

THE ENQUIRY

SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

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Commencement Exercises Set For May 12

More than 240 degrees will be awarded at the 26th annual commencement for Southeastern Baptist Theological Seminary on May 11-12, 1979. Special features for the event will be the reunion of the school's graduating class and the commencement address by Ben C. Fisher, Administrative Assistant from 1954-1962.

In 1954, the school awarded its first degrees to 63 graduates. Now, including this year's class, Southeastern has more than 3800 alumni. The silver anniversary class reunion will include a presentation of a gift to the school's \$3.5 million "Equipping for Bold Mission" endowment campaign.

Commencement events will begin on Friday, May 11 with an afternoon reception for graduates and their families. A senior banquet will be followed by the commencement sermon at 8 p.m., with the sermon being delivered by John W. Carlton.

At a Saturday breakfast meeting, graduates will be initiated into the alumni association. The commencement exercises will take place at 10:30 a.m.

Ben Fisher To Be Graduation Speaker

by Henry Boschen

The senior class is honored this year to have as the speaker for the graduation exercises Dr. Ben C. Fisher. Dr. Fisher has had a long and distinguished career in Southern Baptist education and pastoral work. He is a graduate of Wake Forest College and Andover-Newton Theological Seminary. He has done graduate work at the University of North Carolina. Dr. Fisher served on the faculty of Gardner-Webb College before moving to a pastorate in Nashville, NC. He served pastorates in Nashville and in Newton, NC before moving to the Southern Baptist Education Commission. Dr. Fisher became the administrative assistant to the newly founded Southeastern Seminary in 1954 under Dr. Stealey. He remained here until 1962 when he moved to the position of Executive Secretary to the Council on Christian Education of the North Carolina Baptist Association. From this post, Dr. Fisher moved to the headquarters of the Education Commission of the Southern Baptist Convention in Nashville, Tenn., where he became Executive Director.

After his retirement, he continued to be one of the nation's most influential figures in Christian higher education. From his retirement home in Murfreesboro, NC, Dr. Fisher teaches a special course one day a week at Campbell College, and presently acts as advisor to the President of Campbell.

Fee Policy Changed

by Paul Godwin

"Effective Fall semester, 1979, all accounts must be paid in full prior to registration. Students who have Keesee or other approved scholarships, including G.I. benefits, may defer payment on fall fees until checks are received."

This statement is the newly adopted policy of Southeastern Seminary concerning student accounts. At the October meeting of the Board of Trustees, a report was made by the Audit Committee which stated that, at present, an excessive amount of money is on "accounts receivable" status. If this amount is not reduced by contacting the students responsible, the Seminary must record the amount as lost and unrecoverable.

This change in policy brings Southeastern in line with other Southern Baptist seminaries in dealing with accounts receivable.

The Board also approved with exceptions a policy change that will require all seminary housing be vacated within 30 days of the completion of classwork by the students living there. The exception is that "students enrolled in Th.M. or D. Min. degree programs are required to vacate seminary housing within 24 months after completing the M.Div. program and enrolling in the Th.M. or D. Min. degree programs".



Professor Hollon Dies Suddenly

Ellis Wing Hollon, Jr. Professor of Philosophy of Religion at Southeastern, died Sunday, April 8, from injuries suffered in a traffic accident suffered on April 6.

The accident occurred on Friday afternoon on U.S. 1 south of Wake Forest as Hollon was returning home on his motorbike. He was taken to Wake Medical Center in Raleigh where extensive surgery was performed. He remained on the critical list for 48 hours before dying at 6:30 Sunday evening.

Hollon, 46, was a native of Little Rock, Arkansas. He graduated from Ouachita Baptist University in 1954, and earned B.D. and Th.M. degrees from Southeastern, an M.A. from Duke University, and a Ph.D. from Emory.

From 1962 through 1967, he taught at several colleges and universities in the southeast, before becoming Associate Professor of Philosophy at Southeastern in 1967. He was elevated to the rank of Professor in 1972.

Hollon's poems appeared in a number of publications, and he was a contributor to the *Encyclopedia of Southern Baptists*. He authored *The Life, Works and Religious Concepts of Madison Julius Cawein*, published in 1960.

He is survived by his wife, the former Gurtha Faye DePriest; his daughter, Faye Ellen Hollon, 14; and his mother, Mrs. Grace Hall. Funeral services were held on April 10 in Binkley Chapel.

Meeting Set For New ENQUIRY Staff

There will be a staff meeting for persons even remotely interested in working with *The Enquiry* next year on Friday, May 4 at 10 a.m. in the *Enquiry* office on the second floor of Mackie Hall. There will be one paid staff position available next fall, and details will be discussed at the meeting. Also goals and general assignments will be discussed. Many staff members are graduating this year, and we need a great deal of new talent.

Program To Provide Preaching Opportunities

by Jim Johnson
CEPP Coordinator

Given that so much emphasis is directed to the place of the pulpit, it is not surprising that Dr. William Self's Founders' Day Speech concerned itself with the "Primacy of Preaching". Historically and presently other pastoral roles have been clarified and re-emphasized, yet preaching has never been displaced.

