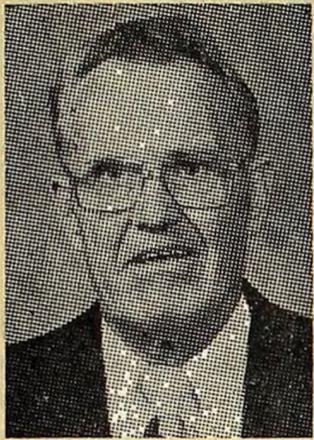


# Baptist and Reflector

Vol. 143/No. 43/October 27, 1977

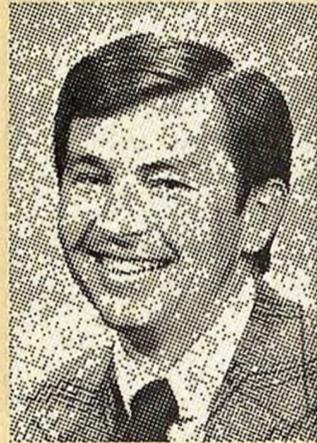
News journal of Tennessee Baptist Convention



Napier



Kough



Massey



Davis

## Tennessee pastors, seminary head to speak at annual conference

Pastors from throughout Tennessee will join with east Tennessee pastors in Knoxville, Nov. 14, for the annual state Pastors' Conference.

The first session will be called to order at 10 a.m. (EST) in the auditorium of Central Church, Bearden. J. Paul Palmer, secretary for the group, will preside at the first session. The two remaining sessions will begin at 1:30 and 6:45 p.m. in the same location. Presiding at the final sessions will be John Adams, state president, and Bob Carpenter, vice-president.

Memphis pastor Jerry Massey, Kensington Church, is scheduled to deliver the opening message, "God's Enabled Servant." He has led the Kensington congregation for five years. Active in associational work, he serves on various committees and was chairman of the action enlargement committee for the Greater Memphis Metro Reach.



Boddie

Massey's message will be followed by an address from Lloyd Napier on "The Purpose of the Church." Napier is pastor of Middle Creek Church, Oliver Springs, and also served in pioneer mission work in Ohio and Montana.

Ivan Raley, pastor, Green River Church, Waynesboro, will deliver the final message at the first session. His topic will be "Stand and Watch."

Scheduled afternoon speakers include Gayle Alexander, pastor, Alamo First

Church; Earl Davis, pastor, Memphis First Church; and Charles Boddie, president, American Baptist Theological Seminary, Nashville. Boddie will also speak at the evening session.

The Alamo pastor will speak on "Friendly Dealings," while Davis will offer a challenge to the men on "Costly Preaching That Reaches Out." Boddie's first message will explore the picture of "Three Men Trudging."

Election of officers will be held during the afternoon session, according to Adams.

(Continued on page 5)

## Ky. association ousts lady-ordaining church

PERRYVILLE, Ky.—A small Southern Baptist congregation in Gravel Switch, Ky., was removed from membership in its local Baptist association because it ordained a woman to the ministry earlier this year.

The 98-64 vote to dismiss the 130-member Beech Fork Church came during a session of the South District Association's annual convention, Oct. 17, at the Perryville Church here.

The action brought to a close nearly a year of contention between the 158-year-old Gravel Switch Church and leaders of the South District Association, which includes about 25 Southern Baptist congregations in central Kentucky.

The dismissal by the association does not affect the church's relationship to the Kentucky Baptist Convention or the Southern Baptist Convention.

The quarrel began last February when the Beech Fork congregation ordained Suzanne Coyle, a 25-year-old native of Lebanon, Ky. In April, the South District Association ordered the Gravel Switch Church to rescind the ordination or face the vote that would force it out of "fellowship."

That vote followed two hours of strongly worded debate and parliamentary maneuvering that included a plea from the moderator of Beech Fork congregation, Wilson Hour-

(Continued on page 5)

## Sunday School leaders set goal to start 1,200 new organizations in coming year

NASHVILLE—The Sunday School department at the Southern Baptist Sunday School Board here is sponsoring an emphasis to start 1,200 new Sunday Schools during the next church year to reach millions of persons—including seven million Southern Baptists—not involved in Bible study.

During the past church year, which ended in September, 567 new Sunday Schools were started in the effort to provide places of Bible study near people's homes. In the previous year, 350 new Sunday Schools were started.

Statistics show that seven million Southern Baptist church members are among an estimated 180 million persons in the United States not involved in Bible study, a board spokesman said. Some 600 counties in the

United States have no form of Southern Baptist witness.

The primary reason for concentrating on new Sunday Schools, instead of enrolling people in existing churches, is that the present number of Sunday Schools could not possibly handle all the people not enrolled in Sunday School, said James Lackey, consultant in the Sunday School department. Many of the new Sunday Schools are expected to develop into churches or missions.

The effort to establish new Sunday Schools, Lackey said, hopefully will reach people best by providing a Bible-teaching ministry that best meets their needs. He believes people are more likely to join a

(Continued on page 13)

# Supreme Court hears arguments in reverse discrimination case

By Stan Haste

WASHINGTON—After listening to two hours of oral arguments in the case of a California man who claims he was denied admission to medical school because he is white, the U.S. Supreme Court is set to decide its most important civil rights case in more than two decades.

Not since 1954, when the high court unanimously declared school segregation by law to be unconstitutional, have the justices been confronted with a more emotion-charged civil rights case.

For the first time, the court will have to decide if "affirmative action" programs, designed to help persons belonging to minority groups make up lost ground, deny whites the equal protection of law. Ironically, the courts have most often cited the equal protection clause of the 14th Amendment in opening up new opportunities for blacks and other minorities.

The case at hand was originally brought by Allan Bakke, a white man twice denied admission to the medical school at the University of California-Davis. He maintained that those denials, in 1973 and 1974, resulted from nothing else than his being white.

The medical school has an affirmative action policy of setting aside 16 of the 100 places in each entering class for blacks and Hispanic Americans.

Archibald Cox, one of the victims of the "Saturday Night Massacre" by President Richard Nixon four years ago during the

height of the Watergate scandal, argued before the justices that the ruling of the California Supreme Court throwing out the medical school's admissions policy should be overturned. "There is no racially blind method of selection," the famed attorney argued, "if racial discrimination practiced against minorities for generations is to be eliminated. The discrimination of the past," he said "isolated certain minorities" and "shut them out" of the opportunities of American life.

Without affirmative action policy, Cox continued, members of minority groups would be virtually excluded because almost all of them score lower on aptitude tests than do more privileged whites. He noted that before the medical school at Davis began its affirmative action program in 1969, no blacks had been admitted.

The case for Allan Bakke, who was admitted to the medical school under a court order after he sued the university, was presented by attorney Reynold H. Colvin of San Francisco.

The thrust of Colvin's argument was that the admissions policy, while labeled "affirmative action," really amounted to a quota system. What "brings Allan Bakke to this court," he said, "is his contention that racial discrimination in reverse prevented him from obtaining a place in the medical school."

In answer to a question by one of the justices about the reverse discrimination charge, Colvin insisted the practice amounts to a quota system because the number of places in the medical school for minority representatives was selected first, followed by the university's filling those places with minority students.

Colvin cited a number of statistics demonstrating Bakke's superiority to each minority member admitted in grade point average and test scores. "Mr. Bakke was deprived of an opportunity to enroll," he said, "by reason of his race." Race as such, he went on, is an "improper" criterion.

The high court will probably not announce its decision in the controversial landmark case until sometime next spring. (BP)

## Dennis Hilton begins ministry at Shady Grove, Rogersville

The new pastor at Shady Grove Church, Rogersville, is Dennis Hilton.

Hilton's last pastorate was at McKinney's Chapel in that city. He also served Kyles Ford Church in Hancock County.

The new pastor succeeds Frank Whitaker at Shady Grove.



After retiring the indebtedness on its new church structure, Sims Chapel in Sevier County Association, conducted dedication and note burning services. Shown are: (left to right) Ronald Murrell; pastor James Baumgardner; Edward Bohanan. Back row, left to right, are Henry Manning, Manuel Branch, Wayne Branam, and Larry Dalton.

## Purdue elected to lead Sullivan Association

William J. Purdue, pastor, Kingsport First Church, was re-elected moderator of Sullivan Association recently.

Messengers endorsed a study plan for work on facilities at Bays Mountain retreat property. The work could start next spring if funds are available.

Other officers elected included vice moderator Carl Strickler, pastor, Lynn Garden Church; and treasurer Cecil Dykes, a member of Colonial Heights Church.

Purdue said that the date and place for 1978 sessions have not yet been established.

## Shelby messengers vote churches into association at annual meet

Two churches were voted into membership of Shelby County Association during the recent annual meeting. The churches were Raleigh North Church in Millington and Tchulahoma Church, Memphis. M. O. Eckle is pastor of Raleigh, and David Hampton leads the Tchulahoma congregation.

Jack May, pastor, Broadmoor Church, Memphis, was elected moderator to succeed Durwood Howard, minister of education at the same church. Elected to serve with May were: vice moderator Charles Baker, a member of Germantown Church; and treasurer/clerk Bill McIlwain, pastor, Calvary Church.

