

THE ENQUIRY

An autonomous student publication of news and opinion for the Southeastern family

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Cobb Presents Lectures

Theologian John B. Cobb Jr., the Ingraham Professor of Theology at the School of Theology, Claremont, Calif., addressed the Southeastern Seminary community as this year's Carver-Barnes lecturer, Nov. 5 and 6.

On Tuesday, Nov. 5, Cobb's topic was "Toward a Christocentric Inclusivism." He identified two personal concerns which initially caused him to approach the matter of inclusivism — that of knowing fellow Christians who encounter spiritual persons from other religious traditions and thus feel they must relativize their understanding of Christ, and the fact that "most of the learning of the modern world has cut its roots away from the Christian faith and every kind of theism." He said that, to many Christians, to be Christocentric means "to have an exclusivist or negative attitude toward those who participate in other communities." So, when they can no longer retain this attitude, they feel they can no longer be Christocentric.

Also, many Christians have decided that Christian thinking is but "one among many disciplines of thought," which "does not attempt to deal with the thought content of that which is being taught and learned in other areas." However, Cobb explained, centering on Christ does not necessitate a negative attitude toward the faith of others. To be a Christian is to be engaged in truth and realms of truth should not be put outside Christ. The abandonment of a center around which to draw all realms of thought around Christ is the abandonment of Christocentricity.

An exclusivist attitude has led to the retreat of the Church "from a central role to a peripheral role allowed for it by the rest of society," he said. Thus, since the Church is no longer in the forefront of new areas of knowledge and understanding, but has turned all areas of expertise over to specialists, we "need to find ways to draw the world's wisdom back into the circle of Christ."

On Wednesday, Nov. 6, Cobb's topic was "Can Christian Faith Include Buddhist Wisdom?" If Christian faith can include all the understanding generated by the modern world, "transforming it as well as being transformed by it," is it then possible, he asked, to draw a circle that includes other religions as well, rather than excluding them?

Referring to an experiment which monitored the electrical brain activity of three groups — Zen meditators, yogis and Buddhist nuns while in meditation and prayer — Cobb said that a raucous buzzer was set off at key points during the meditation and prayer. The natural reaction is irritation, he said, which is greatest at the first sound of the buzzer, but declines as one gets used to it. The results of the experiment showed that the yogis had assumed a trance-like state in which a different order of reality was present. However, the Zen meditators showed a small reaction at each sounding of the buzzer.

Cobb explained that, unlike yogis, Zen meditators seek "to be completely present to this world, responding appropriately to each situation." They attempt to "shape a response to the present purely on the basis of the present alone, divorced from all other considerations." However, Zen meditation seeks to refrain from clinging to anything in the past, "but be open to the present moment." This creates a difficulty in Zen's relationship with Christianity, because traditionally Christians "trust in or cling to nothing in the world," but "give up clinging to the word by clinging to God," he explained. Thus, "faith sounds to them like another form of clinging," for "they say yet one more step" is necessary, to stop clinging at all.

The "top question on the list," Cobb said, is the Christian notion of faith. If "faith involves clinging to Christ, then Christianity is not compatible with Buddhism, but if faith does not mean clinging, then Christianity can receive a maturing influence."



Glenn Miller talks with John Cobb following his presentation at the Carver-Barnes Lectures.

Photo By Dallas Morales

Ken Sehested Speaks

Ken Sehested, Executive Director of the Baptist Peace Fellowship of North America, visited the Southeastern campus on Friday, November 8. At the invitation of the Peace Pilgrimage, Sehested spoke to interested students, faculty and staff in Appleby Chapel at 10:00 a.m., followed by an informal lunch and an afternoon slide presentation.

During the morning session, Sehested delivered a 45-minute sermon/talk utilizing the story of Zacchaeus from Luke 19:1-10. Emphasizing the radical nature of conversion as illustrated in the story, he

called for the same type of fundamental and deeply rooted transformation in the lives of those present. He went on to highlight significant biblical passages from both the Old and New Testaments in discussing the central place of peace on both the personal and communal levels in the Bible. He also recalled the pacifism of the early church as they interpreted the consistent note of peace in their faith, most fully revealed in Jesus. Sehested emphasized that peace through strength stands contrary to the biblical message

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From the Editor

George Johnson

The theory of evolution is an entire world and life view. The opposite view is the supernatural view of a universe created by God, inhabited by humanity, made in the image of God. Thomas Huxley said, "There is no longer any room for the supernatural." His grandson Julian Huxley said, "that God has been ruled out of his universe and is fading away like the Cheshire cat." Evolution, according to Sir Julian, is a theory which not only describes biology but covers all of the sciences,, both physical and social, as well as all other things. It deals with law, society, government and ethics; it deals with the formation of the atom and the formation of the galaxy. Evolution, he says, is the totality of reality.



Evolution is the BIG LIE! It is the most pernicious lie in the history of the world. Evolution has done and is doing more harm than any other intellectual theory ever conceived. Most people, including most Christians are abysmally naive when it comes to understanding this theory and the harm it has caused! It is quite possible that the theory of evolution may result in the death of every person who reads this newspaper, indeed every student at Southeastern. I put this in as startling a form as I can, because this theory has already resulted in the deaths of more people than have been killed in all of the wars in this century.

"Germany has reverted to the tribal past and is demonstrating to the world in their naked veracity the methods of evolution."

How can this be? Evolution has become the dominate concept of several state governments. "Germany's Fuhrer, as I have constantly maintained, is an evolutionist. He has consciously sought to make the practice of Germany conform to the theory of evolution." Obviously this must be a bias remark made by an antievolutionist, - right? No, this statement is found in the book *Evolution and Ethics* by Sir Arther Keats, a man who, without any question, is acknowledged to be the greatest single English advocate of evolution in this century. He wrote more than a dozens books defending and promoting evolution. He says further, "To see evolutionary measures and

tribal morality being applied vigorously to the affairs of a great modern nation, we must turn again to Germany of 1942. We see Hitler, devoutly convinced that evolution produces the only real basis for national policy. The means he adopted to secure the destiny of his race and people were organized slaughter, which had drenched Europe in blood. Such conduct is highly immoral as measured by every scale of ethics, yet Germany justifies it; it is consonant with tribal or evolutionary morality. Germany has reverted to the tribal past and is demonstrating to the world in their naked veracity the methods of evolution."

In the nineteenth century Friedrich Nietzsche wrote his book based on the theory of evolution, *Man and Superman*. This book was about the evolution of mankind into a superman and into a super race. Hitler became so enthralled with this concept of the superman and the super race that every officer in his "Wehrmacht" had a copy of this book written by Nietzsche and based on the evolutionary Darwinian concept of the survival of the fittest. This "survival of the fittest" concept leads easily to the idea of the fittest race or fittest nation and to their subsequent glorification. Hence, Hitler sets out to demonstrate in the policies of a modern nation the out workings of evolution and 6 million Jews and hundreds of thousands of Christians were slaughtered in the process.

The theory of evolution has become so entrenched that I would doubt that over one percent of the population even knew that there was a relationship between Naziism and the theory of evolution.

"Spencer and Huxley also were racists, who felt that the Afro-American was irredeemably inferior and without hope."

