

The Inquirer

Southeastern Seminary, Wake Forest, N.C. November 7, 1967

Vol. IV, No. 6

IT'S HAPPENING.....

Tuesday, Nov. 7; Handball Singles and Doubles Tournament play begins today.

-----Parent-Teacher Meeting at the Child Care Center at 7:30 p.m.

Wednesday, Nov. 8; Archery, 4:15, in the Gym.

Thursday, Nov. 9; There will be a meeting of the Fellowship Club at 8:00 p.m. in the Bethea Room.

Tuesday, Nov. 14; W.M.U., at 8:00 p.m., the Moorehead-Patterson Circle will meet with Mrs. Ellis Hollon. The Hipps Circle will meet with Mrs. Marc Lovelace at 8:00 also.

CHAPEL SPEAKERS: November 8-14.

Wednesday; Dr. W.D. Lawes, Associate, Division of Evangelism, H.M.B. "The Imperative of Evangelism in the Changing South."

Thursday; Don Cook

Friday; George Shriver, Arthur Collier, Jackie B. Cooper, Bobby Gene Deviney, Thomas B. Dudley, Richard Graham Elmore, and David E. Griffin.

Tuesday; Student Co-ordinating Council.

ATHLETIC ACTIVITIES

GOLF - 1. Championship Flight, Rickenbecker edged Patterson in a sudden death playoff to move into the semi-finals with Washburn. Vallini won over Wall, and Parker won over Clyde, thus moving into their semi-final match, which Vallini won with some difficulty. 2. First Flight, Patterson is to meet Fore and Wall is to play Clyde in the semi-final round. 3. Second Flight, Folk took Dickson, and Morgan won over Cox to enter the semi-finals. Montsinger slipped by Scoggin on the 18th and Harris outplayed O'Neal to form the other semi-final match. 4. Third Flight, Duncan took Arnold and Buckelew downed Lanesa to form a semi-final which Buckelew won. Walden defeated Yarborough, and Ford won over Griffin to enter the semi-finals.

HANDBALL - Singles and Doubles Tournament play is to begin today. Schedules are to be posted in Aprleby Building and Gore Gym. Regulations for tournament play will be on hand at Gore Gym. Please play off your

matches by the dates designated. Additionally, please accept our apologies for not having begun Tournament play last week as we had so indicated.

BASKETBALL - A couple very interesting and tiring scrimmage games have been played; and a season schedule is to be posted soon. Let's try hard for an overall display of good sportsmanship this year. It is only proper to play to win, but how we play the game is extremely important, if we are who we say we are.

ARCHERY - This past Wednesday, Del Suggs again gave graciously of his time and talents to help a few interested persons. However, because cold weather is upon us, we plan to discontinue instruction--at least until next Spring. This Wednesday, November 8, at 4:15 p.m. there will be a meeting in Gore Gym of all persons interested in archery. This will be a brief longrange planning meeting, so please make every effort to be present.

FLAG FOOTBALL - Check Aprleby bulletin board daily for announcements.

ATHLETIC FAMILY NIGHT - Will all persons of the Seminary family interested in having the gym opened one or two nights a month for family outings please contact either Herbert Hash, Jr. or Del Brunson.

-----Herbert H. Hash, Jr.

Athletic Chairman

Essays, poetry, and other material for Creative Writing Issue #2, November 21, 1967 Should be submitted by Wednesday the 15th.

Autumn leaves: Fragile flowers of Fall, Brittle bits of beauty, colorful conquerors of commercialism, resplendent reminders of recollections, and producers of painful ponderings.

-----C.C.C.

** LETTERS **

I would like to ask a question and then answer the question with, "Maybe."

The question: "Can a man of integrity have a pastoral ministry and a prophetic ministry in the same church and still retain his integrity?" This question takes on added significance when asked of a "student" pastor. I know a student who accepted the

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(LETTERS Continued)

"call of a church" which had placed upon him certain stipulations regarding what could not be preached from the pulpit. And I asked myself the question: "Are we living in a time when the call of a church takes precedence over the direction of the Holy Spirit?"

As pastors, especially as student pastors, we have a Challenge, a Choice, and a Chance confronting us. The challenge is to "preach the Word" which is the truth of God revealed in Jesus Christ. This "Word" is not to be directed by the censorship of cultural lags or by the self-appointed guardians of the faith. The "Word" is caught up in the dynamic movement of the Holy Spirit into every aspect of life. It is quite by accident that on some occasions the "Word" is heard from the pulpit. But when the challenge to "preach the Word" is met by men with open minds and uninhibited response to the Holy Spirit's wooing, blessed accidents do happen.