The 1978 meetings are scheduled for Oct. 16-17 at Bartlett and Leawood Churches, according to director of missions E. Gordon Crocker.

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BOARD OF DIRECTORS: George Capps Jr., vice-chairman; Gayle Alexander, Bill Crook, Larry Duke, Charles Earl, Ray Fowler, Hayward Highfill, Howard Kolb, Pat Landrum, Jack May, Gaye L. McGlothlen, J. Ralph McIntyre, Mrs. R. Trevia Otey, J. Arnold Porter, C. Henry Preston, Paul Shell, and Gerald Stow.

# \$28 million budget set by HMB, work advanced on mission corps

ATLANTA—A record \$28 million budget emphasizing the denomination's Bold Mission Thrust was approved during the fall meeting of the directors of the Southern Baptist Convention (SBC) Home Mission Board here.

Directors also elected two new staff members, approved transfer of another staffer, appointed 20 persons to missions service, and took action related to the denomination's newly forming Mission Service Corps (MSC). The 20 appointments included six missionaries, two missionary associates, and 12 pastors of mission congregations who were approved to receive aid. None were Tennesseans.

Appointed missionaries were: Gayle and Stella Brown of Asheville, N.C.; Danny and Emily Coker of San Francisco; and Jerry and Pat Jones of Canton, Okla.

Cliff and Donna Liese of Zapata, Tex., were named missionary associates.

Development of the newly forming Mission Service Corps moved ahead as directors joined the SBC Foreign Mission Board in designating Ralph L. West as process coordinator for all inquiries and applications from volunteers who would serve one to two years service on home or foreign mission fields. West, currently the Foreign Mission Board's liaison to the Home Mission Board, will take all applications, respond to them, and channel them to the proper agencies.

The Home Mission Board will provide office space in Atlanta and costs of secretarial help. The Foreign Mission Board will assign West to the office at P.O. Box 7203, Atlanta, Ga. 30309.

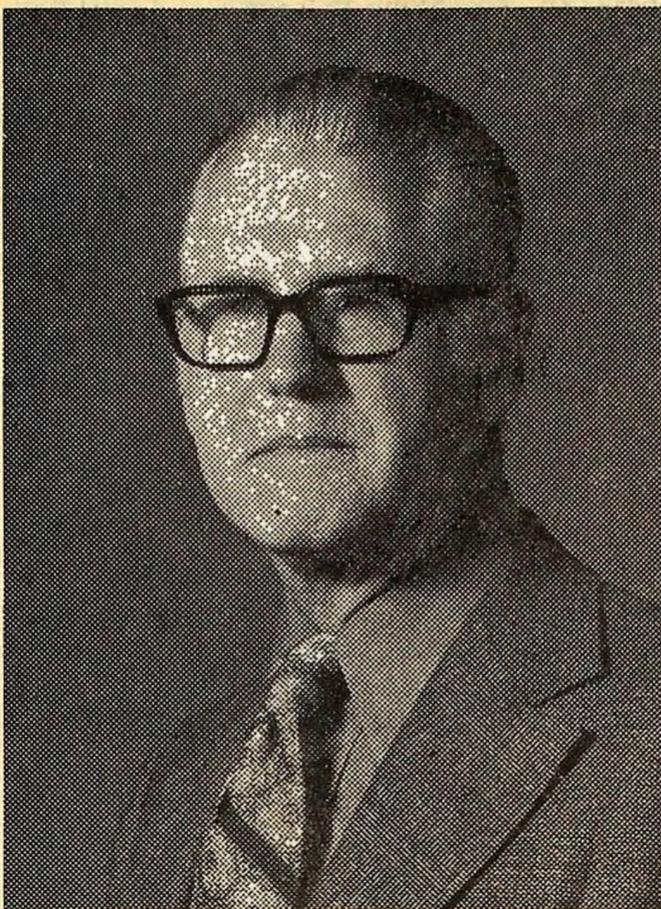
Directors also advanced the agency's involvement with Mission Service Corps by creating a staff position to "coordinate and expedite the MSC process, projects, personnel and sponsors" for the board for volunteers for service on home mission fields. The Foreign Mission Board has done the same for overseas volunteers.

## Optimistic spirit expressed

"I think this indicates a very optimistic spirit of cooperation between the two mission agencies," said William G. Tanner, Home Mission Board executive director-treasurer. "For Mission Service Corps to be effective, it must have this kind of accord."

In other action, Don Rhymes was elected director of missionary personnel department; Betsy DeLaine Steady will be director of accounting services, and Ed Seabough will transfer from personnel recruitment services to the new position of director of public relations and special events.

Directors honored retiring Atlanta employees including Clovis A. Brantley, associate director of Christian social ministries department; Bernice Elliott, Woman's Mis-



**COORDINATOR**—Ralph L. West has been named as process coordinator for Mission Service Corps applications, by joint actions of the Home and Foreign Mission Boards. The address of the new office is P.O. Box 7203, Atlanta, GA 30309.

sionary Union field worker attached to the missions ministries division; Kate Ellen Gruver, assistant director of the interfaith witness department; Ozell Head of associational missions division; William B. Mitchell, associate director of interfaith witness department; Edna Simpson of missions ministries division; Clarice Whitner of personnel division; and Jeanette Williams, accounting services director.

The 1978 budget, totaling \$28,021,307—an increase of \$2 million above 1977—will fund all home missions program, including the Bold Mission Thrust emphases to evangelize and congregationalize the nation. Bold Mission Thrust is the denomination's plan to proclaim the message of Christ to the entire world in this century.

The SBC's national Cooperative Program budget for world missions and the Annie Armstrong Easter Offering for home missions will provide the majority of the funds. With these funds, the Home Mission Board will create 140 new missionary positions, enlist and assign at least 20,000 volunteers for Bold Mission Thrust projects and continue planning and supporting home missions programs.

## Evangelism training readied

Some \$2.1 million in funds for the board's evangelism section will give special emphasis to Growing an Evangelistic Church, the

## Three C-N graduates receive alumni awards

William F. Hall, Edgar Marion Cook, and Isaac Newton Carr were the recipients of Carson-Newman's College's distinguished alumni awards earlier this month.

The award, an annual tradition at the east Tennessee school, recognizes the honorees for their outstanding contributions and achievements to the college and to their professions.

Hall, a 1926 graduate, held numerous pastorates, was a high school teacher at Harrison-Chilhowee Academy, and is the author of several books. Since his retirement in 1971, he has led Bible conferences and served as an interim pastor.

Cook, following graduation at C-N in 1923, earned graduate degrees from George Peabody College before coming back to the school to serve as dean of men and associate professor of psychology and education. Before his retirement, he was head of the department of psychology and education, and academic dean.

A native of Gatlinburg, Carr was graduated from C-N in 1916. He also served as academic dean at the school and was named acting president upon the death of president James T. Warren in 1948. Carr retired in 1957 with the title of dean emeritus. He is the author of the history of Carson-Newman, which was published by the authority of the trustees.

section's overall plan of motivating, equipping and training persons in evangelism.

Evangelism will assist state conventions to train and equip 200 home and foreign missionaries and denominational leaders in the Growing an Evangelistic Church process, giving priority to Bold Mission Thrust key cities and counties.

Other evangelism projects will include involving 170,000 church members in effective personal evangelism strategy and skill training. At least 16,400 volunteers will be enlisted, equipped and assigned to personal evangelism strategies, events and projects.

The missions section will spread the nearly \$21 million, budgeted for 1978, throughout the associational missions division, chaplaincy division, church loans division and missions ministries division. The section will use the funds to continue giving priority to Bold Mission Thrust programming.

Directors also approved Chris Elkins of Atlanta as a special consultant in interfaith witness. (BP)

**BAPTIST AND REFLECTOR**  
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# Convention related meetings announced

## UT Baptist Student Union to host meeting of religious educators

The Tennessee Religious Education Association will meet Monday, Nov. 14 in Knoxville for its annual convention gathering.

The meeting will be held at the Baptist Student Union center on the campus of the University of Tennessee. According to Matt Nevels, president of the group, the session will be a banquet for all persons involved in the religious education process of the churches and institutions across Tennessee.

Entertainment will be brought by the singing group, "Dayspring," from the BSU. Transportation will be provided to the center from the Central Bearden Church at 6 p.m. (EST).

## Union dinner meeting slated for November 15 in Knoxville

A Union University dinner meeting will be held for alumni and friends of the school at 5:30 p.m., (EST), Nov. 15 in Knoxville, according to Joe Westbury, Union University. The dinner will be held at Sheraton-Inn Executive Park.

Speakers scheduled for the meeting include Bill Bates, director of estate planning; Thomas Smothers, a 1955 Union graduate now serving as professor of religion; and Union president Robert E. Craig.

## Midwestern alumni to gather for organizational meeting

Tennessee alumni of Midwestern Baptist Theological Seminary will hold their first meeting since the granting of a charter in June of this year.

The alumni's organizational breakfast meeting will be held at 7 a.m. (EST) at the Holiday Inn-West in Knoxville. Darrell Clarke, pastor, Mt. Tirzah Church, Newbern, and Tennessee president of the group, will bring a brief message in magic.