Racism is a dominate concept used in the theory of evolution. All of the leading evolutionists of the late nineteenth century were racists. Darwin himself believed that the Negro would become extinct in its competition with the Teutons. Spencer and Huxley also were racists, who felt that the Afro-American was irredeemably inferior and without hope. I need not go any farther; everyone knows the damage racism has done to our world!

Futhermore, "Evolution," according to Conrad Zirkel of Pennsylvania State University, "was just what the founding fathers of communism needed to explain how mankind could have come into being without the intervention of an super-

natural force, and consequently, used this destructive theory to bolster the foundation of their materialistic philosophy."

"Evolution has been the foundation for: communism, fascism, Nazism, Freudianism, Social Darwinism, behaviorism, materialism, atheism, and the religious world: modernism, liberalism, and neo-orthodoxy."

It is a well known fact that Karl Marx wanted to dedicate his book *Das Kapital* to Charles Darwin, supposing that he had found in Darwin's theory of evolution a pseudo-scientific foundation for communism. With the concept that man is simply a complex animal, one can deal with him as such; and using this thinking it is estimated, conservatively, that the communists have killed 80 to 100 million people; and this killing has been done not on the basis that mankind is a creature of infinite value, made in the image of God, but that he is simply an evolved animal.

As one scientist said, "Evolution has been the foundation for: communism, fascism, Nazism, Freudianism, Social Darwinism, behaviorism, materialism, atheism, and in the religious world: modernism, liberalism, and neo-orthodoxy."

As disastrous as these results have been, it must be said, if evolution is true, let's get on with it, let's get back to the jungle and the survival of the fittest. So, we must ask ourselves: is the theory of evolution a fact, can it be true? Is the theory which is taught in so many schools and found in many text books really believed all reputable scientists? My answer is an unequivocal — NO!

There are a number of problems raised when one begins to examine the theory of evolution. I will deal with these problems in part two of this column, in the next regular issue of *The Enquiry*.

Editor's Note: This piece was based on James Kennedy's The Proofs of Creation.

Letters

Durham Article is Unfair

Dear Editor:

Although surely we all appreciate the new format of *The Enquiry*, and although it is perhaps impolite to attack its easiness to read, I object

strongly to the content of the article entitled "Durham Controversy" for several reasons.

Firstly, we have all heard more than we want to about this issue. The problem is not primarily with the Sunday School Board or with Dr. Durham's lesson. The real problem is in the hearts of those who hunt down any who might be accused of theological unorthodoxy. As a matter of record, I do not think Dr. Durham's statements need to be corrected, but in any case, do we really require 100 percent infallible truth in our Sunday School material?

Secondly, anyone who has actually read Job has realized that Satan in the book of Job does not present that serious a problem. No matter how it is read, the book teaches that God is the author of all that happens, good or bad. Whether or not you agree with this teaching is, of course, a different matter. I didn't write the book. Surely the article should have made reference to this issue.

Lastly, the article takes cheap shots at Dr. Durham and the administration. Because of all this flap, Dr. Durham has decided to make one statement about the issue and leave it at that. Having printed his statement, there is no good reason to add, as if he were playing games with you, that he twice refused to comment. Student newspapers should attempt to present things truthfully, not to create interest through sensationalism.

Allen Davidson

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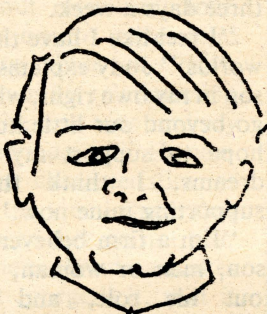
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Reflections --- Shifting Gears By Benny Sprouse

In August 1983, I came to Southeastern to begin a new link in my pilgrimage of faith. I had come from a world of stability to one of instability. The transition was difficult but there were those along the way who helped me. The list is too long to give in this column but there is one who is characteristic of them all.

I did not know his name, nor did he know mine. We passed on the street in town and on the walks on campus, and each time he offered his cordial greeting and peaceful smile. In the face of so much instability, he became a stabilizing influence in my life. I came to look for-



ward to meeting him along the way as we carried on our ritual communications.

At one point in my time here, I came upon a crisis. An error was made and information was presented in another campus publication which should not have been. Representatives from almost every faction of campus life expressed anger and, in several instances, initiated personal attacks against me. During a time when I was struggling with the mess I had allowed to happen, my encourager gave me the shock of my life.

I suppose that if anyone had the right or any cause to fall out with me, he did. Instead, his attention toward me was magnified. No longer did we simply meet on the pathways. Now he appeared to go out of his way to say a kind word. I could sense the love of God in his heart and could see the grace of God in his face. I have come

to admire his spirit as he reflects Christ in his life.

One day he stopped on the side of the road as my daughter and I were walking to the child care center. He spoke with my daughter in his kind manner and even she sensed his spirit. When he had driven away she responded, "Daddy, I like him. He's nice."

As I prepare to graduate in a few days I have spent a good deal of time reminiscing. Looking back over the past two and one-half years I can see many factors and multitudes of people that have shaped me for ministry. As I reflect upon this special person, this encourager, I am thankful that God has allowed our paths, our lives to cross.

Thank you, John Steely! I am confident that my life is richer and I am certain that my ministry will be blessed because of the deep Christian love and compassion which you have shown to me.

Around the Convention

MODERATES SWEEP NC VOTE CHARLOTTE, N.C.(BP)- While other state Southern Baptist conventions continued to function with little or none of the political warfare characteristic of the national SBC meetings, the familiar battlelines were clearly drawn in North Carolina.

Prior to the Nov. 11-13 meeting in Charlotte, N.C., two slates of officers were promoted throughout the state - one by "Friends of Missions," an organization which assumes a moderate posture on theology and full support and cooperation with the denomination, and another by the element which has been critical of the denomination, charging a drift toward liberalism.

"Friends of Missions" made a clean sweep of all three major offices.

William Poe, a Charlotte attorney and a member of the SBC Peace Committee, was elected president over Ned Matthews, pastor of Parkwood Baptist Church, Gastonia; Leon Smith, pastor of First Baptist Church, Goldsboro, was elected first vice-president over Ken Ridings, pastor of Grassy Branch Baptist Church, Asheville, and Betty Gilreath, a layperson from Charlotte and recording secretary for the national Woman's Missionary Union, was elected second vice-president over Sam Currin of Raleigh, U. S. Attorney for Eastern North Carolina and a trustee of the Baptist Joint Committee on Public Affairs.

Messengers also:

- approved a budget of \$26.12 million for 1986, of which 35.45 percent (the same as last year) will go to the Southern Baptist worldwide causes;
- took action on a motion by J. D. Grant, Franklin, instructing the general board and its executive committee to "reconsider" the employment of John Bunn as executive director at Fruitland Baptist Bible Institute.
- approved the report of the committee on committees without debate, and
- approved Greensboro as the permanent site of the annual meeting (the 1986 session will be Nov. 10-12).

An attempt to make changes in the state convention's covenant relationship with Wake Forest University produced two conflicting vote results which left the covenant unchanged.