What is the Choice? It is the choice between being either responsive or being reticent to the throb of life's everyday situation and the "Word" directed by the Holy Spirit. Sometimes it boils down to an either/or, a pastor or a prophet, the comforter of the afflicted or the afflicter of the comfortable.

Herein is the chance, having accepted the challenge, having made the choice, can a man of integrity have a pastoral ministry and a prophetic ministry in the same church and still retain his integrity? Maybe! -----Glenn Hodge

There are only a few people who can be 100% objective (one of whom I am not) concerning an "open arms" policy towards subjects as: "people of different races, political parties, or religions." This does not mean that we can not try to achieve an understanding toward them. I feel that dialogue is probably one of the most necessary "tools" for understanding each other, regardless of the nature of the difference.

It has been of interest to hear and see those of non-Baptist denominations at this seminary. I think this type of integration of denominations is of tremendous educational value and highly thought provoking. However, there have been certain oral comments from a few of these non-Baptist that I can not understand. Comments such as: "I am not a Baptist. Do I have to study about this aspect of Baptist belief?", or, "What good will this do me?; I am not a Baptist." To follow, this logic would be equal to American tourists asking the language of France be changed to English due to the fact that they are not Frenchmen.

I close this discussion with a question and a statement. Why do non-Baptist come to Southeastern Baptist Theological Seminary? Is it because it is close, therefore, "handy" or is it a fact that at Southeastern one can be instructed and trained so thoroughly that even some non-Baptist students support (through tuition) Southeastern instead of their own seminaries? If the answer is yes to either part of the question, the non-Baptist students should remember that they are our WELCOME guests. Also, they should remember that the majority of students are Baptist and are working to prepare themselves for Baptist fields of service. Since few (if any) of these non-Baptists students support the Baptist Convention which subsidizes this school, their education is costing them less than the average Baptist student. I base this statement upon the fact that some of our tithes and gifts to the local Baptist churches are sent to aid the financial support of the Southern Baptist Convention. -----H. Byron Twigg

THE CHURCH AND HUMAN NEED

The Church is not the church of her Lord unless she follows in his footsteps. The church of our Lord is most definitely concerned with the 'down-and-outs' and with their little children who are growing up deformed in mind, body, and spirit. It would be easy to maintain that the concerns and needs of mankind are either too large for the church, too secular for the church, or too menial for the church. But how can it be possible for the true church to remain unconcerned when it sees: 1. The rest home in Franklin Coun-

ty was torn down over a year ago so that the land could be used for industrial purposes. The elderly people were separated and sent as far away as Fayetteville. Coupled with the heart-rending separation from one another is the greatly decreased contact with their families. Does anybody 'at church' care? Three per cent interest fifty-year mortgages are available for construction of homes for the aged. This money is available through the Department of Housing and Urban Development to non-profit groups who will take responsibility for the construction and management of such a project. To this writer's knowledge, no one has yet stepped forward to play 'good Samaritan' either with their own money or with H.U.D.'s money. 2. Franklin County Welfare Department cites an urgent need for a baby-sitting service so that: (a) the mother of a broken home can take advantage of Federally financed job training; (b) mothers in broken homes can have the opportunity to go for medical checkups, job interviews, etc. 3. Closer even than Durham are children who need love, Christian influence, tutorial service, etc. There is even money available to pay someone for some real ministry. The child needing assistance typically arrives in the first grade with an extremely limited vocabulary,--perhaps not even knowing the names of common fruits and vegetables, not knowing colors, or perhaps not even his own last name. He will never have had a story read to him, never have seen a book, newspaper, or magazine--never have any encounter with numbers. This child starts out intellectually, socially, and even spiritually handicapped. He tends to fall further behind as time goes on so that (at present) one person out of every three in the fifth gradewill not finish high school. By way of comparison, there were 1,030,00 drop-outs in 1954 and 1,200,000 in 1966! It is obvious that this particular human problem (taking into account increased population) has not been noticeably alleviated by the "official" organizations of governmental ministry. Naturally these people who lack knowledge, skills, and the ability to communicate often live lives socially, economically, and spiritually deprived. Crime, violence, narcotics, and other malignancies fester and grow where such human depravation and degraation exist.

Surprising but true is the fact that the Government does not "take care" of everything. Though funds are available, only about 18% of the high school drop-outs are being motivated to take advantage of further training. The picture is even worse for the unemployed in general and worst of all (10%) for the unemployed Negro male. Does the institutional church care? Does the individual church member feel any compulsion to: (a) find out what is available; (b) work out a theology of referral to and utilization of public resources; (c) spend some of its own life motivating others, etc.?

