

# THE ENQUIRY

*Serving the Southeastern Community*

Volume 28, Number 4

February 1993

## SOUTHEASTERN'S DEMOGRAPHICS REFLECT NATIONAL TRENDS

by Heather Lawrence

Seminary students are older, and more of them are married with children. That trend, among others, is one noted by Sheldon Alexander, Southeastern's Registrar since August of 1989. According to Alexander, the demographic changes at Southeastern are indicative of nationwide trends, evidenced at all six of the seminaries of the Southern Baptist Convention as well as in higher education as a whole.

Mr. Alexander's explanation of the trend towards older, married students is that "the baby boomers are older and college enrollments nationwide are decreasing." This decrease in the number of college graduates is resulting in a smaller pool of single, "fresh-out-of-college" students entering theological education. "God seems to be calling individuals that are in another career already" notes Alexander. "These individuals are more established in business, with spouses, children, and homes for which they are responsible."

Director of Student Life Steve Wingfield agrees with Alexander's assertion that the trends at Southeastern are national trends. Wingfield came to Southeastern as a student in the Fall of 1987, graduated in December 1990, and became a full-time staff member in January of 1991. He offers another possible explanation for the change in population as well. "It may be just a factor of the society," he notes. As people have moved away from church involvement, "the demand for ministers has decreased

and young people are pursuing other careers." Wingfield also notes that "it may be a sociological factor that young singles are not brought up in staunchly religious homes and so they do not feel a push toward Christian service from the family unit."

Southeastern's primary adjustment to this trend is in the area of student housing. Alexander notes that the dorms used to be full but now are far below maximum capacity. However, married student housing, both the duplexes and the townhouses, are completely full and some students who cannot get on-campus housing, are living in off-campus apartments and houses. The refurbishment of Simmons Hall is one of the attempts the Seminary is making to meet the increasing demand for married student housing.

Both Alexander and Wingfield note that the percentage of commuter students at Southeastern has greatly increased in the last few years. "We have more people actually out working on the field" notes Alexander. He believes that these students are willing to commute to school because they do not want to uproot their families and give up their homes. Wingfield agrees, commenting that "their lives are already in flow. Seminary is of secondary importance to their families and ministries at home."

Shaw House, designated as a commuter dorm in the Fall of 1991, is filled to its capacity, so Wingfield has reopened some of the rooms in Johnson

Hall to accommodate the overflow. Other options for commuters include some rooms in the basement of the Manor House. "We have two commuter couples right now," says Wingfield, "and we've had to make housing arrangements for them." Wingfield notes that husband and wife commuters are something new at Southeastern: "We've never had this at this Seminary," he reflects. However, Wingfield predicts that this trend will continue and the Seminary may have to make other provisions as time goes on.

This Spring the course schedule of one-day classes has been expanded so that commuters can take 5 two-hour classes on Thursday and therefore only have to travel to campus one day a week. Alexander feels that this schedule is working very well and notes that the Seminary wants to design the delivery system "so that anyone the Lord calls will be able to take some hours at Southeastern." (continued on page 3)

Editorial .....	2,3
World Religions Practicum .	4,5
What If? .....	6
Poland Missionary Trip .....	7
Of Mice and Steve .....	7

## EDITORIAL

**Danny Akin**  
Dean of Students

One of the greatest challenges followers of the Lord Jesus face is how to balance the precious gifts of love and truth. Both of these are essential to a healthy and productive Christian life, yet they are not always so easily held together. Some of us are long and strong on truth, but short and weak in love. Others are potent in their concern and call for love, but somewhat impotent in their advocacy of truth. Not surprisingly, those interested in "truth" often perceive "lovers" to be compromising and lacking in conviction. On the other hand, those concerned with "love" often view those pleading for truth to be argumentative, harsh and divisive, i.e. they seem to always be looking for a fight.

When I was in seminary in the 1980's, this struggle and conflict was ever about me. Here at Southeastern, I sense time has not really changed things all that much. Well, the question remains: "What do we do?"

I would like to make several suggestions in this editorial based upon the Word of God. I have no illusion that my suggestions will resolve this time worn issue, but perhaps it will help us as we live and serve together under the Lord-

ship of Jesus Christ.