## Belmont College sets assemblage next month for alumni, friends

Belmont College alumni and friends will meet at Holiday Inn-West, Knoxville, on Tuesday, Nov. 15, for a buffet dinner. The meeting will begin at 5:30 p.m., (EST) according to Herbert C. Gabhart, Belmont president.

Gabhart will give a report from the school, and Hall Youree, executive director of alumni affairs, will bring a special report. In addition, the "Free Generation Singers" will perform for the group.

## Harold Bryson to bring greetings to New Orleans Seminary alumni

Harold Bryson, associate professor of preaching at New Orleans Baptist Theologi-

cal Seminary, will speak to alumni of that institution at a luncheon on Wednesday, Nov. 16. The group will meet at 12:30 p.m. (EST) at Knoxville First Church.

A native of Tupelo, Miss., Bryson is a graduate of Mississippi College and received the B.D. and Th.D. degrees from New Orleans Seminary. Prior to joining the faculty at New Orleans, he was a pastor in Alabama and Mississippi.

## Southeastern luncheon planned

Peros Steak House, Knoxville, will be the site for the 1977 annual gathering of Tennessee alumni from Southeastern Baptist Theological Seminary.

The group will meet at 12:30 p.m. (EST) on Wednesday, Nov. 16, according to Quentin Lee, pastor, Rocky Springs Church, Madisonville, and president of the state's chapter. Lee also reported that a representative from the seminary will speak.

## Southern Seminary alumni, ready for annual meet in Knoxville

Alumni of Southern Baptist Theological Seminary will hold their annual meeting on Wednesday, Nov. 16 at West Hills Church in Knoxville, according to Tennessee chapter president John B. Daley, Nashville. Lunch will be served at the church.

Peter Rhea Jones, associate professor of New Testament interpretation at Southern, will speak to the group. Jones is also scheduled to bring devotionals at each of the seven sessions of the Tennessee Baptist Convention meeting in Knoxville that week.

A native of Tennessee, he is a graduate of Union University, the University of Mississippi, and Southern Seminary. He pastored churches in Tennessee and Kentucky before beginning his teaching at Southern. The Tennessean has also spoken at Ridgecrest and Glorieta Baptist Conference centers and has authored various materials for the Baptist Sunday School Board.

## Ministers' wives set luncheon

Mrs. M. K. Cobble, president of the fellowship of ministers' wives, reported that the annual luncheon for the group will be held Wednesday, Nov. 16, at 12:30 p.m. (EST). Transportation will be provided from Central Church, Bearden, to the Ramada Inn on Kingston Pike for the luncheon.

The ladies will hear guest speaker Mrs. Ralph Frost of Knoxville. Frost is a well-known church and civic leader and is past president of the state Parent-Teachers As-

sociation. The program will be directed by Mrs. Clarence Jett. Mrs. James Hutson and Bruce Forlines will present the musical program.

## Banquet, rehearsals projected for musicians

The annual banquet for Tennessee ministers of music and their wives will be held at 6:30 p.m. (EST) on Monday, Nov. 14, in the dining room of Knoxville First Church. Reservations should be made through the church music department of the Tennessee Baptist Convention, according to Frank Charton, state church music director.

In addition to the banquet, Louis Ball has scheduled a three-and-one-half hour rehearsal on Monday at Central Church, Bearden. The rehearsal will begin at 2 p.m. (EST). The Tennessee Baptist Chorale will make their annual appearance at the Tuesday evening session of the convention.

On Tuesday morning, a special 30-minute tape will be cut at WATE-TV studio in Knoxville.

Entertainment at the banquet will be provided by Carson-Newman College group "Something Special" and the "Tunemasters" from Knoxville. The trio's members are ministers of music Carl Perry (First Church), Dale Higgenbotham (Central-Bearden), and layman Carrol Logan (Broadway).

## Annuitants' reservations due, annual fellowship planned

Tennessee Baptist annuitants will gather at Concord First Church at 5 p.m., (EST), Tuesday, Nov. 15, for their annual dinner, according to Vern Powers, director, protection plans, Tennessee Baptist Convention.

Al Shackleford, editor, **Baptist and Reflector**, will speak to the group. Shackleford has served as editor of the Tennessee state paper since November 1976. Prior to joining the **Baptist and Reflector** staff, he served as editor of the **Indiana Baptist** for 11 years. He has also served as a pastor and was employed by the Southern Baptist Radio and Television Commission, Fort Worth, Tex.

Powers said that reservations for the dinner must be made by Nov. 7 through his office.

## Southwestern alumni president announces program for meeting

Holiday Inn-West, Knoxville, will be the site of the annual meeting for Tennessee alumni of Southwestern Baptist Theological Seminary on Wednesday, Nov. 16, according to (Continued on page 13)



Jones

# Our People and Our Churches . . .

## LEADERSHIP . . .

**Richard Savage** resigned as director of religious education and youth ministries at LaFollette First Church. He had served there for two years. He has returned to his former position as counselor in the mental health department in North Carolina. **Harlan F. Reynolds** is pastor.

Henard's Chapel, Holston Valley Association, called **Tommy Stanton** as associate pastor and music director. **Larry Sorah** is pastor.

Nashville First Church called **Mark Edward** as minister of music. He comes to the position from Natchitoches (La.) First Church, where he has been serving in the same capacity. He is scheduled to join the Nashville staff Nov. 6. **H. Franklin Paschall** is pastor.

**Ed Walker** resigned as minister of music at Alice Bell Church, Knoxville, and has accepted a position with the Forest Hill Church, Maryville. **Hayward Highfill** is the interim pastor at Alice Bell.

After 20 years as pastor of Hermitage Hills Church, Nashville, **George Becvar** has resigned to accept the call to Yulee Church, Yulee, Fla. **Becvar** completes a 20-year tenure with the church the first Sunday in November. His new church field is located near Jacksonville.

**Gary Gerhardt** resigned as pastor of Miffin Church, Madison-Chester Association, to attend school full time.

Oak Ridge First Church pastor, **David**

## Ky. association

(Continued from page 1)

gan: "We agonized over the decision to ordain Suzanne prayerfully," he said. "She is a God-called person. We don't ask that you agree with us, only that you understand us."

By tradition, Southern Baptist congregations are autonomous and are said to be "in fellowship" with local associations and state and national conventions. The constitutions of most Southern Baptist associations, including the South District in Kentucky, state that the association has no ecclesiastical authority over its member congregations.

Although complete records are not available, it is believed that about 30 women have been ordained in recent years by Southern Baptist congregations, most to serve as chaplains, counselors or religious educators. Most of the more than 35,000 Southern Baptist congregations would, observers feel, oppose ordination of women, an issue which has caused debate in other denominations. (BP)

**Young**, resigned to accept the pastorate of Lumberton (Miss.) First Church. He has already gone to the new field. From 1966-70, **Young** was associate pastor at Oak Ridge. He became pastor in 1970.

Martin First Church called **Jimmy Chatham** as director of education and youth. **D. William Dodson Jr.** is pastor.

**Jeff Furness** resigned as music director at Barton's Creek Church, Wilson County Association.

**Donnie Amason** is serving as interim pastor at Donaldson Grove Church, William Carey Association.

**R. L. Dodson** resigned as pastor at Mt. Pelia Church, Martin.

**Andy King** resigned as pastor of Alamo Church, Rives, recently.

**James Castleman** resigned as pastor of McConnell Church, Martin.

Knoxville First Church announced that **Jane Souther** joined the staff as director of children's ministries.

Highland Heights Church, Memphis, called **David Music** to become minister of music. **Bruce Coyle** is pastor.

## Tennessee pastors

(Continued from page 1)

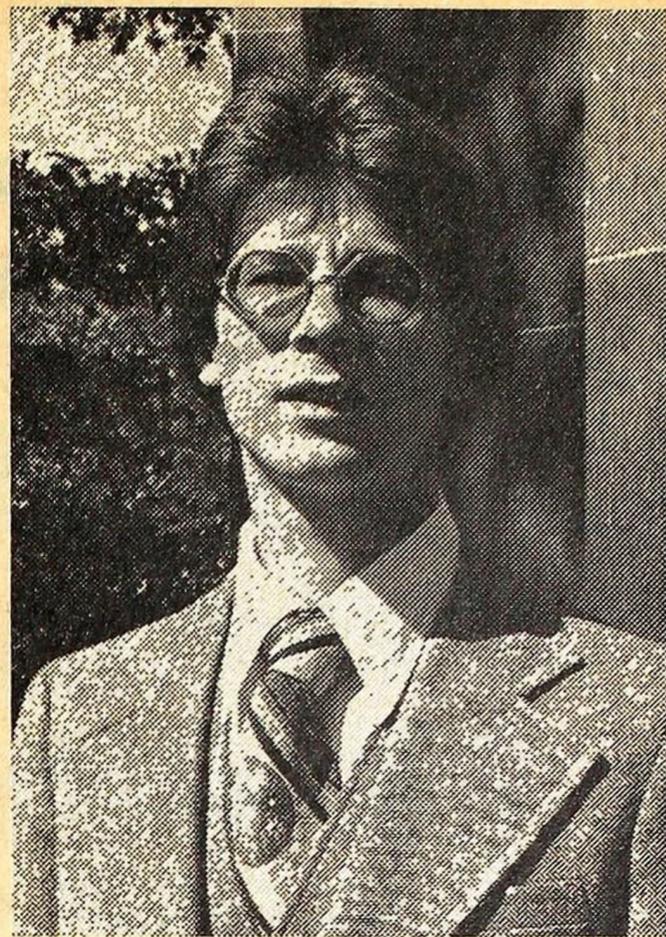
A special feature of the final session will be the Central Church handbell choir under the direction of Larry Brooks.