The provisions of the covenant were modified by a simple majority vote to let the university elect one-third of the trustees, rather than the convention electing these trustees upon nomination by the university. Two-thirds of the trustees must be

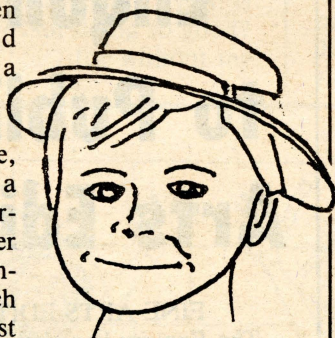
The Buzzing of a Gadfly

The Parable of the Successful Preacher ----- (Luke 12:13-21)

By Neal Jones

A preacher who was standing in the crowd around Jesus called out to him, "Hey Jesus, persuade my congregation to give me a raise." But Jesus turned to him and said, "Mister, I never earned a degree in church management." Then he turned to the crowd, "You all watch out for all forms of ego-stroking, for neither power nor prestige nor money will increase your value in God's eyes." Then Jesus told them a parable:

Once upon a time, there was a high-powered preacher of a prominent church - the First



Big Deal Baptist Church. The preacher had come to Big Deal eight years ago with the promise to make it the largest church in America, and now both he and his faithful flock were well on their way to fulfilling that promise. Thanks to the church's network of buses that combed the city and to the pastor's television ministry, church membership topped the 40,000 mark. Baptisms were so numerous that the church rented an indoor swimming pool into which converts could plunge to new life.

The church budget, now at \$125 million, was increased by 20 percent each fiscal year, and giving to the Cooperative Program had quadrupled in the last three years alone.

The congregation had long since abandoned its cramped, downtown cathedral and moved into its new Astrodome Preaching Center out in suburbia, where they were hoping to win the powerful and affluent to Christ. The church's facilities for vital Christian ministries had also grown to include a Christian bowling alley, Christian tennis and racquet ball courts, a Christian theatre, and a Christian clothing store. Plans were being laid for a Christian theme park, where visitors could pick apples in the Garden of Eden, pet the animals in Noah's Ark, see God's backside on Mt. Sinai, and ride an elevator to the top of a 900-foot Jesus. All of this was designed to enhance the spiritual life of believers.

The pastor of Big Deal had not always been a preacher. He began life as a door-to-door encyclopedia salesman, and now he was applying the techniques he had learned as a salesman to the ministry. One thing he had learned as a successful salesman was that if a product were to sell, it had to be marketable. His new product, the Gospel, was no exception. So he stripped it of all cost and sacrifice and pandered a gospel that promised health, wealth, and

popularity. His new product sold exceptionally well over television.

Late one night while the preacher was in his study planning his next building fund drive, he received a phone call from some wheeler-dealers within the Convention. "We've decided we want you to be the next president of the Southern Baptist Convention."

"I have already prayed over this matter," said the preacher, "and the Lord is forcing me to accept this awesome responsibility against my will."

"Excellent. We knew you . . . I mean God . . . would see it our way."

The preacher smiled, leaned back in his recliner, and pondered this latest landmark of his successful career. Suddenly, the phone rang again, and in a voice that sounded similar to the voice of the preacher's conscience, God spoke to the preacher: "You fool! You have sold your soul to the American myth that bigger is better. Tell me, has a lifetime of constructing a successful track record really made you a better human being? Has it brought you real happiness or peace or fulfillment?"

The phone on the other end hung up. The preacher slowly hung up on his end and sank down in his chair as an emptiness gnawed at his insides. "And that's the way it is," said Jesus, "when folks seek their own personal empires over the Kingdom of God."

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This Month's Student Interview --- Judy Ellis

Second in a Series

By Stephanie Ford



What would you do if you had three boys, laundry for five, a two-hour commute each school day, and Greek at 8:00 a.m.?

I would go crazy.

Judy Ellis only smiles calmly, meets her Old and New Testament survey classes, and makes 99s on her Greek tests (classmates and sons can attest to their frequency).

"I have always loved attending school, and I always knew that I would again."

Judy, a junior commuting from Cary, completed an undergraduate degree in education at Meredith College in 1973. Until this past year, she has been active, initially as an elementary school teacher, and later as a mother. Last spring, when her third son was ready to start school, Judy was also ready to return to school.

"I have always loved attending school, and I always knew that I would again."

Having begun study at SEBTS last year with a course in philosophy, Judy has embarked on a seven-year pilgrimage of seminary and graduate school. With the goal of earning her doctorate, she plans to teach in a college or seminary. Her specific interests vary presently - from New Testament origins to ethics, but she plans to narrow her study later. Most of all, she enjoys the learning process. "I really hope to do what I love --teaching, I'd like to get my Ph D. and celebrate my fortieth birthday the same year. Then I would have twenty-five years of service to give.

Judy is also an important member of a family --a wife to Sam Ellis and a mother to Jeremy (10), Jason (9), and Jonathan (6). The dichotomy isn't easy. Judy finds herself in a continual struggle, reflecting that "part of you wants to be with the books and part of you wants to be curled up with your children reading *his* book."

Actually, though absent from a structured setting, Judy has never left the books. During her senior year at Meredith when the women's movement was barely underway, a professor, Dr. Ralph McClain, gave some strong words of advice to his parting students.

"Whatever you do when you leave Meredith, do it well," he said, "but if you ever wake up one morning feeling that diapers have become the most important thing in your life, then get back to the books. You are getting stale."

This advice stayed with Judy. Even though she valued every minute of time with her children in their early years, she always stopped at points re-evaluating her own direction.



Judy and her three sons enjoy a few moments together with their books.

However, the decision to make a definite commitment to long-term study and a career change was not hers alone. The entire family was involved, and each member of the Ellis family has demonstrated support for Judy in his own way. The church has also provided support.

"The associate minister at the church was instrumental in helping me to see that asking for a large amount of time away from my family was OK. I was just as much a member of the family as any other, and I could ask for this time."

After spending an all-too-short hour with Judy and her family, I sensed that her family functioned both as a unified whole and as a diversified one. At the supper table, each one had a voice and each one was heard -- from Jason's football season to Judy's Greek homework.

Sam Ellis, a construction engineer, seems easy-going and confident. He shows interest in his children and in Judy. Judy told me that his support in the care-taking of the boys began long before she decided to return to school.

Jeremy (a fifth grader), a bike racer, a skate-boarder, and temporarily, a retired swimmer, understands a lot of what his mother does at the seminary. "With Greek," he explained, "you have to say a lot of weird words. I give mom a backscratch when she's doing them." When I asked him how seminary compared to elementary school, he responded that seminary was easier. (Perhaps the young are wiser than we realize.)

Jason, an intense fourth grader, likes football and recently finished a season on a local team. He also likes bike-racing and skateboarding. You

Photo By Stephanie Ford

may have caught him and Jeremy skateboarding in front of Binkley one evening. He told me that the hardest thing his mom has to do is to take tests: "You have to study a long time."

Jonathan, a kindergartener, has not entered the sports arena as significantly as his brothers, but he told me that he likes to punt a football and can hit it "real good." He, like the rest of his family, is an avid N.C. State football fan (the family goes to nearly all the games). In fact, the family joke is that Jonathan's first mention of the primary colors was "blue, yellow and wolfpack."

Jonathan only smiled when I asked him about his mother's study at seminary and put more catsup on his french fries.

"I feel like I have the best of both worlds, I am a person in my own right, with dreams that go beyond our little household..."

Judy has seen their support most frequently in small ways. Oldest son Jeremy was puzzled at first that his mom should work so hard on Greek. After Judy explained the value of such study, she spotted him one day remarking to a friend proudly about her Greek book.