1. Truth is there to be gained and treasured. Jesus Himself said, "I am the way, the truth, and the life..." (John 14:6). He said on another occasion, "You shall know the truth, and the truth shall make you free" (John 8:32). And I John 5:20 says, "And we know that the Son of God has come and has given us understanding that we may know Him who is true, and we are in Him who is true, in His Son Jesus Christ. This is the true God..." Arthur Holmes has well said "All truth is God's truth wherever it is found." Truth exists. We can know it. We should pursue it and treasure it with all our being.

2. Truth is essential for salvation (John 3) and is a must for spiritual growth (Jude 20-23). What one believes to be true, for example, concerning the person and work of Jesus Christ, is of utmost significance.

3. Love is the distinguishing characteristic whereby all men (lost and saved) will know that we are disciples of the Lord Jesus (John 13:35).

4. Without love, it really matters not what we say (1 Cor 13:1), what we know (1 Cor 13:2), or what we do (1 Cor

13:3). In God's accounting of things it all adds up to a great big zero if love is not present in our attitudes and actions.

5. Biblical love is not emotional or sentimental, but volitional and visible. It is an act of the will whereby I seek the best, highest possible good in light of God's revelation for another. It is living out before a watching world the 16 character traits (a portrait, I might add, of the Lord Jesus!) of 1 Cor 13:4-8.

6. Finally, as Paul says in Eph 4:15, "speak the truth in love." Though you may know God's absolute eternal truth beyond a doubt in your heart and mind, if you cannot share and speak that truth with compassion, self-control, and kindness (i.e. love) then be quiet! Without love, you forfeit the right to express yourself and be heard. Whether you realize it or not, you are not helping the work of the kingdom -- you are hurting it.

Such thoughts are, I believe, good for all of us (professor and student alike) to consider. Such thoughts are good for Danny Akin to put into practice. May we all make it a consuming passion of our soul to speak truth in love.

*Upon reading the editorial written by the Dean of Students, I have decided not to include an editorial of my own for the February edition of The Enquiry. The things Dr. Akin addressed in his editorial are the very things I have been dealing with the last few weeks. Therefore I will add nothing to his well-phrased thoughts and spiritual advice except a heartfelt "thank-you" and "Amen."*

*hpl*

**Heather Lawrence**, Editor  
**Merle Martin**, Assistant Editor  
**Maurice Robinson**, Faculty Advisor

In establishing this newspaper the students of Southeastern Seminary are engaging in an old and honorable practice, that of inviting relevant discussion by concerned and responsible people on matters pertinent to their common life. They have chosen a name which is equally honorable, one which enjoys a place of special significance in our Baptist history.

In 1792 William Carey published a booklet entitled "An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens." He intended not only to set forth his own observation, but also to call forth discussion from others who shared with him a commitment to Jesus Christ and a desire to fulfill their obligations which this discipleship implied. It is significant that he was concerned with Biblical foundation; that he gave attentions to historical conditions; and that he did not ignore the questions of practicality. It is hoped that this "Enquiry" will honor this spirit, this tradition, and this name.

John E. Steely, Professor of Historical Theology  
Volume One, Issue One, The Enquiry, September 24, 1964

## EDITORIAL

Several days ago I came across these words found in the seventh chapter of Revelation: "These are they who have come out of the great tribulation; they have washed their robes in the blood of the Lamb." That got me thinking. In selecting the hymns for our worship services, we don't seem to use the old "blood hymns" much anymore. What has happened to "There Is Power In The Blood," "There Is A Fountain Filled With Blood," and "Are You Washed In The Blood"? To be sure, somewhere along the line the music of those hymns became a parody of itself, and we probably feel more comfortable singing the majestic "When I Survey the Wondrous Cross," or the beautiful "O Sacred Head Now Wounded," when we sing of the sacrifice of our Lord and of our own life tribulations. Perhaps in our sophistication we have forsaken the words of the

old "blood hymns" for those that are more aesthetically pleasing to our refined sensibilities.

I wonder, though, do we dare trade in biblical metaphors for psychological ones: unconditional positive regard cannot replace the blood of the Lamb. When we're going through life's tribulations, "I'm O.K., You're O.K.," though certainly comforting and somewhat helpful, will not entirely get us through to the other side. To trust the paradoxical power of the blood of the crucified Christ instead of all our developed cognitive skills may be our largest step of faith.