Adams will bring the president's message on "Formula for a Successful Ministry." He is pastor of McKenzie First Church and also served Springfield Church, Springfield, and Hillcrest Avenue Church, Dyersburg, in addition to other churches.

Preceding Boddie's final message, Pat Kough, Bemis First Church pastor, will speak on "The Preacher Reaching Out." Kough has been in the Bemis pulpit since 1971.

Boddie's final message will deal with "Obstacles to a Clear View of Jesus." The seminary president has held speaking engagements across the country for many years, including preaching in major pulpits of both the American and Southern Baptist Conventions. He delivered the Lane Lectures at New Orleans Baptist Theological Seminary several years ago. One of 20 children, he was the son of a Baptist pastor who educated all of the family.

Music at the conference will be under the direction of Ken Alexander, music director at McKenzie First Church.



**NORMAN JAMESON**  
New feature editor for Baptist Press

## Feature editor named for Baptist Press

**NASHVILLE**—Norman Jameson, religion editor and reporter for the **Gazette Telegraph**, Colorado Springs, will become feature editor for Baptist Press, Nov. 1, according to Porter Routh, executive secretary-treasurer of the Southern Baptist Convention Executive Committee. W. C. Fields is director of the Baptist Press.

Jameson will succeed James Lee Young, who resigned in June to become editor of the **Rocky Mountain Baptist** and director of public relations for the Colorado Baptist General Convention, Denver.

A native of Rio, Wisc., Jameson is a journalism graduate of Oklahoma Baptist University, where he was editor of the **OBU Bison**, the school paper, and a staff writer in the school's public relations department.

As feature editor of Baptist Press, the SBC news service, Jameson, a layman, will be responsible for feature and interpretive articles and will serve as feature/photography manager at annual meetings of the SBC.

Baptist Press, which circulates widely to religious and secular news media, is a cooperative news operation among Southern Baptists. It involves six bureaus, about 300 Baptist news and public relations personnel, numerous "stringers" or part-time correspondents, and press representatives in 88 countries around the world where Southern Baptists have missionaries. (BP)

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**SHARE BAPTIST AND REFLECTOR  
WITH A FRIEND**

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# A misunderstood monologue

By Herschel H. Hobbs

*"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name."—John 12:27-28a*

It was on Monday of Passion Week. The coming of some Greeks led Jesus to face the fact that through His death many non-Jews would be brought to Him. Thus He would save both Jews and Gentiles.

Hearing of the desire of the Greeks to see Him, Jesus said, "The hour is come, that the Son of man should be glorified" (v. 23). "Be glorified" refers to His crucifixion. Jesus had often said that His "hour" had not come (John 2:4; 7:30; 8:20). Now He says that it has come. In less than four days He will be nailed to the cross. In this realization His soul was troubled. "Troubled" pictures an ocean caught in the teeth of a storm (John 14:1). In such a time what will Jesus say?

As the King James Version is punctuated, it makes Jesus pray to be saved from the cross. The Twentieth Century New Testament reads, "Father, bring me safe through this hour." However, this hardly fits the words which follow.

Recall that the original Greek had no punctuation except the question mark written as our semicolon (;). One strong manuscript so reads, and is followed by the Revised Standard Version and Beck's *The New Testament in the Language of Today*. Thus it reads, "What am I to say? Father, save Me from this hour? [Shall I say that?]

But because of this I come to this hour." Then He says, "Father, glorify thy name." This is in keeping with Jesus' complete dedication to the cross.

To glorify God's name is to show the power resident in it—here God's redemptive power. God's greatest glory is seen in His redemptive work. Man's evil power will do its worst to God's Son. But His almighty power will overcome in Jesus' bodily resurrection.

At times in our own experience it may seem that Satan is in control. But we must not judge life by immediate events. When we hear what the centuries say against the hours, we know that God guides history toward the achievement of His eternal redemptive will and purpose.

## The center of God's will

By Vicky Foote

There were only five women at the Woman's Missionary Union meeting. Because several faithful members could not be present, our president had considered postponing the meeting. As I looked at the small number there, I wondered if that might not have been a good idea.

Just before our special time of prayer, the church phone rang. One of the ladies answered it and returned with a concerned look on her face. A church member who was in the hospital, facing serious surgery the next day, had called to ask that we remember her during our prayertime.

"I knew you would be meeting," she said, "and I need your prayers now." How glad I was that the meeting had not been cancelled and that there were those present to heed this dear one's request.

Our church librarian loves to visit widows and shut-ins, taking them books and often taking the time to read Scriptures to them. But on this particular day, she was not quite up to it. It ran through her mind to skip the visitation that day. After all, it was voluntary on her part. What difference would it make?

Then the idea struck her of how much she, herself, enjoyed reading. "How sad I would be," she thought, "if in later years my eyesight failed, and no one cared enough to read to me."

With that thought she decided to make at least one visit that day. The little, gray-haired lady opened the door and with tears in her eyes said to our librarian, "I was just thinking of you and hoping that you would stop by to see me today. I get lonely for company, and your visits mean so much."

What a good feeling to be in the right place at the right time—smack dab in the center of God's will!

### Southern seminary begins doctorate in evangelism

LOUISVILLE—Southern Baptist Theological Seminary here has announced it will become the first Southern Baptist Convention seminary, and perhaps the first accredited seminary in the nation, to offer the doctor of philosophy degree in evangelism.

"I believe ours to be the only Ph.D. available with the entire curriculum centering in a full evangelism department," says Lewis Drummond, professor of evangelism at the seminary and national vice president of the Academy of Professors of Evangelism.

In addition to the Ph.D. degree, Southern seminary also offers master of theology and doctor of ministry degrees in evangelism. (BP)

## HISTORICALLY FROM THE FILES

### 50 YEARS AGO

Holts Corner Church, Holtland, celebrated the completion of their new building. J. D. Sullivan was pastor. The church was organized in 1897.

Bellevue Church, Memphis, called Robert G. Lee as pastor. He was serving as pastor of Citadel Square Church, Charleston, S.C.

### 25 YEARS AGO

Baptist Hospital, Nashville, inaugurated an early morning devotional period for all nurses going on duty. Another devotional service at noon was to meet the needs of other hospital personnel. Chaplain Fred Bell directed the services.

First Church, Lenoir City, ordained Effert Snodderly, a senior at Harrison-Chilhowee Academy. He had been called as pastor of the mission of Smithwood Church, Knoxville, Ralph L. Murray, pastor.

### 10 YEARS AGO

James Pitts resigned as pastor of First Church, Rogersville, to become pastor of First Church, Valdosta, Ga.

Open house at the Baptist Student Center, Chattanooga, marked completion of a \$15,000 remodeling and re-furnishing project. Leslie Werner was student director at the center.



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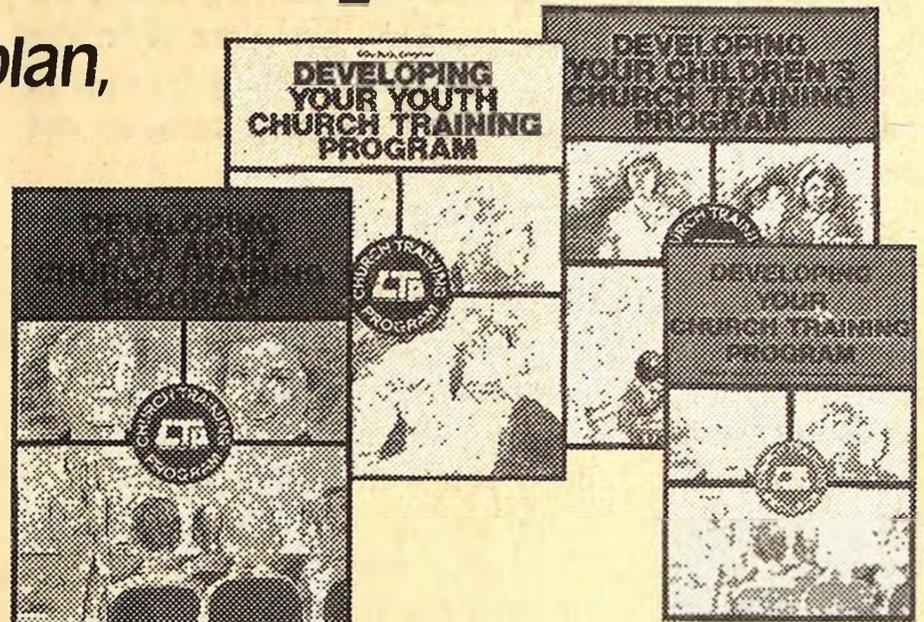
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This package will be of great help to the coordinator of Youth Week. It includes youth duty sheets, filmstrip for use in training session, planning checklists, promotion posters and theme banners. (Program Pro) **\$4.50**

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## For Children's Leaders

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**William E. Young, compiler.** This five-session leadership study unit deals with the objectives of Church Training for children and practical help for organizing, planning, conducting and evaluating a Church Training program for children. (Convention) **\$1.70**

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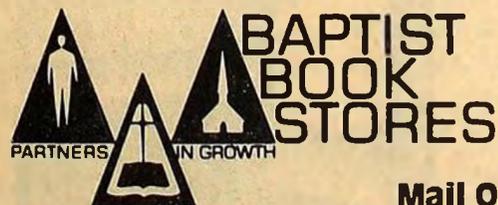
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## How does one 'deny himself'?