At SEBTS, it seems unusual to find that many students, excepting perhaps those serving churches, have few or no opportunities to practice in preaching. A few supply opportunities are available, but it is unrealistic to think that by themselves these would provide a learning experience of sufficient depth to meet the needs of those students as preachers. Therefore, an aggressive, student-centered policy has been adopted to seek out those opportunities for students. Entitled a "Cooperative Education Program in Preaching", it is being implemented through the Formation in Ministry office.

The project will begin this fall and continue through spring. Churches are being challenged to participate actively in the program by opening their pulpits on a regular basis to students and, furthermore, assisting in the learning experience through a report form on the student's ministry in preaching.

For their part, students submit a small fee to cover some of the costs of communication and participate periodically in "post-preaching" reflection-interviews. As representatives of the Seminary, participants are expected to help perpetuate good relationships with our consenting churches and, as ambassadors of Christ, be sufficiently prepared to effectively preach.

If any readers have questions or are interested in involving their church in this "Paul and Timothy" relationship, or are interested in joining as student-participants, please contact Jim Johnson, the program coordinator, through the Formation in Ministry office. Of course, the number of responses from cooperative churches will determine how many students will be able to participate and how often.

In Memory Of Dr. Ellis W. Hollon

by Raiford Hill

It is at times like this that I recall an interview between a national news commentator and Oral Roberts. The commentator asked Mr. Roberts if he had ever been "mad with God." Mr. Roberts related that he had.

When I first heard of the accident which took the life of Dr. Ellis Hollon, I found myself getting "angry" with God. I can now understand Mr. Roberts' feelings. I could not help asking why God had to take a person such as Dr. Hollon. When I consider the love, knowledge and understanding for his fellows that Dr. Hollon had, it was hard to believe that God is the loving Being we proclaim him as.

Why couldn't God have taken someone else, why couldn't he have taken me, only a pupil of his? Why couldn't God have taken a person who didn't know Him, or someone who was evil?

Then I asked myself what Dr. Hollon would wish. I cannot and will not believe that my dear friend would wish that someone lost go in his stead. It would be his wish that that person have the chance to come to know Christ as he did.

Dr. Hollon was the type of man that had a love for his students that projected into their very souls. There was a concern for them that allowed them to work at their own pace, intellect and level. He offered a loving hand to each of them who needed it. He had a real concern for his students knowing that they had other obligations.

I will always remember him for the humor that he shared with his students and colleagues. His humor was, to say the least, uncanny.

It is ironic that it was at the Easter season when Dr. Hollon died. We believe that the tomb in which Christ was laid was empty the morning the women went to anoint his body. It is also true that the spiritual "tomb" of Ellis Hollon is empty, for he, too, has risen. He is, we believe, reunited with his God, and we shall again see our brother.

It is an honor to call Ellis Hollon my brother. I am not ashamed to say that I loved this man.

The Enquiry

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Editorial Byline.

by David Sumner

This has been a good year for *The Enquiry*. There have been few experiences that I have enjoyed as much as I have working as editor this year. Many of you have expressed appreciation and enthusiastic support for several improvements we have been able to make in the paper this year. Most of the credit for these improvements goes to others, and it is appropriate to mention at this time everyone who has helped make such a good year.

The most noticeable change has been the newspaper-type printed format, which is a big improvement over the mimeographed pages of earlier years. The Seminary increased our budget by 40 per cent this year, and also gave us a new paid staff position which helped make this possible. Our thanks to the Seminary administration for its support of this ministry. But special thanks should go to the *Henderson Daily Dispatch* and Mr. Dennis Tharrington, General Manager, who have been responsible for the printing of the paper. Mr. Tharrington is a Baptist layman who has given us very low printing rates that would never have been possible from any other source.

But most of the credit should go to the staff who have worked so hard month after month to provide interesting and excellent articles and news coverage. Indeed, they have done so well that I have done very little of the actual writing myself. Dennis Melton was selected as Assistant Editor and has done an excellent job. He came from UNC-Chapel Hill with a degree in journalism, and really knows more about journalism than I do. He has also typed all of the copy for every issue.

Henry Boschen has been a tireless volunteer worker who has provided several articles for every issue. He is a congenial and friendly co-worker who never gets mad or upset except when I edit his choice material (i.e., "of questionable propriety"). And, alas, he reveals himself as "The Stargazer" in his column this month. This was a widely-guarded secret that began to leak out the past few months, so it isn't a surprise to some of you.

Raiford Hill is also a dedicated co-worker who has given us excellent material for every issue. He has written the Associate Class News, and also provided many of the sports and intramural articles. Paul Godwin has turned in some good and interesting articles for every issue this semester. Kathy Worley also joined us this semester and has written some good stories. Lynn Hamner, though not a regular staff member, has always given us excellent material on Student Council social events, and also has done an excellent job this year as Social Committee Chairperson. Howard Foster joined us this semester as a cartoonist, and you have been able to see his humor and artistic abilities in the cartoons that have appeared this semester. Dennis Hester has given us some inspiring devotional pieces, and Ken Jordan has been a big help in doing some of the editing and re-writing.

There have been many others who haven't been regular staff members, but have submitted one or two articles throughout the year. We express our thanks and appreciation to you.

Washington Semester For Seminarians Announced

The National Capital Semester for Seminarians, sponsored by Wesley Theological Seminary in Washington, D.C., is now receiving applications for its fourth consecutive program, to be offered in the Fall Term beginning Sept. 3.