The blood of the Lamb is our human poetry pointing to the ineffable self-emptying love of God acted out on the cross. It points to the simple and yet profound truth of grace: what we cannot do for ourselves, God has done for us! Jesus bore our sins and bore them away. He was broken on a cross,

and from His breaking at our hands has come our healing. We cannot wash away the stains of our sins, nor can we rid the world of its tired and terrible sins, but He is the Lamb who takes away the sins of the world.

Those who have been tried in the courts of this life know why they made it through - why, indeed, their robes are white. So they are not ashamed to sing the mighty words of that old hymn, "Have you been to Jesus for the cleansing power? Are you washed in the blood of the Lamb? There's a fountain flowing for the soul unclean, O be washed in the blood of the Lamb." What one of us, coming through the ups and downs of this life, has not had the thrill of knowing with assurance that our robes are washed clean because of the blood of Jesus Christ? Let us stand together, then, and sing, once more, "Are You Washed in the Blood of the Lamb!" mtm

(continued from page 1)

The percentage of women students at Southeastern has declined dramatically in the last few years. In 1987-88 women students constituted 27% of the population, but by 1991-92 this figure had dropped to 15% and Alexander estimates that for 1992-93 the figure is down to 10%. Alexander attributes this trend to the theological shift in the Southern Baptist Convention, as well as a misconception of Southeastern's view of women in ministry. Wingfield agrees and notes that the decrease is a natural result of the shift in the SBC, which has provided less opportunities for women in ministry. "The shift is obvious here at Southeastern because prior to 1988 the role of women in ministry was not just accepted, but was uplifted and encouraged," says Wingfield, referring specifically to women seeking the pastorate. He continues, however, to say that women are welcome and accepted at Southeastern in preparation for ministry, realizing that "the only position not encouraged now is a pastor."

Alexander notes that the percentage of international students at Southeastern has remained fairly constant and that is

primarily the source of minority students at the Seminary. He feels that the Korean student population at Southeastern is a positive sign because we are drawing from the international group closest to the Seminary. Both Alexander and Wingfield assert that the Seminary has not experienced a significant decrease in minority students. Wingfield notes that most of the Afro-American students at SEBTS come in from the National or American Baptist denominations and are supported partially through the Black Church Extension Program of the Home Mission Board. "With that opportunity I don't think we'll see a dramatic decrease," concludes Wingfield.

Some other trends, according to Alexander, include an increase in full-time versus part-time students, as well as a surprising increase in the number of divorced and remarried students. The average age of Seminary students is higher than in the past, rising from age 29 in 1987-88 to 31 in 1991-1992. In addition, the Seminary is experiencing a lower percentage of students from non-Southern Baptist students and experiencing an increase in the percentage of

students enrolled in the M.Div. program. Southeastern's Night School program, geared primarily to laypersons in the community, experienced dramatic decrease between 1987-1992. Alexander attributes this decline to the unrest within the SBC and on the Seminary campus. However, enrollment in Night School in the Fall of 1992 was high because of the many student spouses taking a night course offered by Dorothy Patterson.

In examining all of these trends, Alexander was quick to point out that numbers aren't everything. "Everyone looks at numbers but I think quality and potential are difficult to measure and are more important," he states. "It's easy to get bogged down in the numbers, but I think the calibre of our students is high. The people we are getting now are oriented toward to getting back to the churches -- being in the churches."

Whatever the trends, Wingfield comments that: "We came through a turbulent time since when I came in the Fall of 1987. It's nice now to see more fellowship and less contention. There's a good feeling of building a community."

# PRACTICUM STUDENTS EXPERIENCE A WORLD

by Heather Lawrence

It wasn't quite "around the world in 80 days" but students in the January Practicum in World Religions felt that they had experienced a world of beliefs and practices packed into a week's time. The Practicum, led by Dr. George Braswell, involved approximately 45 students from a variety of degree programs, nationalities and callings.