Havner Says

When Bible believers take a stand against false doctrine, they are accused of "rocking the boat." It is better that belief should rock the boat than that unbelief should wreck the boat.

And Jason, feeling disappointment at missing morning hours with his mother, made a special adaptation. On his own, he came to her and volunteered to get up early (6:00 a.m.) just to visit with her before she left for Wake Forest. And he does, three days a week.

"I feel like I have the best of both worlds," Judy explains, "I am a person in my own right, with dreams that go beyond our little household. As I hope to support my sons in their dreams, I think that they are supporting mine now."

"I'm a firm believer that any person, man or woman, should search out his role, and do so with diligence."

Dorm Council Sponsors "Christmas Breaks"

The Seminary Dorm Council will sponsor two study breaks for seminary students on Tuesday and Wednesday nights, Dec. 10 and 11, between the times of 9-10:30 p.m., in the upstairs of Mackie Hall. All students are invited to come and attend for however long their schedule will permit. Doughnut holes, cookies, drinks and other food will be served. Music and other special events are planned as well. After your long and tedious hours behind the books, why not take a break and come and join us for some food, fun and fellowship before leaving for the Christmas holiday!

Enquiry to Publish Arts Edition

FINE ARTS EDITION

The Enquiry has plans to publish a fine arts edition for the month of January. This will be an issue devoted to art of all types, photography, and all genre of literature. The student contributors to this paper will be paid. *The Enquiry* encourages all artists and writers to sent typed material to *The Enquiry* office by Dec. 15. This is your paper; without your fine art this issue will not be possible.

Next semester *The Enquiry* will have openings at several paid positions. Our greatest need is for experienced news writers. Please apply as soon as possible.

Spiritual Life on Campus

By Howard Swink

First, a couple of corrections. I submitted NO photos with the first article in the November issue. The year I attended the Master Life training conference was 1981, and the author's name is Avery Willis, Jr. Now with that out of the way, let's consider our spiritual life.

If we are to put into practice what our Lord and Savior has commanded us, we must first discover something(s) about ourselves. John 15:1-17 can help one to understand what it means to abide in Christ. Jesus expresses to us his relationship to God: "I am the true vine and my Father is the husbandman." He continues by stating characteristics of every branch of the vine - those that bear fruit and those that do not bear fruit. No fruit, the husbandman takes away. Bear fruit, purgeth it, that it may bring more fruit! Are you bearing fruit? There may be a reason for production of a lack of production in your life.

In verses 4 through 7, the terms abide/abideth appear seven times! Five address our abiding in Him. One addresses those who abideth not in Him while the last refers to His words abiding in us. This section concludes with "If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you." If your fruit production is deficient, here is the starting point for a better production.

Doubt that? Return to verse 5. Jesus explains it very clearly. Who is the vine? Who are the branches? No, I'm not going to give you those answers. Read them for yourself! Don't stop! Look at the rest of that verse. This is a promise! "He that abideth in me, and I in him, the same brings forth much fruit." How is your fruit crop? Not doing so good? Keep reading! "... for without me

you can do nothing!" NOW we know why the pews of our churches are not filled to capacity. Many of our church houses are "busy" if they open the doors to the church family and the public for as much as five, not more than six, hours a week! When Christians are not abiding in Christ and His work is not abiding in them, they contribute to the demise of Christianity. If each of us will apply ourselves as Christ teaches in this passage, we will evidence His love.

The conclusion of this scripture lesson tells us that we have not chosen Him, He has chosen us, and ordained us, (yes, women, too) to go and bring forth fruit. There is a condition for this fruit. Your witness must be of such credibility that, "your fruit should remain." In other words, after your witness has produced fruit, the discipling process has just started. It must continue through you and be enforced by and through the church.

Now, if we apply Christ's teaching in this passage and we bring forth the kind of fruit he expects, then we can be that source that will fill our church houses to overflowing (more than for just one service on Sunday)! It can start with you. If you are uncertain about how to begin this fruit-bearing process or would like more information concerning your Christian growth experience, let me know. You can stop me on campus, leave a note in the mail room or upstairs in the Spiritual Life Committee distribution box (in Mackie). You can also call me at 556-7544. Please leave a message if my answering service is on. I will be in touch with you. HVS

Editors's Note: The author of this article, HOWARD V. SWINK, SR., is a Senior in the Associate of Divinity program here at Southeastern. He is presently listed in Marquis Who's Who in Religion - 84 for his contributions in the ministry.

Chaplain Donna's Donation

By Donna Forrester

As Thanksgiving approaches most of us set aside our grudges and become somewhat penitent that we gripe so much when in reality we have an abundance of material possessions, an abundance of friends, and a quality of life in Christ that makes us wealthy indeed. We sit down to enormous feasts and stuff our faces and, somewhere in the back of our hearts, feel a little guilty that we have (and eat) so much when others in our own communities and state and even more so around the world are grasping for a piece of stale bread. We say our prayers of thanksgiving and intercession and too often continue with our plans only slightly affected, if at all.

When I reflect on the first Thanksgiving, when our country was just beginning, I try to imagine how those pilgrims and Indians must have felt as they ate and shared together. The pilgrims had traveled so far and so long and were celebrating the survival of their voyages, their new-found land, and the hopes of a promising future. They must have also felt a bit anxious about the unknown -- what this land and these people may have in store for them. The Indians, on the other hand, must have been curious about these strange people who had invaded their land. They must have even been suspicious, but the pilgrims had brought knowledge, experience and material possessions

that were new and exciting and, at least for a while, the Indians set aside their suspicions and shared their resources with these new friends.

As is true in most cases when we look back on some historical event, there is a lesson there and my challenge is that we respond to the lesson that confronts us. For some of us this Thanksgiving may be a time to share our personal resources with someone else. It may mean taking our turkey and dressing to a family across town that won't have any. It may mean sharing some personal talent that means taking extra time to listen to a friend or offering a service to a person in need. For some of us Thanksgiving may be the time to set aside a hard feeling or a suspicion and to celebrate the gift of friends and differences. For some of us it may mean embracing the unknown of the future, trusting God, and giving thanks for the blessings and the lessons it will have in store.

Wherever you are for Thanksgiving, whatever you have to eat and whoever you are with, I challenge you to look for the lesson God is inviting you to learn. I am already looking for my lesson and with the events in my life that are leading me to Thanksgiving Day, I already have a hunch what that lesson might be for me -- and I am already thankful for the growth in me that lesson is and will bring.