What does it mean to "deny himself"?

In giving instructions to would-be disciples, Jesus states, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

To deny oneself is a concept that is contrary to the advertising and marketing techniques of our day. Commercials urge us to "pamper" or "reward" ourselves, reminding us often that "you deserve the best." These approaches are cleverly contrived to feed on our selfish natures.

In the midst of our "thing-oriented" culture, we often jump to the improper conclusion that to deny self means **only to deny things for ourselves**. It is possible that in denying things for ourselves, we could draw closer to God—but quite often the opposite is true. Our motive in denying things many times is to bring praise and self-glory on ourselves—which is certainly **not** self-denial.

Jesus is talking here about more than merely denying ourselves of things.

To deny a person is to deny that we have the relationship with him which others are supposing or which circumstances might seem to indicate; to disown; to deprive that person of his proper position or status. This type of denial is easier understood in our relationship with others than with ourselves.

In Greek the word for deny used here is the same as in Christ's warning to Peter, "You will deny me thrice" (Matt. 26:34). The word's transliteration is our English word "renege" which means to violate a promise or contract. It is also the root for our word "renegade"—one who revolts against an authority; a traitor.

Peter certainly had a close relationship with Jesus. He was one of the 12 hand-picked disciples. For three years Peter had heard Jesus teach, watched Him perform miracles, and declared of Jesus, "Thou art the Christ."

Then, in the face of accusers on the night of Jesus' arrest, Peter would deny it all—"I know not the man" (Matt. 26:74).

What Peter did in that denial of Christ is exactly what we are to do in our denial of self. We are to deny any and every association with our sinful, selfish natures—the "old man."

Before salvation came into our lives, we spent much time and effort to bring honor and glory to ourselves. The unsaved person is a self-centered person.

When Christ comes into our lives, we are to deny to "self" that position of prominence which we have cherished. By human rights, our selfish natures still are entitled to that prominent place.

However, if we are truly to be Jesus' disciples, we must deny our right to that place—just as surely as Peter denied Christ's right to the lordship of Peter's life.

Jesus is asking that we violate the promises we have made to our sinful natures and become in effect a traitor to ourselves, in order that He may be our controlling Lord.

## Hazardous 'Soap'

By Paul M. Stevens, president  
SBC Radio and Television Commission

The comedy series, folks, is a smash. It's called "Soap." You'll see how appropriate that name is when I tell you about the funny things the people at ABC have put into it.

First, one of the leading characters is a murderer. He murdered his wife's first husband in order to marry her. Doesn't that tickle your funny bone? It's the same amusing thing David, king of Israel, did to Bathsheba's husband. Incidentally, David suffered for that until his death.

Second, ABC says it's funny when a man commits adultery. But it's even funnier if he commits it with both a mother and her daughter. In one episode, as the mother hurries out of the bedroom, the daughter enters. Isn't that hilarious? A paraphrase of the Bible's Leviticus 18:7 says, "do not have intercourse with a woman and her daughter."

Third, the writers of "Soap" are laughing about the subject of incest. Incest is the ultimate child abuse, a father having intercourse with his daughter. Even when the show's characters explain that incest, by the Biblical definition, hasn't occurred, it's still supposed to be funny. Okay, everybody laugh at that unspeakable subject.

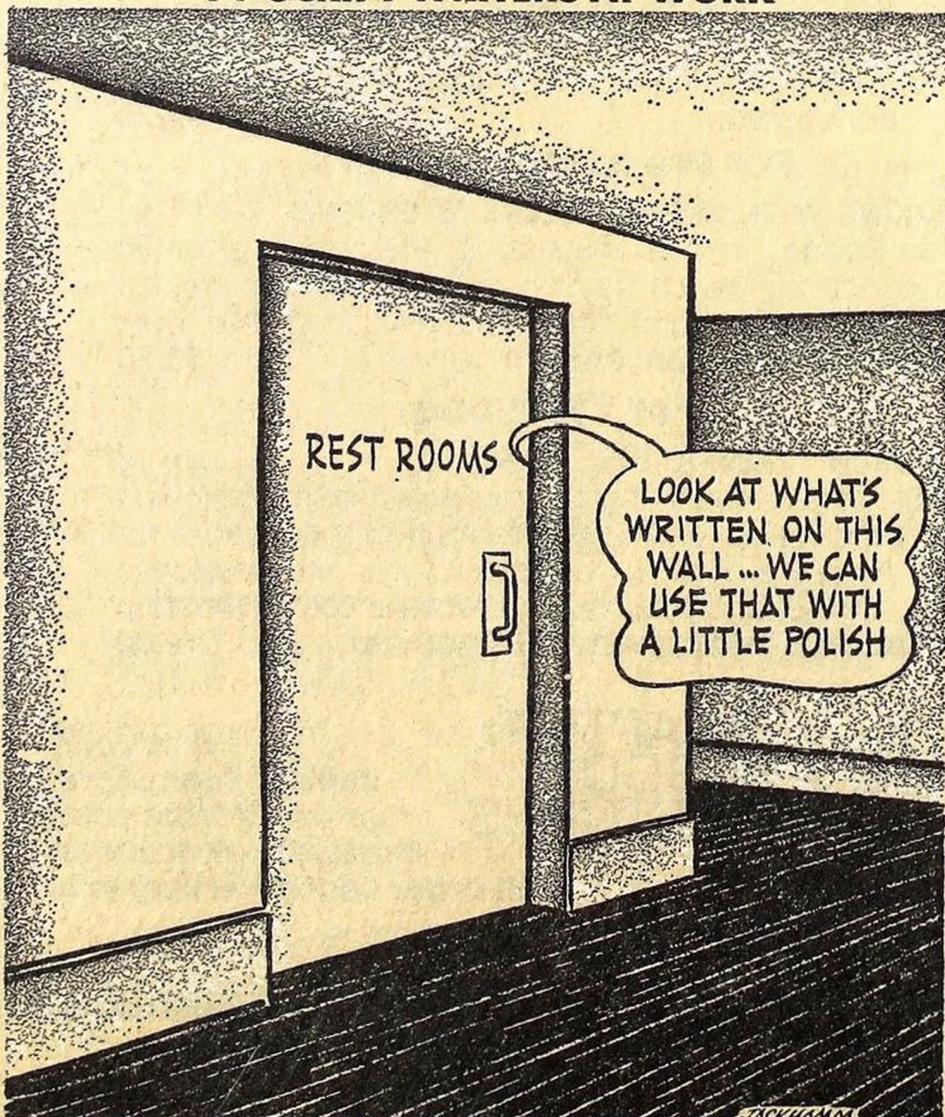
Fourth, while NBC's old "Laugh In" gave us "ver-ry interesting" and CBS popularized "Kiss my grits," ABC decided it would go all the way. "Boff" is a gutter word for fornication. So ABC wants all the young people of America to make a big joke of fornication.

They are willing to make sexual impurity a subject of laughter, even though the VD rate among young people is skyrocketing and the latest population figures indicate there were nearly 500,000 illegitimate births last year.

I cannot help but believe that the mentality behind "Soap" is perverted. And, I think even the title, "Soap," was chosen because it is an inside dirty joke.

What's more, I think ABC's comedy programs are hazardous to the spiritual health of America. Like cigarettes, they should be forced off the air by indignant public opinion, including yours and mine.

### TV SCRIPT WRITERS AT WORK



## Cicero's comment



By the editor

Cicero stopped by to visit the annual meeting of **Unanimous Baptist Association**. I got there just as they were about to elect officers.

**Moe D. Rater**, who was elected moderator by messengers at last year's associational meeting, was presiding.

Before he called for nominations for moderator, he asked for a point of personal privilege, which he (as the presiding officer) graciously granted.

"Before the election, I want to tell you how much I have enjoyed being moderator. I have accomplished much last year, and have many plans for the coming year which I could do, if I were re-elected. As you know, I am eligible to serve a second one-year term—not that I'm asking to be re-elected. The second term is not automatic: **Theo Logan** was not elected to a second term in 1896—but, of course, he had died during his first term."

Moe called for nominations for the moderator. A voice from the back shouted, "I nominate Moe D. Rater."

