conditions in which we live.

Most Americans would agree that governmental institutions are (rightfully) made by man. They would further agree that many and varied governments have progressed across the face of this earth. Most specifically, they would agree that man has designed the American democratic system of government and has invested it with powers appropriate to the fulfillment of our freedom and responsibility under God.

Many Protestants and a growing number of Catholics would affirm that church institutions are made by man. Twenty centuries of Christian pilgrimage have witnessed many and varied church institutions which in greater or lesser degree have aided man in finding fulfillment of his freedom and responsibility under God. Both church and state are manmade institutions. Both are means and not ends in themselves. Both are tools for service and not devices for perpetuating some historical or contemporary status quo.

In the making of church program judgments we must take into account the needs of mankind which are not otherwise being met. then we must BE THE CHURCH.

George R. Younger, in The Church and Urban Power Structure, has pointed out that there is very little evidence of the impact of the church upon the social structures of our time. Although many of the persons in legislative and administrative positions are churchmen, their style of decision making is predominately sub-Christian. They simply do not see their work as an activity in the life of their church. They see the church as a subordinate institution in the hands of subordinates. They see the church as a fragmented, parochial, and socila institution having a narrow range of national interest (e.g.--separation of church and state, certain educational ideals, etc.) As a political institution, they feel that the church lacks both charisma and muscle. Furthermore, it often supports double standards (e.g. along class lines). Therefore, they see the church as a "good thing" and yet expect it to live and work at the periphery of the city's life. They expect everyone to exist by a "live and let live" philosophy. They assume that a "balance of power" between conflict-



ing interests will produce a sufficiently humane policy and result in a increase of justice among men. In short, they assume that cities, jobs, and social structures are for the "glory of man" and that churches are a societal fetish for dealing with evil spirits.

Given that both Church and state are man-made institutions and given that there is much human need not being met, let us reason toward a posture for church involvement with public resources. Let us examine some of the alternative courses of action available to a Spirit-filled church as it attempts to aid man in finding fulfillment of his freedom and responsibility under God.

1. We can place ourselves where the action is. This would involve individual churches (church members) in direct confrontation with local agencies and administrative personalities. It would involve churches in seeking out and carefully referring disadvantaged persons. It would require proper training of staff personnel, careful study of needs and resources, new forms of Christian education, etc. This would place the Church in dynamic interplay with the Federal legislative and administrative process and in responsible confrontation with human need.
2. We can maintain an attitude of indifference. This attitude would preclude our interest in the social welfare structures and the persons administering them. This stance would involve the church in study and referral only if someone specifically sought help.
3. We can adopt a "sometimes" or "task force" concept operating with church groups using more or less carefully thought out patterns and objectives.

If the church adapts a casual or indifferent attitude toward people and human need, it cannot really claim to reflect the mind of Christ! It is proposed that the church must do at least some study and referral if it is to be the church. However, the outreach and encounter must be done with insight and responsibility. If the church blindly refers persons, it does neither them nor the public resources any favors! If we take seriously our role of referral, to what and for what are we referring persons?

There are a host of possibilities for

church-personal involvement. There are programs for deprived and disadvantaged persons, programs for the unlovely and handicapped, programs for the aged and senior citizens, programs for unwed mothers, drug users, young delinquents, loners, etc.

It seems clear that the church is not capable of testing, establishing job classifications, listing available jobs, etc. And yet, it is alarming how few of the disadvantaged are taking advantage of the programs offered to help them help themselves. This takes an act of will on the part of the person needing help. It requires a high sense of worth and dignity. But these areas of will power, worth, and dignity are within the "gospel" and not the "law"--they are engendered and not legislated or commanded. The Church with professional or knowledgeable persons in its membership could form up task forces, serve on councils, and get involved in politics and PDA groups in such a way as to be both properly informed and a responsible steward of its manpower. If the church could simply be the church, it would do considerable sociocultural educating and considerable counseling simply by continually inter-mingling with disadvantaged persons. This is not the sort of task which the church can delegate to "society" or "government".

Obviously no single individual or church can come to grips with all the needs or programs designed to meet human need. Yet, the church is called upon to submerge itself and give its life in service. Let us therefore re-affirm the importance of church program judgments as we adjust to the conditions in which we live. In the growing complexity of society, both the scope and depth of our programs must be carefully wrought out. Sociological, psychological, and theological bases must be formulated to undergird our program choices. Socio-economic and ethnic factors must not be short-changed. The structure and use of proposed task force groups needs careful attention. New channels of communication are required between church and state and between the church and those in need. Proper training is needed for church staff personnel. New forms of Christian education are needed, etc.

Once program judgments are made, concentration of firepower is required in the area of needs. Manhours and other resources must be poured into single-minded pursuit of selected goals. While the church encounters and shepherds those whom it has chosen



to serve, let it also encounter those who make decisions. Let it thoroughly study the decisions makers and the decision making process. Let it study the top echelons and the implementing echelons. Let it learn how to apply both political charisma and political muscle "in love." Let it ask public resource agencies to provide studies, seminar groups, and printed materials which the church needs for understanding and serving the needs. Let it be sure about the kind of community or kingdom it is trying to provide and then go about the implementing in a businesslike manner undergirded with both strength and humility.

-----Byard Houck

A New Year's Prayer

ON THE THRESHOLD OF TIME

Lord Jesus, as we look into the future, let no fears assail us. Help us to be as confident that Thou wilt be with us in the future as we know Thou hast been in the past.

We know that our Christianity is no insurance policy against trouble, but rather the guarantee that Thou wilt be with us in the trouble. That should give us strong hearts and confident faith. For so long as Thou art beside us, loving us, helping us, what have we to fear?

Hear us as we pray, standing on the threshold of time. Thou alone canst equip us for the tasks and the duties that are ours, that we may do our ver best and quit us like men. In thy strong name we pray.  
Amen.

-----Peter Marshall

NEW HYMNS?

The Southern Baptist Hymn Writing Competition which opened November 1, 1967, will close April 1, 1968. All persons interested in this chance to make your contribution, please see the pamphlet on the bulletin board, first floor Appleby, for further information.

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"Take It or Leave It"

A well, a woman, a word.  
"Nothing to draw with?"  
What's left when the Master's heard?  
A well, a woman, a word.

-----Glenn Hodge

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SYMPATHY

Christian sympathy and concern are extended to Jimmy Nickelston and family following the death of his mother on Monday afternoon, January 8, 1968. He may be reached at Route 4, Martinsville, Va. The service will be held probably in the afternoon of Wednesday January 10, 1968.

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S TUDENT  
C ONFERENCE  
O N  
M ISSION  
A ND  
M INISTRY

STUDY  
NOW ---

AVOID NEXT  
WEEKS RUSH

→ PLAN AHEAD

FEBRUARY 23-25, 1968\*\*\*\*\*S.E.B.T.S.