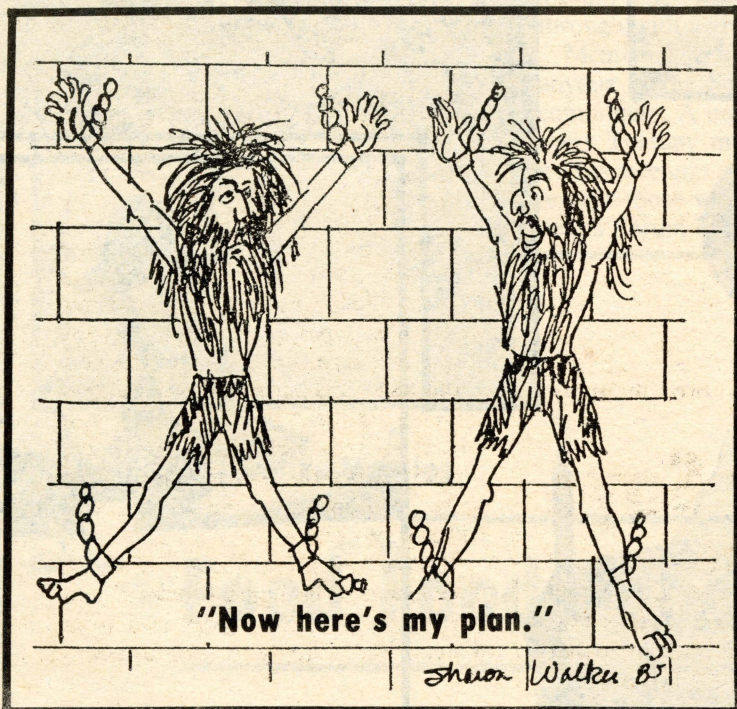
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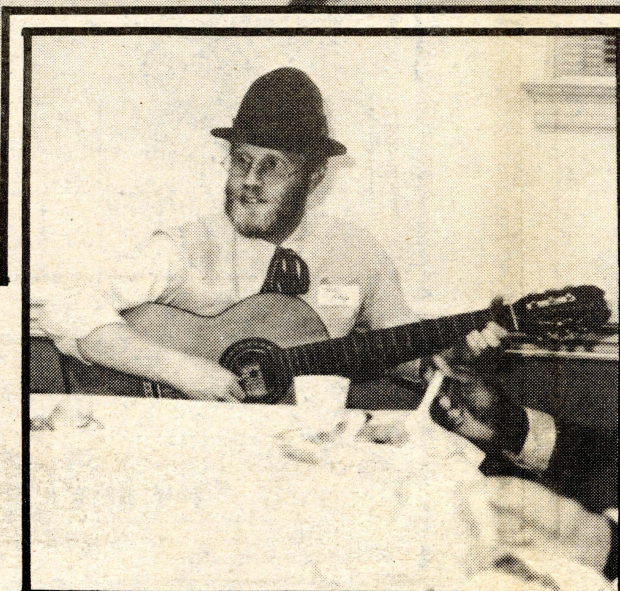
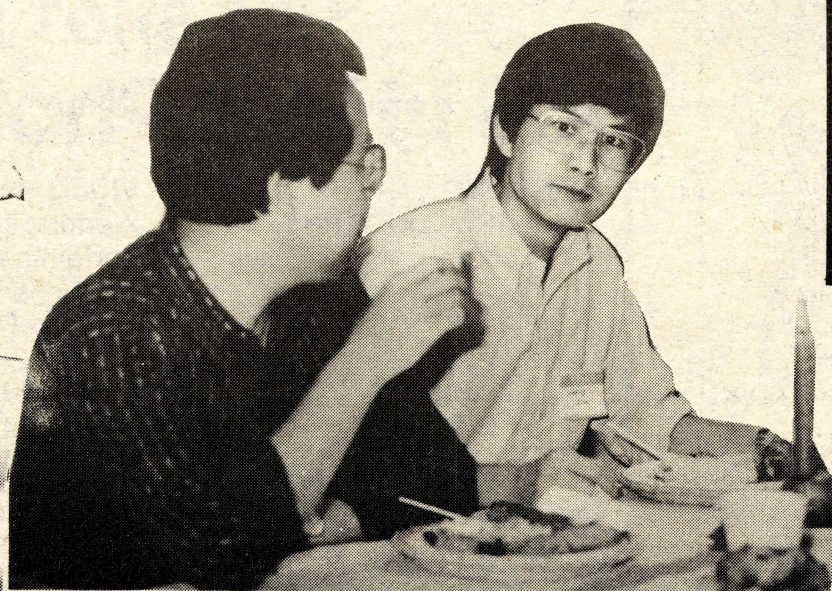
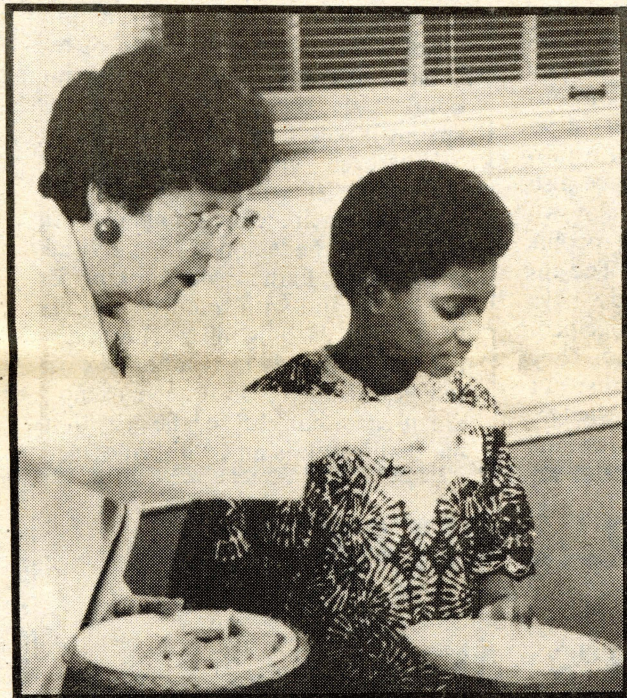


The Third International Food Festival Sponso

Are you tired of bland, boring food? Well, you missed your chance to remedy that situation.

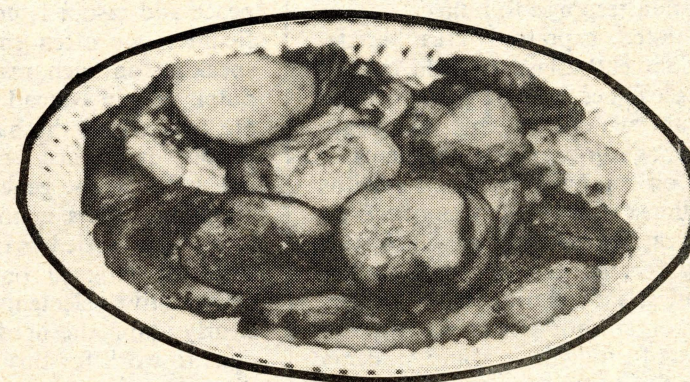
On Tuesday, Nov. 12 in Appleby Hall, you could have sampled foods such as Moing Moing, Chim Chi, burritos and even old fashioned Southern tea. And these are just a small sampling of the foods that were available for tasting at the Third International Food Festival sponsored by the World Mission Fellowship (WMF).

WMF began during the fall 1984 semester with a small gathering of people interested in supporting and promoting missions activities at home and abroad. Three volunteers offered to investigate the possibility of organizing a group, under the direction of Dr. Robert Culpepper, for students interested in learning about, supporting and becoming involved in missions. In



Sponsored by the World Mission Fellowship

Food Food Food



“How Big is Your World???”

“Are you tired of bland boring food???”

April 1985, WMF became an officially recognized organization at Southeastern.

The highlight of the International Food Festival came in the form of a challenge from visiting Fletcher professor of missions, Dr. Helen Falls. She asked those present, “How big is your world?” She hoped to present Christians with a challenge to take advantage of opportunities to heighten their awareness of the many and varied needs of people in our own nation and around the world, and to follow through with active responses.

Membership in WMF is open to anyone in the Southeastern Seminary community. A prayer breakfast is held every Tuesday morning at 7 a.m., as well as meetings at 10 a.m. every Friday (except those weeks in which a President’s Forum is scheduled).