In addition to weekly visits with key Congressional and Administrative personnel on Capitol Hill, the group has had meetings with major denominational agencies and has heard briefings at the Pentagon, the C.I.A., the Churches' Center for Theology and Public Policy, and the National Institutes of Health. Among those persons on the current program are Dr. Arthur S. Flemming, Chairman of the U.S. Civil Rights Commission, and Sen. William Proxmire, Chairman of the Senate Banking Committee.

A weekly seminar is based on readings in Christian ethics and focuses on specific current issues. Research on individually chosen topics often leads students back to the key figures for personal conferences. Student internships, another option, range from work in local churches to assignments in major agencies or congressional offices.

Additional information is available from Dr. Furman Hewitt or from Mr. Keith Martin, NCSS Director, Wesley Theological Seminary, 4400 Mass. Ave. NW, Washington, D.C.

Trible Provides New Interpretation Of Genesis 2-3 in Recent Lectures

by Pat Long

The seminary community was stimulated and challenged—perhaps even startled—by a radical re-evaluation of the creation story in this year's Carver-Barnes Lectures. Dr. Phyllis Trible, Professor of Hebrew Language and Literature at Andover Newton Theological School, graced us with a scholarly and meticulous exegesis of the second and third chapters of Genesis. Her conclusion was this: God's intention in creating human sexuality was that male and female enjoy mutuality, equality and unity. The male dominance in our patriarchal history results from sin, not from God's will in creation. The breakdown of relationships after the act of disobedience led to alienation, opposition, expulsion and death—all tragic but irremediable consequences in the context of the story.

Dr. Trible based her non-traditional interpretation on a careful analysis of the Hebrew text itself: its structure, its vocabulary, its puns, and its literary style. She affirmed the need to suspend those patriarchal assumptions we have usually accepted about the meaning of sexuality in the creation story. Let the Hebrew text reveal its own meaning, she advised, since male-dominant bias has often been compounded by the translators themselves, from the Vulgate to the Jerusalem Bible. The text, not its interpretation, is canonized; it stands forever in judgement against any and all interpretations that seek to supercede it.

Given this recognition of the relativity of her own enterprise, Dr. Trible gave an impressive and persuasive interpretation of her own. Her ideas, developed more fully in her book, *God and the Rhetoric of Human Sexuality*, are summarized below, using her own words wherever possible.

Some feminists accept the patriarchal interpretations of the Bible without question, said Dr. Trible, and consequently they reject the whole thing. "The God of the Fathers—indeed, the God who is Father—is not the God of mutuality and equality for female and male." These people conclude that they must leave church and synagogue. "But I think there is a more excellent way: to allow feminism to uncover neglected traditions within Scripture; to allow it to yield new interpretations of old texts; to work out a feminist hermeneutic to redeem faith from the confines of patriarchy." The goal is to transform the church's understanding rather than either rejecting it or conforming to it.

The story of the garden of Eden is a story of life and death. It is "not a paradise of perfection" but rather "fulfillment within limits". The story begins with the forming of humanity ("Please notice what I did not say," she quipped) out of the earthy dust and the divine breath. The earth-creature, not yet sexually differentiated, lives a fragile and precarious existence, totally dependent upon God, who delegated "work, responsibility, power and speech" to the creature. Dr. Trible sees us in that same dependency. "If you think you breathe, then you have problems. It is God who breathes through you and for you, and life hangs on that tiny thread which is not guaranteed beyond the next breath, even unto the next breath." The earth creature (to parallel the Hebrew pun, Trible suggests "human taken out of the humus") is assigned pleasure as well as caretaker responsibility in

a garden of delight created for it by God. The planting of trees in the garden, continuing the theme of creation out of the earth, has positive implications for ecological stewardship.

But something is missing. God says that it is not good for the earth-creature to be alone. "I will make for it a companion corresponding to it," translates Dr. Trible, rejecting the implied subordination of the RSV: "a helper fit for him." God proceeds to create the animals and bring them to the earth-creature to see what it would name each one. This freedom "increases the earth-creature's stature" and gives it dominion over the animals. But none of the animals provides the earth-creature with the missing companionship. "Human power over creation has not alleviated human loneliness."

God puts the creature into a passive, unconscious state. God performs major surgery on it, removing "something from its side" from which God forms woman, the only creature whose raw material was not earth. The operation has also transformed the earth-creature into man, as the creation of human sexuality by God's act introduces male and female simultaneously. The sexes are equal and complimentary, not dominant/submissive. Two become one flesh.

The couple is naked and the serpent is sly (a pun in Hebrew). The cunning animal beguiles the woman (addressing her with plural verbs that include her present husband by implication) into doubting the goodness and truthfulness of God. The seed of doubt takes root in the human imagination, and the couple share responsibility for the transgression that results. "Having exceeded the limits set for life, this couple has destroyed its harmony."

The results are devastating to all. God questions the man and the woman. Each accuses and then confesses. The two become estranged when the man betrays the woman and the woman shifts from plural verbs (as spokesperson for the couple) to singular personal references to her own actions. "Oppositions within one flesh have appeared at the turning point of disobedience."