Monday morning found Southeastern students at the Church of Jesus Christ of Latter Day Saints in Raleigh. The convener for the seminar, Ms. Amanda Bunton, began the session with a "pre-test" of true and false questions about Mormons, answered by a show of hands. To the question "Are Mormons Christians?" all of the students from Southeastern responded "false" though all of the Mormons in the building responded "true". This initial conflict in opinion set the stage for the day.

An undercurrent of incredulity on the part of Southeastern students characterized the sessions presented by the Mormons. Many sat in disbelief as Mr. Robert E. Lee, a sixth generation Mormon, exegeted text after text from the Bible from the Mormon perspective. When challenged as to why nearly all of his "facts" cannot be found in the Bible, Mr. Lee answered matter-of-factly, "It is our belief that it was taken from the Scriptures at some time."

Two dark-suited, clean cut, and well-rehearsed young Mormon missionaries led one of the small groups at the seminary. One young man, Elder Allen, recited a history of the Mormon church that would put most Southern Baptist young adults to shame. He clearly stated that the Mormons have a three-fold purpose: (1) perfecting the saints; (2) proclaiming the gospel; and (3) redeeming the dead. "I feel very lucky to be able to share Christ," said Allen.

Using Southeastern student Bill Conrad, the other missionary, Elder Williams, established a role play of the normal Mormon missionary witnessing strategy. Conrad was quick to point out

his concern over the racist history of the Mormon church. Allen and Williams did their best, unsuccessfully, to refute his concerns.

Many Southeastern students left the LDS Church with lingering questions. These included concern about the reliance of the Mormons upon archeological evidence that simply does not exist. The Mormons ultimate answer to "Who is a Christian?" was "anyone who believes in Jesus Christ and in the Bible." This answer left more than just a few Southeastern students unsatisfied.

Pungent, exotic incense permeated the Hindu Temple which shoeless and inquisitive Southeasterners entered on Tuesday morning of the Practicum. Marble idols, dressed in expensive costumes, graced the altar area, the daily food offerings filling the bowls at their feet. Decorated with paper streamers and balls hanging from the ceiling, the temple appeared not a place of worship, but more like "a Jr. High prom" according to student Randy Bonner.

Dr. G. D. Sharma, the Brahmin priest of the Temple and former entymologist, exemplified the contrast between old and new, dressed in traditional Indian clothes, yet wearing a modern, athletic-type watch. Sharma's tan skin and dark hair gave no evidence of his 67 years, nor did his manner, which gravitated from solemn devotion to light bantering with "There is nothing wrong with Christianity," said Sharma, asserting that Brahman and the Christian God are the same.

When asked about the Judeo-Christian prohibition against worshipping idols, Sharma responded "I don't think the Lord Jesus has said that. Jesus would never say that."

Despite his "heretical" answers, Southeastern students found Dr. Sharma to be non-threatening and even quite charming. Laughing often, Sharma seems to embrace all faiths, as long as they are genuine to the follower. "If you realize yourself, you will realize God"

concluded Sharma, "Don't ask anything from the Lord. Don't be a beggar. Ask only for help in prayer. Go to God without desires."

Again shoeless, Southeastern students resembled pirates, maids, football players and rock stars as they entered a Sikh temple, adorned with the bandanna-like headcoverings required by the Sikh's. Greeted by a young Sikh, Southeasterner's were given a tour of the facilities, including a large portrait of one of the Sikh martyrs and heros -- the assassin of Indira Gandhi.

Beautiful in its sparse decorations, the central object of the Sikh temple was the altar which, in contrast, was framed in an elaborate Persian tapestry. The Sikh religion, which finds its origins in the Punjab region of India is a hybrid of Islam and Hinduism, though the Sikh's claim to be neither, but instead the one true religion of the world.

Members of the Sikh temple varied in their adherence to the dress code of true Sikh's, which mandates that a turban be worn at all times. Discomforting to Southeastern students were the small knives worn by every Sikh, both male and female, at all times. Located directly behind, and sharing a driveway with Durham's Braggtown Baptist Church, the Sikh's appeared non-threatening however, and very accepting of persons of other faiths even in their own worship services.

Ultimate reality to the Sikh's is unknowable, however they think that "when one can't look anywhere and not see God" one has attained it. "All that there is, is God" they concluded.