Moe stood silent for a moment. Then with great emotion he said, "Thank you. This is most unexpected. And it is especially meaningful that my wife nominated me."

The gavel banged. "Are there other nominations besides me? I will recognize anyone who wishes to make a nomination for someone to run against me."

Moe reminded the messengers that the association's Constitution requires a written ballot if more than one person was nominated for moderator. "That would take time to count the votes," Rater judged, "but that would be all right—even if it is now 12:05 and the fried chicken is getting cold."

Moe paused for slightly less than one second. "Then, do I hear a motion that all nominations—other than me, cease—and that I be elected by acclamation."

The motion was made.

"Thanks again, dear."

Assuring the messengers there was no opposition, the moderator cast the association's unanimous vote for the moderator. Expressing appreciation for the firm mandate, Moe D. Rater graciously accepted the second term.

## Letters to the Editor...

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address.

### Obscenity hearings

Dear Editor:

On Tuesday, Oct. 4, a committee from the state legislature met in Knoxville for the first of several meetings in various cities concerning obscenity in pornography. Several persons, including the sheriff and general attorney of Knox County and a representative of the state general attorney's office appeared before the committee giving their experiences related to this.

Most everyone who spoke asked the committee to consider stricter laws and revisions dealing with obscenity. Some of the suggestions were to repeal the 24-hour notification law, have warrants issued by the session court judge, and changing the charge from a misdemeanor to a felony.

During the meeting legislators, several times, said that the best way to seek for change in our current laws is to inform our representatives of our concerns and feelings. This boils down to getting involved! The committee will make a report, but the legislature is the one that will act.

On Oct. 27 at 1:00 p.m. CDT and Oct. 28 at 9:00 a.m. the committee will meet in Memphis at the State Office Building. I would encourage the members of our churches in that area to go to these meetings and get in touch with their legislators to ask them for stricter laws governing obscenity. And as the committee goes to other areas, Baptists of these areas should stand up to be counted by their prayers and presence.

We have a great opportunity to have input into the strengthening of the laws against obscenity.

Ronny W. Paul  
Route 2  
Lake City, TN 37769

### Not previous action

Dear Editor,

I read with concern in your report on the meeting of the Executive Board of the Tennessee Baptist Convention, that they voted to reaffirm the previous action that the churches receiving money from the church lot fund not be required to put a protective clause in their deed to insure that the property would belong to those members continuing to cooperate with, and support the work of the local association, the TBC and the SBC. Some of the reasons given for this were that some churches want this clause removed; others cannot borrow money because of it (this reason is ques-

tionable since there is a waiver clause in favor of any lending institution); the amount is small (\$1,000 to \$5,000) compared to the value of the property later; and that the convention doesn't have the right to tell a local church what they can do with their property.

These all appear good and logical and true to Baptist polity. However, when you turn this over and look at the other side, it raises some questions in my mind. Although small in comparison, the money given to these churches comes from good cooperating Baptists who have in good faith trusted the TBC to use it wisely. Most of them do not want it to ever fall into the hands of the Independents or others. Small though it is, it is the beginning in most cases of the church. These churches usually are also recipients of pastoral supplements from the Tennessee Baptist Convention, which is another investment in that church. Few churches will mind this clause being in their deed, if they have good intentions. It is like a civil law. It doesn't concern you unless you want to break it.

This protective clause had been the policy of the TBC for many years. Be it right or wrong in your opinion, it was changed by the **Administrative Committee**. The directors of missions were notified on Feb. 20, 1976; of their action. This was never presented to the Executive Board of the Tennessee Baptist Convention.

At the convention meeting in Jackson November 1976 I moved that this action be reversed and that churches receiving this aid be required to put a protective clause in their deed. As a result of my motion, a motion was passed to refer this "to the Administrative Committee for further study and be brought back to the next convention." It was amended that no further reverter clauses be released until this time. Again the committee, which made the decision in the first place, was asked to make the study!

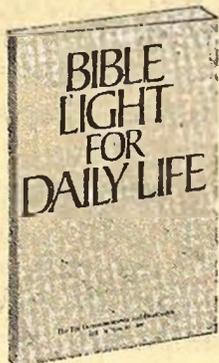
One further concern of mine is that our elected members on the Executive Board of Tennessee Baptist Convention have accepted the recommendation of the Administrative Committee without discussion and then to see it printed on the front page of the **Baptist and Reflector** that "The Executive Board voted to reaffirm its previous action eliminating the reverter clause and to so report to the 1977 Tennessee Baptist Convention." Every member of that Board should know that they never acted on this before.

(Continued on page 12)

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The author is superintendent for the Tennessee School for the Deaf.

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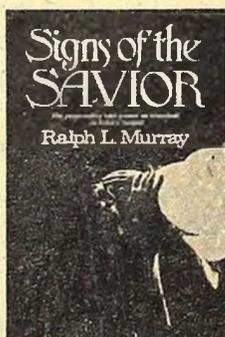
## **A MATTER OF LIFE AND DEATH**

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Harry Hollis is Director, Family and Special Moral Concerns, The Christian Life Commission, SBC.

3



## **SIGNS OF THE SAVIOR**

**Ralph L. Murray**

Supplementary reading for the study of John 1-12.

Organized by chapter and verse, this book makes excellent resource material for your church or personal library. Some chapter titles: From Curiosity to Commitment, Believing Is Seeing, and King for a Day. \$2.75

Ralph Murray is an editor at The Sunday School Board.

4



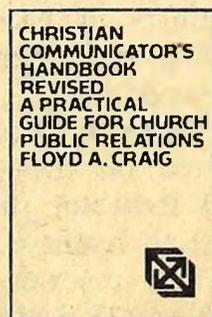
## **TO POSSESS A DREAM**

**John A. Ishee**

How to achieve the skill essential to personal spiritual growth is the central theme of this book. Excellent for personal or group study use, this book is the logical sequel to the author's *From Here to Maturity*. Some of the chapter titles: Esteeming: How to Love Your Neighbor and Yourself; Valuing: How to Determine Life Goals; and Redeeming: How to Use Your Time. \$2.25

The author is a consultant in Pastoral Ministries at The Sunday School Board.

5



## **CHRISTIAN COMMUNICATORS HANDBOOK – Revised**

**Floyd A. Craig**

An extensive revision of the original book, published in 1969. This handbook provides excellent resource material on public relations and publicity for churches. Also for text use in college and seminary. \$5.95

Floyd Craig is Director of Public Relations, The Christian Life Commission, SBC.

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# Pulpit To Pew

By Jim Griffith

When the deacons of a certain Baptist church decided to demonstrate their support of the pastor by coming forward on the hymn of commitment, one deacon choked up, forgot what he was planning to say and blurted out: "Pastor, I love you and appreciate you, and I want to rededicate my wife."

Sometimes more truth is spoken by accident than is said on purpose.

The fact is, many a man takes out his religion in his wife's name.

And there are just as many others who are only too willing to volunteer the services of their wives.

Actually, some men have been bold enough to tell the new pastor when he arrives on the scene: "If you need anything done at the church, don't hesitate to call on my wife."

This being true, it might be well—under certain conditions—to have the congregation stand and sing a more appropriate version of the old hymn: "Take my wife and let her be, consecrated, Lord, to thee."

## Bible puzzle

Answers on page 14

1	2	3	4		5	6	7		8	9	10	11
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58					59				60			

### ACROSS

- 1 Preach it (2 Tim. 4:2)
- 5 Existed
- 8 Enlarge its place (Isa. 54:2)
- 12 Arabian chieftain
- 13 Groove
- 14 Man (Gen. 10:28)
- 15 Sills, for one
- 16 A chief (2 Sam. 20:26)
- 17 Bewilderments
- 18 "godly out of —" (2 Pet. 2:9)
- 21 — one's cap for
- 22 Anguilla
- 23 "the — of the Lord" (John 12)
- 26 Asian festival
- 28 Bondman
- 32 "— life everlasting" (Gal. 6:8)

- 34 Nothing
- 36 "that a whole — they assembled" (Acts 11)
- 37 "Do not —" (Mark 10)
- 39 Vigor
- 41 Range: abbr.
- 42 It had two horns (Dan. 8:3)
- 44 Biblical verb
- 46 "an account of thy —" (Luke 16)
- 51 Man's name
- 52 Espy
- 53 Applies
- 55 Kind of ad
- 56 Preacher's forte: abbr.
- 57 "— every way" (Rom. 3)
- 58 "— of the world" (1 Cor. 10)

### CRYPTOVERSE

L J D W   K Q   Y W Q   V   B V A   D P P J I A   G I P V   K Q

N W D Q J W

Today's Cryptoverse clue: A equals D

- 59 Paid notices
- 60 Bicycle: by shortening

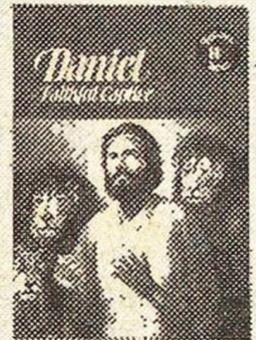
### DOWN

- 1 Marry
- 2 Neglect
- 3 Cleave
- 4 "one thousand —" (Ezra 2:69)
- 5 "which are — in heaven" (Heb. 12)
- 6 Aspect
- 7 Condition
- 8 "turn again — —" (Psa. 85)
- 9 Black
- 10 Inferior horses
- 11 Trade-lasts: abbr.
- 19 Dog or cat
- 20 Noun suffix for little ones
- 23 Moabites' dwellingplace (Deut. 2:29; poss.)
- 24 Soak
- 25 West or Murray
- 27 Finger part (Luke 16:24)
- 29 Air: comb. form
- 30 Large truck
- 31 Work unit
- 33 They answered (John 9:20)
- 35 "— of the blind" (Matt. 15)
- 38 Statute
- 40 Absent's opposite: abbr.
- 43 Son of Ishmael (Gen. 25:14)
- 45 Hand part
- 46 Black or trumpeter
- 47 Cultivate
- 48 Grass
- 49 Man (Gen. 46:17)
- 50 Measure
- 51 Be in debt
- 54 Pronoun

## NEW BibLearn books by Tennessee Authors



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**BROADMAN**

# Southeastern adopts campus plan, elects Bruce Powers of Nashville

WAKE FOREST, N.C. — A comprehensive master campus plan for Southeastern Baptist Theological Seminary here was adopted by the school's board of trustees in its semi-annual meeting.