Tribal gives way to judgement (a description of the consequences of disobedience) and punishment. Pain in child-bearing and unreciprocated desire are the lot of the woman. A struggle for bread from a cursed and thorny earth awaits the man. The relationship between the sexes is altered, not by God's design, but as a consequence of sin. The woman "is corrupted in becoming a slave" while the man "is perverted in becoming a master". Man "violates the companion" and "reduces the woman to the status of an animal by calling her name". She is Eve, the mother of all living, ironically named in an action that robs her of life and marks her subordination and inferiority. This human act of corruption is followed by a divine act of help: God makes clothes for the man and woman. But the gracious gesture does not restore the lost mutuality. The tragedy is final.

The two lectures provided by Dr. Trible were replete with insights this article must pass over. But I, for one, am grateful to her for the thought-food she offered us, and for her inspiration to study the original texts of Scripture to see what they may have to say to us by surprise.

Letters To The Editor

To the Editor:

I was recently pleasantly surprised to find that the rumors about the President's Forum were not true. I discovered that the attendance was neither simply for the free donuts and coffee nor simply to observe the professors outside the confinement of their ivory towers. I was pleased to find that students were attending to wrestle with the major problems of seminary life and the Christian experience in general. Trivia was excluded. Instead, major problems were fielded to challenge the Administration's abilities. Questions concerning bicycle racks, water fountains, chuck holes in the road, and operating hours of the snack bar reflected the deep needs of the student body. With the straightforward answers of the Administration, the aggravated spirits of searching souls were appeased. After such an encounter, I would have been disappointed if minor complaints had been expressed and answered. Minor problems like academic dishonesty and aloofness among the faculty, thefts from the library, student motivation and goals, and management of student resources would have been out of place.

—Philip S. Templin

To the Editor:

During the second day of Student Government elections, I noticed a strange phenomenon taking place at the polls. One of the poll watchers was telling a student who to vote for. That poll watcher was also a member of the Seminary Student Government.

This action shocked and disgusted me. Has Watergate arrived at Southeastern? This action of telling a person who to vote for violates what this school and the elections stand for. This actions has reduced the seminary student elections to a farce, now that the trust of a secret ballot has been violated.

I served on the Student Government while at the University of Wisconsin, and we had such an incident happen. The Student Court ruled the entire election void and ordered a new one. I am not suggesting a new one, but the trust of this election has been violated. Can we really say to those people who won that their victories were really victories?

Let us hope that in the future people running the election are better monitored. This particular election may not be void, but it can never stand as an example of democracy.

—Walter J. Turkowsky

Fellow Southeasterners,

I am writing this letter just after the installation of the '79-'80 Student Council. They're a great group of people, and I am sure that they will serve you well in the coming year. Please share with them your needs and concerns, for their effectiveness will depend in large measure upon your interest and support.

It's hard to believe this year is almost past. I want to thank you for the privilege of serving as your Student Council president during the past year. It was an exciting time to serve in that capacity, mainly due to the fact that there were a lot of positive things taking place at Southeastern. I look for them to continue.

Let me say a special word of thanks to the members of the outgoing Council. It's been a pleasure to work with each of you, and I believe that your efforts have contributed greatly to our school.

Let me thank you again. God bless you all.

—Jim Thomason

Governor's Office of Citizen Affairs

1. A place where folks listen to problems you may have with state government.
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(This notice is donated by this newspaper as a public service.)

'Sermon Of The Year' Award

To Norman Baird



The Enquiry sermon contest winner is Norman Baird, an M.Div. senior from Bangor, Northern Ireland. He now calls Canada his home, and will return there after his graduation in May to become pastor of the United Baptist Church of St. George, New Brunswick. He is married to Frances Baird, a native Scot, and they have two children, Justin and Calvin.

THE PRICE OF PEACE

Text: Genesis 13: 8 (RSV):

"Then Abraham said to Lot, 'Let there be no strife between you and me and between your herdsmen and my herdsmen, for we are kinsmen . . .'"

It was a crisp Sunday afternoon in mid-winter when my friend and I surveyed the beautiful Snowdonian range of mountains in North Wales. The comment he made that day has remained with me across the years. "When I look at them," he said, "I think of the life of Abraham. The peaks," he explained, "represent the high points of his experience." There are many such points in the experience of this great man of faith. Think of that day when, on the strength of the bare word of God, he left his home to journey to an unknown land. "He went out not knowing whither he went." What great faith in God he exhibited! Or think of the deep, heartfelt concern when he heard, outside the door of his tent, about the impending doom of Sodom! What great lessons on intercession are contained in Genesis 18, and who, having read the story of Abraham offering up his son in sacrifice at Mount Moriah, can forget it?-- Isaac, the child of promise, the one whom God, by a miracle, had brought into existence. The child for whom Abraham and Sarah had waited so long was now to be offered in sacrifice. Can we imagine what feelings the patriarch had as he made his way to Mount Moriah? Yet he turned not back! The cost was great, but he was committed to absolute obedience to his God! In the light of these events, it is not difficult for us to understand why he is called "the friend of God."

But our text portrays Abraham in another role-- one which is often overlooked by students of this great man, and yet one which is vitally important to an understanding of his character. He is not only a man of faith, prayer and devotion; he is also a peacemaker!