Greeted by a bearded imam in flowing robes, SEBTS students spent Wednesday morning in dialogue at the Muslim mosque in Raleigh. The mosque was plain in architecture and decoration, with the exception of the thick, hand-crafted Persian carpets which covered the floor. The imam's rhythical recitation from the Qur'an sounded like the singing of a hymn.

## OF FAITHS IN THE TRIANGLE AREA

A question-and-answer period consumed most of the seminar at the mosque, with the imam sitting quietly while his interpreter, a civil engineer, answered most of the questions from students. When asked about their view of Christianity, the Muslims replied that the Christian belief in the diety of Jesus Christ is a sin and that Jesus Christ was a fully human prophet, holding the same status as Muhammad. At times the Muslim speakers seemed to hedge the difficult questions, smiling and offering as peaceable answers as possible in order to maintain the dialogue. "We accept you even though you are Christians" seemed to be their stance, though this was not always convincing.

"If you practice self-virtue you will gain higher levels of achievement" said Herb Cunningham, a casually-dressed man with greying hair and moustache. Baptized a Roman Catholic, Cunningham states that his religion was nominal and he lived a stress-filled existence until his self-described "Damascus Road" experience while meditating several years ago. Cunningham recently sold his business and his belongings and moved to a Tibetan monastery in France. After several weeks he returned to Raleigh, stating that the lifestyle there was primitive and the climate too cold.

The Buddhist Kadampa Center, located in the basement of a Cary corporate center, is beautifully decorated in shades of mauve and grey. Central to the temple is a large gold idol of the Buddha, flanked by smaller images of other gods and pictures of the leading guru's in the world. Entrance into the Center required shoeless feet, with special care not to point the soles of the feet toward the sacred images.

Though some members of the Center are true Buddhists in the religious sense, many are like Cunningham, who practices Buddhism only for its meditative, stress-relieving techniques and its concepts of enlightenment. The information Cunningham shared with Southeasterners emphasized love, compassion,

and respect for a higher source, based on the belief that every person has the ability to reach enlightenment, after which the person can exist in any form or state.

Cunningham readily fielded questions from Southeastern students, though speaking almost condescendingly of Christianity. Some of the statements Cunningham made resulted in raised eyebrows and wide-eyed glances between Southeasterners. When asked to explain world population growth in light of the Buddhist belief that souls are reincarnated until enlightenment is reached, Cunningham solemnly declared that "souls aren't limited to just human beings on this earth. Reincarnation of souls includes the whole universe, even grasshoppers."

The fourth day of the Practicum brought the greatest conflict and turmoil to Southeastern students. Three representatives of the Baha'i faith led a seminar in Appleby 205 which was, at times, boisterous and strained. Ray Estes, the primary speaker for the Baha'i, "preached" to Southeasterners based on his eisegesis of the Bible concerning its supposed predictions of the Baha'i prophet Bah'a'ullah and the Baha'i faith.

Essential to Baha'i belief is the oneness of the human family, based on a universal religion, language, and education system, overseen by the nine-member Universal House of Justice in Haifa, Israel. The Baha'i work intimately with the United Nations, with special input into the programs of UNICEF.

"Ultimately we have one faith," said Estes, asserting that the Baha'i are people of all religions joined together to work toward peace and justice, guided by Bah'a'ullah, the manifestation of God for this age.

Of all the groups visited during the week, the Baha'i, particularly Estes, sparked the most reaction among Southeastern students. Many felt that the Baha'i were blatantly demonic, exemplifying "the spirit of the antichrist" about which the Bible warns. Several students

asked the Baha'i pointed, difficult questions which resulted in heated debate both during and after the seminar.

The last place visited during the Practicum was Temple Beth-Or, the synagogue of a Reformed Jewish congregation. The elaborate, modern structure had as its focal piece, an antique "ark of the covenant" which housed copies of the Torah.

Ms. Brenda Friedman, convener for the session, is the minister of religious education at the synagogue and terms the congregation a branch of "liberal Judaism." Stressing the social and cultural aspects of Judaism rather than the religious, Ms. Friedman's concept of the evolution of Judaism, and its necessary adaptation to contemporary society seemed, to many Southeasterners, inconsistent with the Scriptural mandates to Jews. A vivacious and colorful woman, Friedman spoke not of a coming Messiah, but of a Messianic age of peace and justice. To Friedman "God" is not a personal term, but reference to the one, omnipotent, super-being and creator. She seemed to speak for the synagogue and the Reformed Judaic tradition, and her answers to questions of faith left many Southeastern students surprised and disappointed.