Photos By Dallas Morales

Food Food Food

Peace Fellowship Visits

CONTINUED FROM PAGE 1

rooted in "Jesus Christ, who is our peace." Previously, Sehested edited *SEEDS*, a magazine concerned with Christian response to hunger.

Sehested expressed great excitement and enthusiasm over the interest in peace issues at SEBTS, and offered several suggestions for the Peace Pilgrimage group as it continues to grow on campus. His visit served as the climax of a two-day emphasis on peace carried out campus-wide by this newly formed group. Among other activities, information from various peace organizations was put into the hands of students. Many students also made paper peace cranes, writing messages of peace for President Reagan on the wings.

Sehested's visit helped bring a focus to some of the key issues involved in peacemaking for concerned ministers, and he hopes to return to Southeastern in the spring.

The Baptist Peace Fellowship works directly with Baptist groups such as the SBC, the American, National and Canadian Baptists, National Progressive Baptists and the Baptist General Conference. Sehested heads the organization, a position he has held since March 1984. This group works to encourage groups in local and international peacemaking, and challenged the audience of 45 to examine their own lives and world-views in light of the scriptural message of peace.

Over lunch in the cafeteria, Sehested spoke informally with students and staff, fielding a variety

of questions. In this session, he spoke specifically about the role of the church in educating people about peace and justice issues, and the difficulties one often encounters when speaking on such matters from the pulpit and in educational programs. He focused on the basic discomfort people experience regarding peace issues due to the general perceptions about protesters in the 1960s which have been carried over into the present. He indicted both liberal and conservative elements, and spoke clearly about the need for all Christians to work for this essential issue. Sehested believes a conversion of the church is a basic need, and he thinks this will occur only when we find ways of making direct, personal contact with those who experience violence and thus, put faces and personal histories on those who are violated in our world.

The afternoon session, which included 20 participants, centered around a slideshow, "For Life," put together by the Sojourners Peace Ministry. That presentation juxtaposed the biblical story of creation with the development of nuclear weapons and the possibility they have for bringing about a reversal of the creation story. In this rapid-fire, visual show, the possibility of hope through the banding together of those concerned for peace world-wide, particularly active Christians, became clear. Sehested then lead a discussion on both audience response to the slides and the effectiveness of the show for a church audience.

Students Make Cranes

Legend has it, in Japan, that if you fold a thousand paper cranes, called, "Orizuru," then the deepest desires of your heart will come true. A victim of the Hiroshima bombing, Sadako lost friends and family members but suffered no physical effects herself. However, ten years later the young Japanese woman developed serious problems from radiation poisoning. Sadako began folding paper cranes in hopes that her desire for world peace would come true. She got to 644 and then she died. In response to this, peace groups all over the world have taken up folding paper cranes for world peace.

November 7th, the art of folding paper cranes was introduced to the Southeastern campus. Reminiscent of a pre-schoolers class, the laughter and excitement of making paper birds seemed rather out of place for solemn-faced seminarians. There was, however, a more serious note in the air. Sue Simmons, a member of Peace Pilgrimage, a student organization for world peace, explained the purpose behind the folding of paper cranes. "We are going to be giving the ones made here to the North Carolina Peace Fellowship, and all are going to be mailed to President Reagan."

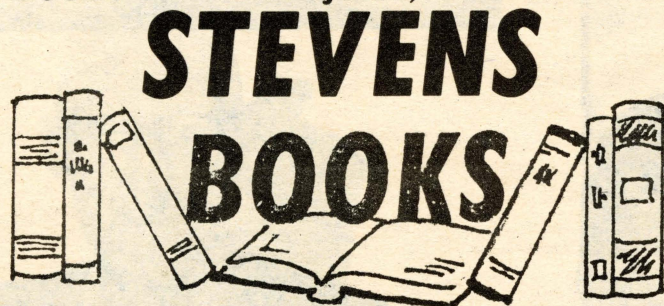
According to Miss Simmons, the student-based Peace Pilgrimage was involved in folding paper cranes for peace at the North Carolina State Fair at a booth sponsored by the Peace Fellowship of Raleigh. Those

paper cranes, along with the ones folded on the Southeastern campus, will be mailed to President Reagan for the upcoming summit meeting with the Soviet Union. The crane folders were given a pen and asked to write a message of their choice on the paper crane. According to Sue, the two most prominent messages were "Shalom" and "Peace and Life go together." Although the peace groups do not believe in the legend itself, the folding of paper cranes for world peace is their way of expressing the desire for the total elimination of nuclear weapons.

Why the Peace Pilgrimage, Sue? What does the group have to offer that makes it worthwhile for you to give up important study time? "I think a lot of times, as Christian, we get caught up in doing just enough. For me, I feel as a Christian we're just automatically called to be peacemakers. It's easy sometimes to say, 'Oh, I can't do anything. I'm just one person; so what can I do?' But I think that a group such as this helps to involve you in a way that you can do something constructive to try to reconcile some of those broken pieces."

Miss Simmons related that the group, for her, was an organization which brings together "Like-minded people with similar concerns," who help each other cope with the political and social issues involved in the use of nuclear weapons and the stand Christians are taking for world peace.

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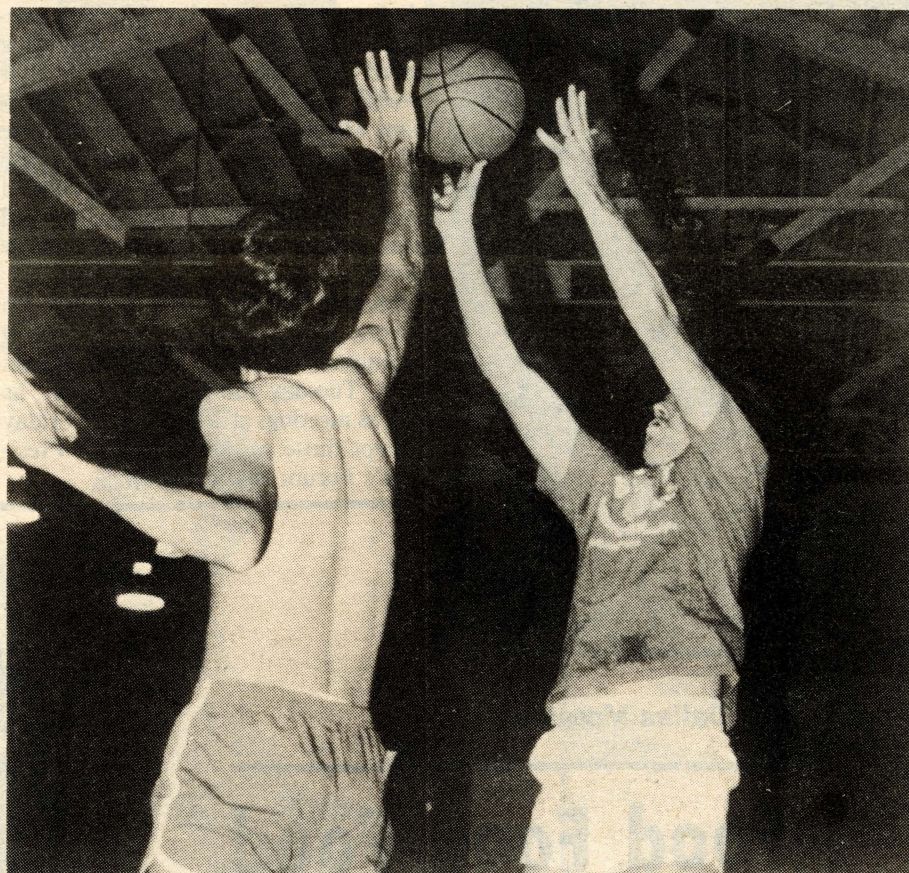
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Everett Coates attempts to block David Holland's shot in an intramural basketball game.