Look with me at the setting of our text. After a brief sojourn in the land of Egypt, he and Lot returned into the neighborhood of Bethel and Ai, only to discover that, because of the increase in flocks and herds, the land was too small for them. A crisis develops! (verse 7) "There was a strife between the herdsmen of Abraham's cattle and herdsmen of Lot's cattle." It is at this point that Abraham emerges as a peacemaker. Luther aptly remarks, "After Abraham had given an excellent demonstration of faith in the previous chapter, he now gives us a good example of the type of works that faith produces." Notice he takes the initiative in an effort to deal with the problem. "Let there be no strife between you and me" (RSV) or, "Let there be no quarreling between us." (NEB) He was concerned about relationships between the herdsmen, and his own personal relationship with Lot. There is a lesson here for us as Christians. What is it that hinders the work of the kingdom in the world, perhaps more than anything else? Why is it that in many communities the church is totally ineffective in its witness? Is it not because of broken relationships within the professing church?

Have we forgotten that every Christian should be a peacemaker? You recall the words of Jesus, "Blessed are the peacemakers." Also, in Ephesians 4, we have a classic passage on Christian unity. "I entreat you to live lives worthy of the call you have received, with perfect humility and gentleness, with patience, lovingly bearing with one another, continuing with eager earnestness to maintain the unity of the Spirit through the tie of peace. There is but one body and one Spirit, just as there is but one hope resulting from the call you have received; there is but one Lord, one faith, one baptism, one God and

Father of all, who is over us all, who pervades us all, and who is within us all." (Williams) In the light of this, I need to ask myself today-- have I really learned to forgive? Am I longsuffering with those who irritate me? Am I doing my utmost to promote unity amongst Christians, the unity for which our Lord prayed with such deep concern before His suffering and death?

Notice the basis for Abraham's appeal to Lot:

(a) "Let there be no strife between you and me and between your herdsmen and my herdsmen; for we are kinsmen." (RSV); "for we are close brethren." Leupold comments, "With the tactfulness of faith he appeals to proper motives." In view of the closeness of their relationship, quarreling for Abraham was unthinkable and totally out of the question. It seems to me that where there is strife and contention amongst professing Christians, there is also a lack of true understanding of relationships. As Christians we have been born again into God's family; we have all experienced His saving grace, we are all indwelt by the same Spirit, and we all cherish the same hope. The implication of this is obvious! Nothing should divide us.

It is distressing to see our world after centuries of civilization torn by distrust, disension, discrimination, hatred and violence. What is happening in the Mid-east, the African countries, China, Vietnam and Northern Ireland (to mention but a few of the world's trouble spots) causes us deep concern. The Christian message is a glorious message! It is one about Jesus of Nazareth, who came to redeem man from the bondage of sin and to reconcile him, not only to God, but to his fellowman. It is a message of love, of peace and forgiveness; but will our troubled world believe it if its reality is not seen in flesh and blood? It is a disgrace that many of our churches are simple war memorials! We need to give attention again to the words of Peter: "Finally, let all of you be harmonious, sympathetic, loving as brothers, deeply compassionate and humble minded." (I Peter 3: 8) Also, the very practical words of John: "If someone says I love God while he hates his brother, he is a liar; for he who does not love his brother whom he has seen, is not able to love God whom he has not seen." (I John 4: 20)

(b) It is significant that Abraham's appeal is set in the context of verse 7-- "At that time the Canaanites and the Perizzites dwelt in the land." What is suggested by these words? Most probably Abraham was conscious of their presence and realized that should they attack, he and Lot would need each other. Possibly there was in his appeal the idea of survival, but there is much more than that. Leupold remarks: "It was hardly a fitting situation to have the men who followed the true God falling into quarrels with one another in the sight of the idolatrous inhabitants of the land." The lesson for us here is obvious. For us to insist on our own way at the expense of spoiling the testimony of the church amounts to nothing but self-seeking, and is totally out of harmony with the Spirit of Christ. Notice the sacrifice Abraham was prepared to make in order to end strife. "Is not the whole land before you? Separate yourself from me. If you take the left hand then I will go to the right; or if you take the right hand, then I will go to the left." (verse 9) What a man believes doesn't mean much to him if he is not prepared to sacrifice for it. Talk is cheap! The spirit of Abraham at this stage is the spirit of the Incarnation. He did not insist upon his own rights; he was prepared to sacrifice because he was concerned for the honour of God. Sure the land was his by right! But that was beside the point! The real issue was much greater!

In closing, let me draw your attention to one of the great passages of the New Testament. When Paul wrote to the Philippian church, he was concerned about contention amongst some of the members. Listen to how he addresses them: "Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form He humbled Himself and became obedient unto death, even death on a cross. Therefore God has highly exalted Him and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2: 4-11) It is precisely this spirit which Abraham had.

In the light of what we have considered, our responsibilities are crystal clear. Under no circumstances must anything come between ourselves and other Christians and we must do our utmost, even at the cost of personal risk, to promote good relationships between all Christians. When the church realizes the importance of this, perhaps then, a troubled world will listen to its message! --Amen.

Student Comments

Women In Bible Fulfill Major Roles

by Henry Boschen

Over the last few years we have heard increasing controversy about the role of women in the Bible and about the ways that women have been mistreated throughout history. I have traveled quite a bit, and I would like to mention that in every area of the world, with the possible exception of Southeast Asia, women are, in general, held in high esteem. Of course, I am not talking about prostitutes or women of the street, I am talking about the treatment afforded the respected daughters of the family. Certainly she might be understood as chattel, who might be used to trade the family into a better position, but so was the son to some degree. I notice that once a woman established her place in a family, the family rotated about her desires. This was because she knew how to function in her role as a female. What I am saying is that we all have our role in life and how we fulfill it is the important thing, not what it is.