The Practicum was truly a learning experience for all involved. The visits to the Sikh and Buddhist temples in the area, and the seminar with the Baha'i were new even to Dr. George Braswell, who had never before visited these groups in the Triangle Area. Friday morning, the final session of the week, brought lively discussion as Southeastern students sought to analyze and verbalize all they had experienced. Primary to the final debriefing was the acknowledgment by all that Christian ministers in today's world face an enormous challenge in light of the religions of the world, many of which seek to compete with, or defeat, Christianity.

# HAVE YOU EVER THOUGHT "WHAT WOULD HAPPEN IF...?"

by Dudley Davis

Suppose we took the little word "if" out of the English language. What effect would that have on the mind games we all play? Webster defines the word "if" as "used as a function word to introduce an exclamation expressing a wish."

Well now, this could open up a Pandora's Box. For instance, what would happen if we all could have what we wish for? Could we live with each other? For that matter, would this even be a civilized society? Funny little word "if", only two letters and yet it represents so many frustrations and so much despair. It seems to stand in the way of much happiness and contentment.

I read in the Christian Single magazine that singles are an "if" and "when" kind of people. If I only had a better job, then I could pay for Sara's braces. If I just had a wife/husband, I would be so much happier. Something else we do with the word "if" is to shift the blame for something onto someone else, many times onto God Himself. If the Lord would just provide me with a better car, then I could go to church on a regular basis. On a note closer, if the Lord would just help me pass these exams then I could graduate. There is another side of this we sometimes like to keep hidden. If I would just study more, I could pass the exams, and then I would graduate. You get the idea, so let's play a few of these games.

What would happen if:

**The United States were more of a Christian nation?** I believe at least 90% of our problems would be solved. If members of the street gangs were Christians they would not be bent on killing people and stealing from others. If members of Congress were Christian, they would not be so greedy and afraid of the people -- they would only fear God and His wrath. If drug dealers were Christians, we would not have a drug problem. If homosexuals were Christians, we would not have an AIDS

problem. This is not to imply that everyone who tests HIV positive are either homosexual or drug abusers. There is a vast number of innocent victims in all of this. However, in the late 1970's and early 1980's, if the evangelical Christians had been effective witnesses, then more homosexuals and drug abusers might have been saved.

**If those who perform abortions were Christians?** We would not have any abortions except in emergency cases.

**All who attend church services in what we call a New Testament church really were Christians?** We would take the commands of the New Testament seriously. How many of your Sunday School members can ever name five commands from the New Testament, much less obey them? If all the Christians accepted Matthew 28:18-20 for what it is, a command for our Lord and Savior Jesus Christ, there would be no homosexuals, drug dealers, anyone willing to perform abortions, or street gangs.

**All Christians took to heart II Chronicles 7:14?** This verse is addressed to God's people, the first nine words of this verse establish this beyond doubt. The very first word is our little word "if".

**The sovereign almighty God truly was a part of the SEBTS family?** Someone says now you've gone to meddling. Perhaps it's time someone, preachers included, did begin to meddle. If God were on our campus on a daily basis, then the Holy Spirit would also be here on a daily basis. Guess where He would be, in each of us. An awesome thought? In his little book Hung by the Tongue Francis P. Martin states "God speaks to man by His Holy Spirit to man's recreated human spirit; in turn the human spirit directs the soul (mind, will, emotions) of the man and then the mind directs the body, including the tongue; thus, the whole man, walking and talking like a Son of God. Anytime anyone

confesses words that are not agreeable with Scripture, that person's mouth is fooling his own self." Did you know that jesting is sin? Ephesians 5:4, says Martin, "prohibits jesting and foolish and silly talking along with fornication, uncleanness, and filthiness. Jestings is: polished and witty speech; an instrument of sin." According to Scripture we are to be conforming to the image of Jesus Christ (Rom 8:29). This being so we need to think before we speak, as Jesus never jested at the expense of others.