Along with the campus plan, the trustees also set in motion a procedure to secure resources for the long-range project and elected Bruce Powers of Nashville, Tenn., as associate professor of Christian education, in cooperation with a Southern Baptist Sunday School Board professorship program.

The master campus plan, developed by Snoddy & McCulloch of Charlotte, N.C., comes as a result of a three-year long-range planning effort by the seminary. It is one of 20 objectives adopted by the trustees in March, 1977, which cover all aspects of the seminary's program.

The plan calls for extensive improvement, renovation, and "recycling" of the 145-year-

old campus, from 1832 to 1956 the home of Wake Forest College. Purchased in 1950 by the Southern Baptist Convention, the campus was occupied jointly from 1951 to 1956 by the college and the seminary. Wake Forest College moved to a new campus in Winston-Salem in 1956.

The trustees also acted on recommendations from the school's development council of 28 business leaders, and its administration, that an extensive program of financial development be instituted.

They voted to adopt a four-year program which includes a tentative goal of \$6,565,000, a series of 31 educational meetings during the spring of 1978, and participation in the national joint fund-raising campaign for the six Southern Baptist Convention seminaries, scheduled to begin in 1979.

Powers, a native of Savannah, Ga., comes to Southeastern Seminary from the Baptist Sunday School Board in Nashville. Since 1975, he has been coordinator of the Church Program Training Center. He will teach in the field of educational administration and programming beginning in January 1978. He holds master of religious education and doctor of education degrees from Southern Baptist Theological Seminary, Louisville.

Trustees also elected officers for 1977-78. Tom Brandon of Sherman, Tex., was re-elected chairman; Edgar Wyatt of Raleigh, N.C., vice-chairman; John Howell of Louisville, Ky., secretary; and David Britt of Raleigh, N.C., treasurer. (BP)

## More letters

(Continued from page 9)

We are setting a policy more dangerous to Baptist polity than reverter clauses, when the Administrative Committee takes the authority to change a long-standing policy of the convention which affects many churches without consulting the Executive Board or the convention. And then, over a year later for the Executive Board to affirm this action and allow it to be printed that it "reaffirmed its previous action" which was never affirmed by it in the first place.

These men are my friends and fellow-servants in our work for the Lord, but let us not "strain out the gnat—and gulp down a camel."

Johnnie E. Lee  
Director of Missions  
Union Baptist Association  
P.O. Box 244  
Sparta, TN 38583

Your letter is beyond our 300-word limit, but I am printing it for two reasons.

(1) You made the motion at the convention, so you should be allowed to present your viewpoint.

(2) You are right that the "Baptist and Reflector" (Sept. 29) was incorrect in publishing the statement that the board "reaffirmed its previous action." The Administrative Committee of the board took the action which you questioned at the 1976 TBC, not the full Executive Board.

I was the one (not the Executive Board) who wrote the statement, based on my inaccurate interpretation of the Sept. 20 motion passed by the board, which said, "the Administrative Committee recommends to the Executive Board that the previous action be reaffirmed to eliminate requirements of the reverter clause in deeds when churches receive a grant from the convention and that proper notification be sent to the churches whose property is so bound, informing them that the clause can be removed at their discretion and expense."

The editorial freedom granted to the "Baptist and Reflector," I suppose, also allows the editor the freedom to make wrong assumptions. (editor)

## January Bible study author to lead west Tenn. pastors

Union University, Jackson, will serve as host for the West Tennessee Pastors' Conference on Oct. 31.

The men will deal with "The Pastor and January Bible Study" under the leadership of Page H. Kelley, professor of Old Testament, Southern Baptist Theological Seminary. Kelley is author of the study course book, *Exodus: Called for Redemptive Mission*.

The study will begin at 10 a.m., according to William Copeland, secretary-treasurer of the organization.

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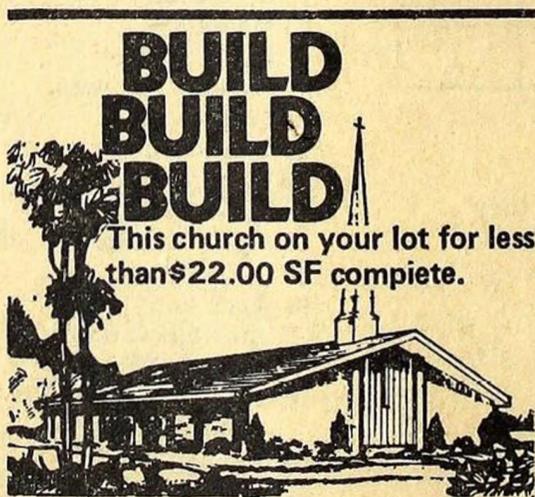
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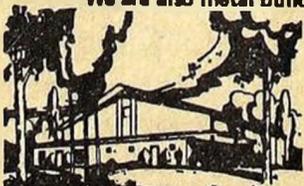
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# Convention related meetings announced

(Continued from page 4)

ing to Bill Bruster, state president of the group. The luncheon meeting will begin at 12:15 (EST).

W. R. Estep, professor of church history for approximately 20 years at that institution, will speak. Estep is considered one of the convention's foremost authorities on the history of Anabaptists. He is the author of the book, **The Anabaptist Story**, and has contributed to many theological journals.

## Historical Society members to gather at breakfast meet

Members and guests of the Tennessee Baptist Historical Society will meet for breakfast at 7 a.m. (EST) on Wednesday, Nov. 16, at the Holiday Inn-West in Knoxville.



Madden

Jean Adkinson, consultant for the group with the Tennessee Baptist Convention, said that three speakers are scheduled to address the group. Tom Madden, convention ministries division director, will be present, along with James Harris and Glenn Toomey, directors of missions for Holston and Nolachucky Associations, respectively.

## Golden Gate professor engaged to challenge seminary alumni

The annual meeting of the Tennessee chapter of Golden Gate Baptist Theological Seminary alumni will be held in Knoxville, Nov. 16.

Paul W. Lilly, West Hills Church, Jonesboro, and president of the local chapter, said that the meeting will be held at Sheraton Inn/Executive Park at noon on that day. A buffet luncheon will be served.

Robert L. Cate, associate professor of Old Testament at the seminary, will be guest speaker for the event.

Graduates, former students, and friends,

should make reservations through Lilly in Jonesboro.

## Baptist Young Women to welcome missionary

John Griggs, Southern Baptist missionary to Rhodesia, will speak to women gathered in Knoxville on Nov. 14 for the Baptist Young Women's banquet. The banquet will be held at South Knoxville Church at 6 p.m. (EST).

Griggs and his wife are stationed in the Fort Victoria area of Rhodesia. His job involves overseeing the established churches and working with African pastors in beginning new churches. He was appointed by the Foreign Mission Board in 1962; and early in 1964, he and Mrs. Griggs became the first Southern Baptist missionaries to reside in Fort Victoria.

Music will be presented by Jerry Reeves, minister of music at Inskip Church, and Luther Thompson, a member of First Church choir in that city.

Reservations for the banquet must be made through the Woman's Missionary Union office, TBC, no later than Nov. 7.

## Harrison-Chilhowee sets function

Alumni and friends of Harrison-Chilhowee Academy, Seymour, will meet in Knoxville next month at Weavers Cafeteria, according to Rob Clark, director of development at the school. The supper meeting will begin at 5 p.m., (EST) Nov. 16.

## Cordell Maddox to meet alumni of Carson-Newman in Knoxville

Alumni of Carson-Newman College will meet in the dining hall of Central Church, Bearden, at the conclusion of the evening session of the Tennessee Baptist Convention, Nov. 15, according to Nelson Ross, director of alumni affairs at the school.

Carson-Newman's 20th president, Cordell Maddox, will speak to the group, along with representatives from various departments within the institution. Maddox became president at C-N in August of this year.