When we look at the women of the Bible, we see that one of the most effective of the judges was Deborah. She showed herself to be a cunning and crafty leader of the people. Even as a wife, she was the judge of Israel. If we look back in Joshua, we see the story of Rahab, the harlot. Even to this woman God reveals Himself, as we read in Joshua 2: 9, "I know that the Lord has given you the land . . ."

The power of a woman for good or for evil seems to have rested in her actions for God. Sampson was betrayed by a woman who worked against God's purpose. Jezebel was destroyed by God because she worked contrary to God's desire. The Old Testament is resplendent with stories of woman's role. How can one deny the importance of women? Only those who are insecure in their knowledge of what God has provided for humans can.

The New Testament contains many references which show that the women of the Old Testament were not mere exceptions. The staunchest followers of Jesus were women. They never seemed to falter, nor did they fail to deliver the message that He gave them. The Canaanite woman described in Matt. 15: 22 showed great faith and persistence. The woman at the well in John 4: 7 never flinched in telling of the Messiah. Again we can recognize true faith in the woman with the issue of blood in Luke 8: 43.

Many later women followed Christ in discipleship. All of us know of the works of Lydia told in Acts 16. Here was a woman so strong in the faith that she had her whole household baptized. She was so strong that Paul was persuaded to visit with her. Paul, one of God's most eloquent spokesmen, was surrounded by women. We know that he had a sister (Acts 23: 16), and possibly also was married at one time. We know that he had excellent knowledge of women and of married life. He was acquainted with the daughters of Philip, the evangelist, and he knew them to be prophetesses (Acts 21: 9). We see no indication that he felt this was an unusual activity for a woman. We know that he held Phoebe of Cenchreae in high regard. This woman was apparently minister to a body of believers. I might add, we hear of no dissention among this group such as occurred in Corinth. Does this say something for her leadership? She is mentioned as a deaconess, but the same word is translated "minister" when it refers to Paul, so obviously Paul saw her as he saw himself.

Priscilla, Aquila's wife, was one whose knowledge of God was great and whose ability was such that she could instruct men in God's word. From these notices, we can make a reasonable assumption that Paul did not have any strong negative feelings about women. When you look at his greetings in letters, you see the names of many women.

Women have played an important role in the Bible and in our religious life since the beginning. As I listen today to those who are not willing to accept what God has done and can do through women, I wonder why they don't notice how God's use of women through the ages has influenced the outcome of many situations. The important thing is not the role, but how you play the role. God's women of the Bible did not fail Him. God's women today do not fail Him.

1979-80 Student Council Officers

The 1979-1980 Student Council Executive Officers are:

PRESIDENT- David Upshaw- Graduated from UPI and JU in 1973 with a degree in education. Taught in his hometown of Bowling Green, VA, for one year before going to Kenya for two years as a Missionary Journeyman. Served as Junior class representative his first year at Southeastern, and served as Vice-President last year. Will work with the HMB this summer in Church Extension.

VICE-PRESIDENT- Lynn Hamner- Graduated from Campbell College in 1978. Native of Fredericksburg, VA. Served as Social Chairperson in 1978-1979. Currently works as Minister of Music and Youth at Maple Springs Baptist near Louisburg, NC.

SECRETARY- Tommy Neal- Graduate of Clemson, where he taught for 2 years. Worked with Student Government this year. Currently married with one child, and pastor of Norlina Baptist Church.

TREASURER- Wertie Turner- Graduated from the University of Richmond. A native of Newport News, VA, he was a junior representative last year. He is married and has one child.

The Stargazer

From what I've been told, this will be the last publication of The Enquiry for the year. I know we are all happy with the outcome of the election . . . at least most of us are.

Here is The Stargazer's question of the month. The other day I saw a syllabus for a course which listed the grading system. The professor graded using the +1, +2 scale, like some of our history professors do. The sheet divided the possible grade components into three areas. In the first area, you had six categories with the highest possible grade being +1. On one item, the highest grade you could get was a 0, so for that section your highest possible grade was 5/6. The next section had nine items with the highest possible grade a 0. The third section had seven items and the highest point total you could accumulate was eight. Since no weighting was indicated, could some one tell me how you could get a +2 or A in that course? I've been told that there were some courses in which it was not possible to get an A. Maybe this is the course.

Did you notice that Robin Baker is sporting a new diamond ring? That says something for Spring.

I was over in Johnson 108 the other day and I noticed that there are three doors which are covered by the blackboard. There is no way to get into the rooms. Someone told me that this is where the Associate Class Profs put the bodies of those who overbid on Bibles.

Have you ever felt for the unmarried man or woman? Think about it for a minute. Who washes their back?

Speaking of back washing, spring means lots of hand-holding. Speaking of hand-holding, did you notice that the leading bowling team on the 22nd of March was the Holly Rollers. Must be a Christmas team . . .

Speaking of professors, have you ever noticed that Dr. Dale habitually has a can of Tab in his hand? Even throughout a two hour class period, he can be seen calmly taking a swallow from the can. Someone told me that he had an interest in the company, but when asked, he staunchly denied any interest other than having a cool, calorie-free drink.