If we are touched by God to be called out to proclaim His mighty Word we must obey II Timothy 2:15 and "study to show ourselves approved unto God." If God is truly within us, how can we pass up an opportunity to worship and praise Him, as in Chapel? How can we expect others to do what we are not willing to do ourselves?

If God is to be among our midst daily, it must begin in the minds, wills, and emotions of each individual. It's not like we are roaming around this campus saying, "O.K. God. Here we are, You can come anytime now." That's not how it happens. It begins in each and everyone's prayer life and quiet time. It grows and manifests itself in each of our lives, whether we be student, faculty, administration, secretary, librarian, or groundskeeper. Then the love of God is on display continually. The majesty and glory, the power and protection of God Himself will be outwardly shown.

The "If...then principle" is at work throughout the Bible. If we do something, then God will do something. Of course this is underlined by the fact that He has already done all that needs to be done and can be done. If we truly desire to walk with Jesus Christ and are willing to stay in His Word, then the sovereign almighty God's presence will be highly visible on our campus. In all of His majesty, glory, power, and protection.

## STUDENT FINDS VIBRANT FAITH IN POLAND

by Merle Martin

"Since most Poles are Catholic, it was hard to get them into our services, although it was very easy to get them to come to learn English," begins Jeffrey Jones, senior M.Div. student, reflecting on his recent missionary trip to Poland.

Jones took the trip with the Michael Gott Evangelistic Association of Jacksonville, Texas. The group, numbering about twenty-five, was made up of students from Southwestern Baptist Theological Seminary, as well as laypersons.

The mission team roomed at the Baptist Polish Union, in a building used to house students at the new seminary located just outside of Warsaw. "Our

mission was both educational and evangelistic in nature," says Jones. "We taught the Polish people English and we shared Christ with them in our evening services."

One of the most obvious things Jeff noticed was that Warsaw is still in a period of transition. "The people there are motivated toward capitalism, though I did meet some who prefer the old way," he notes. "The economy is still on edge and the people are struggling."

"I had to opportunity to travel to Gadanz, Poland, on the Baltic Sea, and to preach to the congregation in that city." Jones discovered that many Poles

there are acquainted with Dr. Phil Roberts of Southeastern. "They were a small congregation, but very devoted and committed Christians." Cultural differences aside, Jeff recalls their outlook as being one of intense hope.

Jones returned home somewhat confused, pondering the joyful attitude of the Polish people in light of their difficult circumstances, as compared to our own apathetic view toward our Christian life. "All in all, we both share a common goal to know and commune with our Lord and survive through the struggles that our cultures present to us."

## OF MICE AND STEVE...

Thursday afternoon I was sitting in my chair, reading my Christology book, when in my peripheral vision I saw a brown spot on my carpet begin to move. I looked over and saw a mouse dancing around my computer chair. I slowly got out of my chair because he ran under an old blanket I had under the chair. Feeling that I had him cornered, I got Mike to come in and pull the chair up so that I could jump on top of it. Needless to say, that didn't work! So I went to Kerr Drug, paid about \$2.60 for four mousetraps, and came back prepared for war.

When I opened the door, the mouse was moseying across the carpet, and I dove for him, missing him once again. Then I baited the traps with peanut butter and sat them on the floor. No sooner did I put them on the floor, then did the mouse come out and began to devour the peanut butter while I watched. He dined on the peanut butter without tripping the mousetrap, licking it clean. So I rebaited the trap and invited my neighbors over to watch the mouse eat off of the mousetrap.

The mouse cleaned his plate the second time while 4 or 5 guys watched. So I thought I'd outsmart the mouse by rebaiting the traps and turning out the lights. I did and retired to the library for awhile. When I returned, I opened

the door slowly, anticipating that the mouse would walk across the room again. After not seeing the mouse, I hoped I had caught it in the trap. Upon further investigation I discovered that the mouse had cleaned all four mousetraps! While I was checking the last trap, the mouse ran across it and back again without tripping it as it scurried to its home in the baseboard. He had to hold his breath to get his peanut butter stuffed body into the hole in the wall. I took the trap downstairs, got a pair of pliers and had a team meeting to figure out how to catch the rat in the trap. Alex, the dorm manager, and others, boobytrapped the mousetrap so that if the mouse breathed on it, it would snap.