Given that we are engaged in preparation for ministry in the name of Christ, how shall we define ministry and what shall be our attitude toward this world and its problems? Shall the cause of the Kingdom be pursued solely through forms of church government and politics or based solely upon a word without flesh? Or will the cause of the Kingdom be discovered and pursued at the point of ministry? If we are to be the church, we must get on mission for the Lord of the church. In so doing, we have an obligation to define and preserve a proper relationship between church and state. This means (in part) that the powers of the state must be limited so that religious experience and ministry will be voluntary only. Separation of church and state is, however, a separation of degree more than kind: The state will provide the justice due to all people because they are people--but the church must provide love; The state can provide social organization--but the church must establish community; The state can provide the opportunities so that each individual may prepare for and play the various roles of organized society --but the church must provide acceptance for persons and interpret the meaning of societal roles; the separate state can call men to religious liberty--but the separate church is God's way of calling men to Himself.

There seems to be no reason why similar human needs or values cannot be served by different kinds of institutions--each operating in the context of its own philosophy and reason for being. If this is true, there would seem to be many areas where teamwork could take place. It would seem that both church and state should be found united in the pursuit of justice and the concern for human welfare. To speak of the church "infiltrating" the government for these purposes may prejudice the encounter. However, words like cooperation, interpermeation, and/or interpenetration offer helpful suggestions as to how this teamwork may be affected. Basically, the church has only four choices: 1. 'Hold the line' and thus conserve and preserve all things as they are. This strategy usually centers on forms of church government and polity and it is usually

anchored to a narrow view of ministry and/or Christian vocation. Pushed to its conclusion, this approach argues that no local or world-wide ecumenical ministries are valid or are needed. 2. Withdraw for reasons of piety or for the sake of "the Kingdom". The climax of this approach is the monastic orders. 3. The church can play a 'wait and see' game. This strategy usually sees "politics" as a 'dirty business' and the state as in conflict with or else usurping the work of the church. Consequently, the church should 'wait and see' if George Smith won't do the needed ministry, or 'wait and see' if the state won't do it, or 'wait and see' until the perousia. 4. The church can participate, guide, and seek to be of service. The church can work while praying--"Thy kingdom come, on this earth..." The church can look for and identify the needs while engaging in creative endeavor for the general welfare. In so doing she will find that "...greater works than these shall ye do..."

-----B.Houck

Editorial-----In past issues we have made some references to our distaste for certain Federal Welfare Programs. Realizing that this aversion is not common to "all God's chillun"--and that some may misinterpret this as being in opposition to charity--public and private: it might be well to outline some reasons (however inadequate in the space allotted) for this seemingly uncharitable attitude.

First, however, a few things that are not our reasons for opposing church involvement in this field: (1) We are not opposed simply because the church has never before engaged in this practice; (2) We are not of the opinion that the problem of poverty does not exist or that the church should not be concerned with the problem; (3) We do not believe that the church should confine its efforts to its own congregation or to the immediate neighborhood of the church building.

Some basic reasons for being opposed to the church's promotion, infiltration, or encouragement of the existing national welfare programs are these: (1) The Federal programs are but a small part of many public, private, and denominational welfare efforts. Of all existing programs, those of the Federal Government--and specifically those administered by the OEO--have proven to be the least effective and most expensive. (2) These programs endanger--and indeed are inhibiting at this time--the free economic system which (with limited government controls) has done more to alleviate poverty than any other form of public assistance ever has or ever will do.

As Dr. Kenneth Clark (psychologist, educator, Negro) pointed out recently, "Business is the least segregated, least discriminatory, most fair, of the areas of our society--better than education, religion, unions, or government." He called on business and industry as "our last hope" to aid the cause of Negro progress.

Also--as pointed out in National Review (Oct. 17) it is a private businessman in Florida who provides homes for lower-income Negroes at a better price and a better quality than the "huge dead-end public housing projects." This same periodical reports that, "It is the private insurance industry, not the Social Security Administration, that has pledged \$1 Billion for investment in slum housing."

Even without these "fringe benefits" the free enterprise system has been a far greater boon to the under-privileged than any Federal panacea could ever hope to be.

(3) In addition to these problems, private charity is likely to be discouraged since many are under the illusion that the poor are now being provided for by these pitifully weak Federal programs.

If the church, then, becomes so fascinated with this facade of "good works" and fails to see the deeper implications of the so-called "War on Poverty", she will not only become impotent in carrying out her primary purpose, but will actually be doing a disservice for those she intends to aid.

-----Chip Conyers

EDITOR'S NOTE

We regret the lack of double columns in this issue of The Enquiry. Due to technical difficulties most of the material hence appears in page width form. Realizing that double columns make for

ease and speed in reading, as well as a better style of publication, we hope to resume such in the next issue.

We hope also to present a greater percentage of news, letters to the editor, and items of interest; in relation to the amount of editorial opinions expressed.

-----C. Creed Caldwell