Overseen during Easter break: 1) a professor coming out of his office flapping his arms like he was going to fly, 2) a certain renowned speaker, famed for weaving verbal tapestries, sitting in the office of one of our hard-working female employees weaving another sort of story, 3) another professor studiously cleaning his nails. And I noted at least one student who had nothing better to do than go by and watch.

For all you seminarians, don't forget to stop and smell the flowers. We are blessed with a beautiful campus and at this time of year it is especially pretty. Don't you dare miss it.

Oh yes, you know, they don't have a name for the women's dormitory. Gore Gym has a name, as do Stealey and Mackie Halls. What about "Jezebel Hall"?

An Alumnus was sighted at the front door of the library shaking it and complaining. Student asked what the problem was. He told the student he was trying to get in. The student told him that this door was a fire exit now and that the entrance was on the side. The Alumnus went away mumbling, "When I was a student here they kept all the doors open."

Overseen at Johnson classroom building: several students climbing through the window of a classroom in the morning. Oh, what price education!

Here's one I heard from a professor: "They seemed to think it was unfair that I took questions from the text." What do you know, there is something more important than attendance!

You know, I've poked a lot of fun at people since I began this column. Some have taken offense, some have taken it in stride. One of the latter is David Lee. I have hardly missed a month saying something about him. I really want him to know that I appreciate the difficult job he has and I admire the way he handles it without bitterness or rancor. Well done to a great maintenance manager/ servant of God.

Have you ever listened to conversations and noticed how often people say "you know"? I used to know of a professor here who would say, "you see". If he reads this, he knows who he is. If not, it doesn't matter.

For those of you who still want to know, the Stargazer was Henry Boschen. He really enjoyed working on the paper and writing with a fine group of folks. I really hope you have enjoyed reading it as much as I have enjoyed writing it. Thanks for reading.

Intramural Bowling Completes 1st Year

by Raiford Hill

SEBTS has just completed its first year of intramural bowling. They, with the cooperation of Fairlanes of Raleigh, had a great year of recreation. The league has six three-person co-ed teams. Tross Kimmer was elected president, Bain Daniels vice-president, and Renae Kimmer secretary. The season ended with the "Holy Rollers" in first place (Bill Wilkins, Bain Daniels, Raiford Hill). There are hopes of getting a summer league started. If you are interested, contact Kathy Worley at the Manor.

Sports Comments

Intramurals: Dedication Means Successful Year

by Bob Cornwell

Webster defines dedication as "self-sacrificing devotion marked by zeal, faithfulness and enthusiasm". This word has come alive in the efforts of the intramural staff during the 1978-79 school year. The staff, headed by David Daly, includes his very responsible assistants Keith (B.J.) White, Steve Cromer and, formerly, Paul White who graduated last December.

When the Fall semester began, the intramural staff had high hopes for the successful implementation of a Christian athletic program which would involve a maximum number of students, each of whom, it was hoped, would enjoy and be proud of participating in such a program. The end of the 1978-79 school year is approaching and these hopes have been more than realized. The intramural program has been successful in accomplishing its purpose!

The program began with the flag football season last fall. Four teams enthusiastically participated in a six-game season, with a post-season championship tournament concluding the football program.

An evaluation of the flag football season resulted in a concern over too much physical contact during the games. The season was a good learning experience for the staff. With the assistance of the Intramural office of the University of North Carolina at Chapel Hill, it is hoped that a new concept in flag football can be initiated here next fall. The emphasis in this kind of football would be on passing, with all contact, including blocking, eliminated. (This would not include, of course, the two-handed touch needed to down an opposing player.) This should minimize unnecessary physical contact, and encourage even more participation.

The basketball phase of the program began before Christmas with 8 teams participating in a double-elimination pre-season tournament. The regular season began in mid-January with a 14 game schedule (finally shortened to 11 games because of inclement weather). The season concluded with a single-elimination championship tournament. New additions to the program included new basketballs and 4 new sets of basketball shirts. Next year, each participant will be assigned his own personal shirt for the duration of the season. Officiating was headed by Joey McNeill with the assistance of Joe O'Connell and other students.

The intramural basketball program has been criticized. One criticism was that the league was not balanced (that there were too many teams better than the rest). In answer to this, we can turn to the performances of the teams. First of all, the team that was picked to finish last in the league finished in a tie for fifth place in the regular season. This same team was runner-up in the championship tournament, and was the only team to defeat the regular season champions during the regular season. The team which did in fact finish last in the regular season upset the regular season champions in the first round of the tournament. Every team in the league was represented by at least one player in the top ten scorers for the season, and the league's leading scorer played for the last place team.

Another criticism was that the freezing process wasn't fair. "Freezing" is the term used to describe the action a coach was permitted to take before the season began in asking (in basketball) three people to play for him. The argument against this was that it allowed for the "stacking" of teams with good players. In answer to this criticism, it should be said that certain people are good friends and enjoy participating together. This makes for the nucleus of a good team. Each coach had the same opportunity to balance his team against the others. After the nucleus of a team was frozen, other team members were selected in a numerical draft until all players were chosen.

The suggestion was made that team members should be chosen through random selection. This idea has little merit since there would still be no guarantee that a team would not be inadvertently "stacked".