I went back to place the mousetrap in my room. When I opened the door, lo and behold the mouse was looking at me! I don't know who was startled the most -- me or the mouse, but animal instinct took over. My right foot tried to squash it but he was a little bit quicker than I and beat feet to the closet. There I had him cornered underneath a pair of cleats. Afraid that he would slip by me, I yelled for some of the guys to bring me a big stick! Once having the club in my hand, I slowly pulled back the cleats. I uncovered the mouse, who should have zigged when he zagged, and

I tomahawked him behind his right ear. Like the hunter returning from a big kill, I took the mouse down stairs parading and boasting about the trophy I had attained on the Southeastern safari.

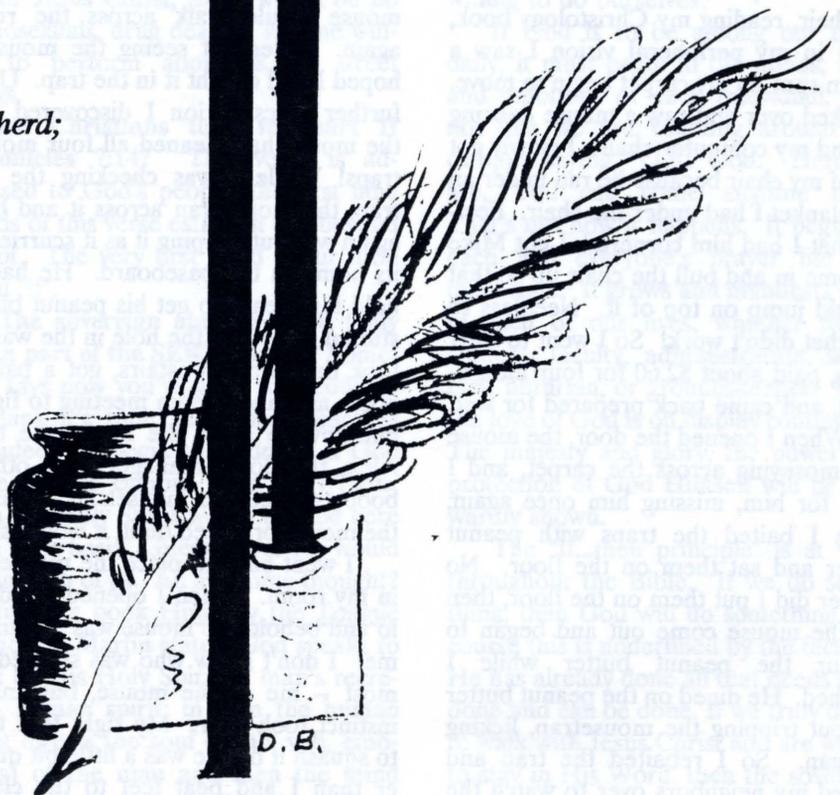
However, the hunt was not over. Feeling that there may be another rodent in the room, I placed mousetraps in strategic locations and retired to my bed. At about 2:00 in the morning the rhythmic snap of a mousetrap closing on its victim woke me up from sound sleep. I sprang from the bed to turn on the lights and see what I had caught, but the trap was empty. Half asleep, I nearly lost a finger resetting the mousetrap and then went back to bed.

The next morning, at 6:30, I got up, got some coffee, and headed over to grab a danish off the microwave. When I peered over my dresser and looked at the mousetrap, I saw that it held the remains of a bug-eyed, broken-nosed mouse. The fellows on the hall were impressed because this mouse was even bigger than the first -- and the mousetrap even worked! I left for the weekend a conquering hero. Since then I haven't seen any more mice, but the exterminator is coming anyway to ease the minds of those of less stout hearts. (This is a real story and we'll use real names: Steve Angell, Johnson Dorm.)

*Never again will they hunger;  
never again will they thirst.*

*The Sun will not beat upon them,  
nor any scorching heat.*

*For the Lamb at the Center  
of the throne will be their Shepherd;  
He will lead them to springs  
of living water.*



*And God will wipe away every  
tear from their eyes.*

*Revelation 7:16-17*