Photo By Dallas Morales

Sports Report: NFL Playoff Prediction

By David Blackwell

You must understand, I really didn't want to approach this subject. There are five weeks left in the NFL's regular season, and this article is due, according to my editor, and I quote, "NOW!!!!!!" So when a half-dozen or so fellow seminarians approached me about doing NFL playoff predictions, I was naturally hesitant.

I mean, it's one thing to make a prediction and be wrong about it later. But three weeks will pass between this article's penning and its publication.

Lots of things can happen in three NFL weeks. Teams can drop from contention to obscurity in three weeks. A key injury in the first quarter next Sunday can change the fate of a season. It's bad enough to make a pick, then be wrong after the fact. But by the time you read this, a team that is in contention at deadline could be out by now.

In short, I could already be wrong before you read this. It could be like picking Custer to win at the Little Big Horn. This could be humiliating.

But it would be unfair to disappoint those fellow seminarians, and the editor who said, "Sure, Dave, you can bow to public pressure." So, here in brief synopsis form is the *Enquiry* sports staff's (i.e., my) picks for the NFL playoffs.

The easiest pick is Chicago to win the Central Division. It's easy because the Bears have already clinched the title.

The NFC West is a two-team race between the Los Angeles Rams and the San Francisco 49ers. The Rams have a two-game lead and a relatively soft schedule the rest of the way, so they should hold the 'Niners off for the division crown.

The toughest division to pick is the NFC East. Four teams are within striking distance of the title: Dallas, the New York Giants, Washington and Philadelphia.

Philadelphia really doesn't have the experience necessary to hold together down the stretch. Washington has serious injury problems which will slow down the 'Skins. Of the other two, the Giants seem to be more consistent. So the nod goes to New York over Dallas.

In contention for the NFC wild card berths (discounting those



predicted to win divisions) will be San Francisco, Detroit, Dallas, Washington and Philadelphia. Detroit has been very inconsistent, and the situations in D.C. and Philly have been noted. Dallas and San Francisco are the more experienced teams in the stretch (not counting the injury-riddled Redskins) and that should play off for them in wild card berths.

So the NFC picture should have Chicago, Los Angeles, New York, Dallas and San Francisco in post-season play. Look for both NFC East teams to bow out early, as surviving the divisional wars will have taken too much out of them to compete in the playoffs.

And look for (surprise, surprise) the Chicago Bears to win the NFC title. The defense and Walter Payton make the Bears ten points better than anyone else in the league.

In the AFC, the situation is a little easier to sort out. The East has three teams at the top; the New York Jets, New England and Miami. The quiet development of Ken O'Brien as top-flight NFL quarterback should make the difference between second and first for the Jets this season. Put the East title in the Big Apple.

The Central division is the race no one wants to win. It is here that Pete Rozelle's dream of "parity" (translate: mediocrity) is painfully evident. Pittsburgh should win this one on tradition, but just barely.

Although Seattle still has an outside shot, the AFC West is really a two-team race. Denver and the Los Angeles Raiders will go to the final day in this race. The Broncos are leading a charmed life this season, and I think they'll pull the divisional title out of their miracle bag of tricks.

I would realistically place three teams in the wild card race: Los Angeles, Miami and New England. The Patriots will have a great season, but they will be the odd-men-out as Miami and L.A. take the wild card berths.

The AFC, in summary, should wind up with New York, Pittsburgh, Denver, Los Angeles and Miami. I can guarantee a Pittsburgh exit in the first round. And I would expect a New York Jet-L.A. Raiders matchup for the AFC title.

The thoughts of a Chicago - L.A. Raiders Super Bowl are intriguing. The Raiders may be the one team in football that has a chance to stop the Monsters of the Midway.

But that's a match-up that will not be seen. Look for the Jets to claim the AFC title.

Which brings us to a New York Jets-Chicago Bears Super Bowl. Put this Bowl in the Refrigerator. Mark down the Chicago Bears as Super Bowl Champions.

Postscript: Will the Chicago Bears go undefeated? In this opinion, there are two teams which have the potential to upend the Bears. There is no team in the league that can match the Bears defensively, and only one or two can equal the Chicago offensive talent.

But two teams possess the intangible qualities (desire, will, etc.) to pull off an upset. If the Bears fall, it will be to the Minnesota Vikings or the L. A. Raiders.

The major playoff threat for Chicago will be San Francisco. If the Bears can survive those three encounters, if or when they arise, put down a 19-0 record in the book for the 1985 Chicago Bears.

State Baptist

CONTINUED FROM PAGE 3

Baptists who are members of North Carolina churches but the other one-third can be non-North Carolina and non-Baptist but they must be Christians who are members of evangelical churches.

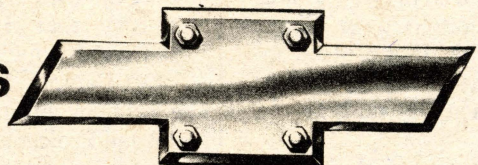
However, changes in the covenant necessitated a minor change in the language of the constitution - and constitutional changes require a two-thirds vote for two consecutive years. That ballot vote fell short of the required two-thirds majority about three percent which means the covenant relationship will remain as it has been for the past five years.

The annual convention came to a close with an address by Charles Fuller, pastor of First church, Roanoke, Va., and chairman of the SBC Peace Committee. Fuller pled for a ministry in the name of Christ rather than conflict and division among Southern Baptists.

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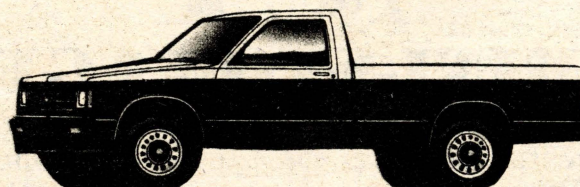
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Troupe Performs



A funny clown makes the children laugh as the comedy troupe performs at Wake Forest Elementary School.

Photo By Charles Sloan

The old proverb says, "If life gives you a lemon, make lemonade."

An enthusiastic audience at Wake Forest Elementary School enjoyed "Comedy with a Twist of Lemon" presented by the Fantasy Theatre Factory (FTF) on Nov. 16. FTF, a Miami-based touring comedy troupe, delighted the audience with the escapades of the Lemon family -- Barnabus B., Trudy and Beanhead.

The rapid-fire show included juggling, clowning, dance, and magic. Trudy Lemon's "Rainbow Dancing," and Beanhead's agility on a six-foot unicycle were particularly impressive.

A plethora of puns punctuated the

performance. For example: Orange are you going to marry me? No, I cantaloupe tonight.

FTF, composed of Ed Allen (Barnabus B.), Mimi Schultz (Trudy), and John McCorkell (Beanhead), has toured for seven years. The show here was part of a three-week East Coast tour, and was co-sponsored by Cellar Theatre, Student Council Arts Committee and the Student Affairs Office.