Perfect balance could never be attained, since certain athletes are naturally more gifted than others, but I believe that the freezing and drafting process assures balance to a fair and reasonable degree.

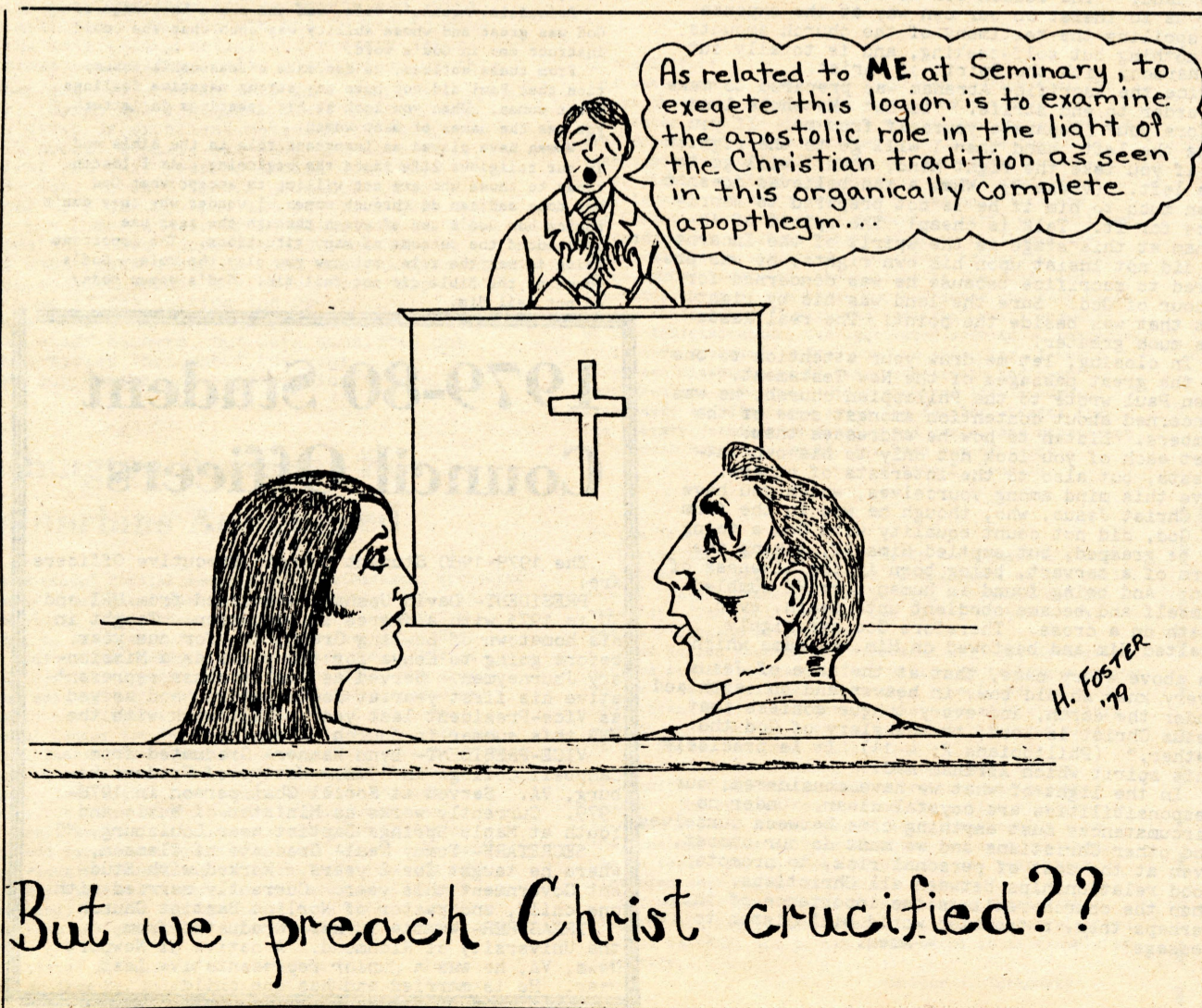
The softball season, under the direction of B.J. White, has 7 teams and a total of over 100 students participating. The season is currently in progress with a 6-game schedule for each team and a post-season single-elimination tournament to follow.

One of the highlights of the intramural year has been the development of a women's intramural program. The women have participated in an 8-game basketball season, and their softball season is now underway. Volleyball has also been made available to women students. Nancy Lee, a third-year student, has provided the intramural staff with invaluable assistance in the development of the women's program.

The overall intramural program has offered a wide variety of sporting events in addition to those already mentioned, including tournaments in racquetball, golf, pool, table tennis, bowling and tennis.

The intramural year will be capped off with an intramural banquet on Thursday, May 3, at 7 p.m. in the Seminary cafeteria. Johnny Evans, former quarterback at N.C. State and now a professional with the Cleveland Browns, will speak. Tickets are \$2.50 and can be purchased from any member of the intramural staff. Please try to purchase these by Friday, April 27.

The intramural year has been a great learning experience. The strengths have overshadowed the weaknesses, but the staff has shown a willingness to admit its weaknesses and has worked to improve the program. We can expect an even greater year next year, as the staff seeks to promote even more participation, providing the student body with an enjoyable outlet from its academic life. Thank you, David, B.J., Steve and Paul.



But we preach Christ crucified??