One interesting note -- Wake Forest's own Doug Berky toured briefly with FTF last summer playing the role of Beanhead Lemon.

It can truly be said that watching FTF perform "Comedy with a Twist of Lemon" was a fruitful experience.

Off-Campus Ministry

Prison can be a lonely and dirty place, where Christ is hard to find. Some students involved in Off-Campus Ministry, like Randy Cowan, have plans to share with Death Row inmates. On Sunday, Nov. 24, Cowan began his visitation at Central Prison in Raleigh.

When Cowan was asked why he became interested in Death Row Ministries he replied, "The boy I visit is extremely young and I feel a Christian responsibility to be there as a friend." Cowan plans to visit every other week

even though he is only expected to visit four times a year. Cowan stated, "This is an opportunity to be involved in a ministry that I would have never dreamed I would pursue."

Off-Campus Ministry Committee is working in conjunction with the Prison and Jail Project in coordinating student volunteers and conducting discussions concerning prison issues.

On January 24 at 10 a.m., a speaker for the Prison and Jail Project will be on campus leading a discussion and will speak to any interested students.

Remo Williams Movie Review

By David Boyett

Remo Williams -- where did they come up with a name like that? Try off the bottom of a hospital bed pan. This is the new name for a New York city cop who wakes up in a hospital on the day of his funeral, to find that he has been recruited by a non-existent secret agency. Until Remo joins them the whole organization is made up of two people. You never really find out what the organization is; you just get some hint that it has served several United States presidents. Their job: to eliminate high level bad guys who escape our judicial system.



Remo really didn't have any choice in the matter but is now part of the organization. To do his job, he has to learn how to dodge bullets, walk on water, and swing from the Statue of Liberty. Who will teach him all this? Enter Chuin, a Korean martial arts master who can do all of these things and more. "INCREDIBLE," you might say, no, Chuin will tell you he is better than that. Is he conceited? Well, maybe, but I wouldn't argue with him.

Our Korean friend, played by Joel

Grey, with Remo (Fred Ward) together make this a very entertaining film. Chuin does not look anything like a Bruce Lee or Chuck Norris; in fact he doesn't even look strong enough to break a pair of chopsticks. But don't be fooled by this dried-up looking Korean, he is the perfect martial arts master and he is deadly. So don't make him mad with something like confusing him as being Chinese. This perfect master only has one peculiarity and that is he has a passion for American soap operas.

The dialogue between Chuin and Remo is the best part of the whole picture. If Groucho Marx had been born Korean he probably would have been Chuin.

This movie is good for one thing and one thing alone, and that is entertainment. The excitement is high and the jokes and situations are funny. Go see this movie if you want to put your brain on hold for a couple of hours. There is no real deep social meaning here, it's just for fun.

Parents if you take the kids to see this movie the language gets pretty bad but it's nothing that the kids probably haven't heard before especially if they were around when Dad smashed his thumb while hanging a picture.

For entertainment, definitely four stars. For social significance, one star. Overall this is a three-star movie. What it lacks in a social message, it makes up for in humor.

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As human gods aim for their mark
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To flesh-colored Christs that glow in the dark
It's easy to see without looking too far
That not much
Is really sacred.
While preachers preach of evil fates
Teachers teach that Knowledge waits
Can lead to hundred-dollar plates
Goodness hides behind its gates
But even the President of the United States
Sometimes must have
To stand naked.
You lose yourself, you reappear
You suddenly find you got nothing to fear
Alone you stand with nobody near
When a trembling distant voice,
unclear
Startles your sleeping ears to hear
That somebody thinks
They really found you.
Although the masters make the rules
For the wise men and the fools
But it's alright Ma, if I can please Him.

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your prayers as we begin our walk
with Him as man and wife on
the 21st of December, 1985.
Elizabeth Janet Prowse
and
Herman David Blackwell*

*Tony Wood to Teri Anderson
October 3, 1985, Amelia, Va.
Amelia Presbyterian Church*

Library Lines

Christmas Holiday Schedule:
Thursday, Dec. 12-Friday, Dec. 13
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DIALOG Information Retrieval Service is now available at the library through Reference Services.

DIALOG is a system which provides over 220 databases for searching for information sources by computer. Two likely to be of most interest to our faculty and students are: (1) Religion Index (print counterparts — Index to Religious Periodical Literature, 1949-1959; Religion Index One: Periodicals, 1975-present; and Religion Index Two: Multi-Author Works and Festschriften, 1975-present; and (2) Dissertation Abstracts (print counterpart — Dissertation Abstracts International, 1861-present).

The major advantage in searching online is that terms or data fragments can be combined in a way not possible with manual searching. **DIALOG** can search for these elements not only in titles or subject headings but also in the abstracts, when available, increasing the possibility of relevant finds. In addition, the majority of databases included are not available in print form in our library.

Talk with Jo Philbeck, reference librarian, about your topic and the advisability of **DIALOG** searching. Allow several days for processing a request. Response usually consists of a printout of bibliographic citations to articles or book reviews in journals, to essays in edited works, or to dissertations. At present, the library is providing this service at no charge to its patrons.

What can be done to get a copy of a journal article when the library doesn't have the journal needed?

If time permits, most articles can be obtained by photocopy from another library for handling and copying charges. Allow two weeks or more. Ruth Ann Hunt at circulation can take your request.

The library also has microfiche copies of the periodicals holdings in the libraries at Duke, N.C. State and U.N.C. A drive to one of these libraries might be the quickest way to obtain the article needed.

UMI Article Clearinghouse is another new service available at the library. Copies of full-text articles from over 8,000 journals may be ordered through OCLC or **DIALOG** on a guaranteed 48-hour turnaround. This service costs only \$6 per article regardless of the length.

Exam Hours: The library will stay open one hour later for exam studies on

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Closing will be at 11:30 p.m. No books or materials may be checked out after 10:30 p.m. on these dates.

Important notice on clearing library records at end of semester:

All library books checked out from Nov. 13-Dec.11 will be due on Dec. 12 in order that student records may be cleared for graduation and Spring semester registration. All library fines must be paid by Dec. 12. Any student with a book reported lost must have cleared that record with the library before graduation or registration for another semester.

Thoughts from Twain

Gold in its native state is but dull, unornamental stuff, and . . . only lowborn metals excite the admiration of the ignorant with an ostentatious glitter. However, like the rest of the world, I still go on underrating men of gold and glorifying men of mica.

SERVANT HAS NEW EDITOR

John Alspaugh, a second-year M.Div. student has been named editor of the *Southeastern Servant*. He reports that the *Servant*, published by the Conservative Evangelical Fellowship, will resume publication early in the spring semester.

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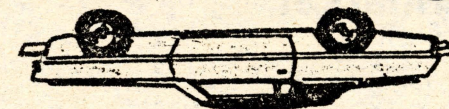
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Wide Variety-
Quality Groceries & Meats

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Deli-

Fried Chicken
Plate Lunches & Dinners
Cold Cuts
Cheeses
Salads

Let us prepare
your Party Trays



-Directions From Campus-
Under the Underpass, Turn Left,
One Block on the Right
105 N. White St.
Wake Forest, N.C.
556-1561

Merry Christmas
to All

Expires Dec 31/85

\$2⁰⁰
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