# Sunday School leaders

(Continued from page 1)

Sunday School in a similar ethnic and economic group than to drive across town to another Sunday School.

Most states are searching for personnel who will work full time for the state convention or fellowship with the primary responsibility of starting new Sunday Schools. Nine persons are working in this capacity now, and 15 other states have requested help in locating and financing this additional worker.

Lackey said most of the new Sunday Schools are started from Mission Vacation Bible Schools, Backyard Bible Clubs, and revival-type meetings. Many established churches are reporting wide use of the Sunday School Board's ACTION Sunday School enrollment plan to start new Sunday Schools.

New Sunday Schools are divided into three categories: First, the neighborhood start, a new Sunday School near the sponsoring church to draw from people not attending the existing church. Second, the satellite Sunday School, generally located over one mile from the sponsoring church, such as in a new subdivision. Third, "far away starts," applied to churches sponsoring a new Sunday School in another town or state. (BP)

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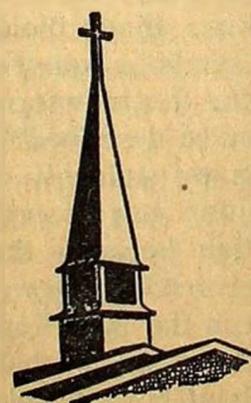
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# Calling to a new life

By Marion C. Barnett, Pastor  
Broadway Baptist Church, Knoxville, Tennessee

Basic Passage: John 3:1-15

Focal Passage: John 3:1-15

## Why Nicodemus Came

To understand the purpose of Nicodemus' visit to Jesus, we should not begin with the fact that he came at night and then read into that some backdoor inquiry by a powerful figure into the nature of discipleship. We can understand why Nicodemus came when we examine the immediate context of the visit, the identity of the visitor, and the questions which he asked.

The fact of the matter was that Jesus had just been involved in an extremely unusual and controversial incident at the height of the Passover festival. Jews and foreign visitors from all over the world were present at the time and Jesus chose precisely this moment for His ceremonial cleansing of the temple. Such an incident was bound to attract a great deal of public attention and question. The Jewish authorities and primarily the priesthood in the Sanhedrin were sure to be faced with questions growing out of this incident and would be forced to make some response to it, both to the public at large and to Jesus Himself. When we add to these facts the information given us here that Nicodemus was a Pharisaic member of the Sanhedrin, this nighttime encounter takes on official overtones. It is altogether possible that Nicodemus' night visit was part of a deliberate private inquiry by the Jewish Sanhedrin. But we must add to this the fact of who Nicodemus was. His credentials tell us much of his personality and of his bent of mind. He was a member of the Sanhedrin, the supreme judicial body permitted by Roman authority. This group was entrusted with both spiritual and moral leadership of the nation, but there is further evidence that Nicodemus was a deeply religious man. As a pharisee he was a member of a sect which had pledged itself to an attempt to keep the whole law. Finally, Jesus calls him a teacher of Israel, which means that he had theological training or was what is called elsewhere a scribe. Obviously then, Nicodemus came that night not only to represent the Sanhedrin but to probe for his own religious insight as well. The fact that the visit was at night means that it was desired that this conference be a private one, but nothing more. A night visit was not unusual for someone so concerned with religious matters. It was customary among the pharisees for men to work at their regular job during the day and to gather at night to discuss theology among themselves.

## The First Question

The first question which Nicodemus raises is implied rather than stated. He actually makes a comment about the signs of Jesus with the implication that Jesus should make some explanation of these things. He is therefore asking, "What is the meaning of your signs?" Nicodemus is referring to the event of the immediate past, Jesus' appearance in the temple.

We must recall that Jesus came preaching, teaching, and healing. When Nicodemus raised his question, he was referring to all facets of this activity of Jesus. In the preaching, teaching, and healing of Jesus something dramatically new was entering Jewish religion. Jesus spoke with a new authority and performed symbolic acts. Nicodemus sought to penetrate to the significance of this activity.

With that understanding of the question then, Jesus' reply is quite intelligible. "You will remember," He is saying, "that I have spoken of the kingdom of God. To reach that coming kingdom, people must be born 'from above,' or born again. You can see that this means a complete break with things as they are. That is behind the things which I do and the authority of my teaching, my signs."

## The Second Question

In his second question Nicodemus presses the issue of the new birth or the second birth. We are tempted to ask ourselves how so astute a person as Nicodemus could misunderstand Jesus. Surely he was acquainted with the use of symbolic language in theological matters. Probably the answer is that Nicodemus did **not** misunderstand Jesus; he seems to be replying literally to a statement of Jesus which had been made on a symbolic level. But if we assume that perhaps Nicodemus himself was joining Jesus in using symbolic language, then his second question makes much more sense. The question, "how can a man be born when he is old?" probably refers to Nicodemus' own Jewish faith.

Look at the question in the light of what Jesus had just done in the temple. "Why is there a need for renewal?" the question asks of Jesus. "You are calling for a rebirth of our faith, but our faith is old; why does it need to be reborn? Is that even possible? With all of our rich heritage and insight, the age-long blessings of God, can our faith actually enter a second time into its womb

and be born? Are you not perhaps mistaken about what Judaism needs, Jesus?"

Of course, there were personal dimensions to the questioning response as well. Nicodemus already had many commitments of a religious nature. He was a scribe and a pharisee and had given his life to an attempt to follow the commandments of God. In a sense he was old in the ways of faithfulness and righteousness. Could such a one as he have need to enter a second time into the womb of spiritual birth?

The heart of Jesus' reply is the word "unless." "Yes," Jesus is saying, "there is a need for spiritual renewal. **Unless** that happens a person cannot enter the kingdom of God. That was the meaning of John the Baptist's work; one must be born of **water**. That is also the meaning of my work as I point to that same coming kingdom: One must be born as well of the new **spirit** which I bring."

Jesus is pointing here to the new spirit which He brings to religion in His presence. He is the fulfillment of Old Testament faith. To describe this Jesus speaks again and again of **water** and of **spirit**. Symbolically water and spirit are the hallmarks of the approaching kingdom. The preparatory work of John the Baptist called for a baptism of **water**, and John pointed to Jesus as the one who would baptize Israel with the **spirit** of God. Therefore, the kingdom comes by water and by spirit.

These themes permeate the first five chapters of the book of John. We remember the miracle at Cana where **water** was turned to wine and the **spirit** of the wedding party was preserved. The fact that the water was drawn from vessels used for the rites of purification shows the event to have high symbolic content.

Again when Jesus cleansed the temple He was bringing a new **spirit** to the religion of Israel.

Now water and spirit are combined in the dialogue with Nicodemus.

In the following chapter Jesus meets a woman at a well in Samaria. He promises to her the **water** of life and tells her that from now on people must worship God in **spirit** and in truth.

Finally in chapter five Jesus heals a lame man by the pool of Bethesda. Unable to be healed by the magical waters, he receives the **water** of life and a new **spirit** from Jesus.

## The Third Question

Nicodemus' last question is, "How can this be?" He is not asking about biology but again is asking a symbolic question. "What are the grounds for the transformation of religion which you've described?"

In the answer of Jesus we suddenly discover the reason why John has recorded this enigmatic conversation between these two men, the longest conversation between Jesus and another person in the New Testament. Verses 10 through 15 are probably Jesus' fullest statement about His own iden-

(Continued on page 15)

# Giving your best

By Mike Awalt  
Associate Professor of Religion and Philosophy  
Belmont College, Nashville, Tennessee

**Basic Passages:** Luke 12:35-48; James 5:1-6  
**Focal Passages:** Luke 12:41-48; James 5:1-6

It is clear that the early church expected the immediate return of Jesus. The earliest preaching of the church proclaimed that Jesus was the fulfillment of the Old Testament hopes of a Messiah, and that He carried out His ministry, died, was resurrected and will soon return.

When that return did not materialize as they had expected it, they had to deal with that fact and try to understand it. Luke uses of the sayings, events, and parables of Jesus to reflect the awareness of the indefiniteness of the time of Jesus' return.

## Luke 12:35-40

This Lukan understanding of the delay of the second coming is evident in the parables presented in this lesson. The first parable tells of a man who goes to a party and warns his servants to wait for his return. The Jews divided the night into three watches. The parable indicates that the man will not return until one of the last two watches. His servants are to stay awake and be prepared to help him into the house and to take care of his needs. They are to keep the lights burning and have their loins girded, ready for action. The Jews of those days wore long, loose fitting garments. The servants, therefore, were to keep the loose ends of their garments tucked into their belts so that they would not interfere with their work. The servants are not told exactly when their master will return. This prevented them from going to sleep and waking up shortly before his return. They are to stay awake and be ready to act when they see him coming.

## Luke 12:41-48

The parable in Luke 12:41-48 concerns the sudden Advent of the Kingdom. Luke uses it to support his understanding of the delay of the Kingdom. Verses 41-42 indicate that the parable is directed toward the leaders of the church. Even in the delay they have a responsibility to continue the work of the church and to speak the good news provided in God's kingdom. The delay does not give them justification to abuse those under their care. They are called upon to minister fairly to all peoples. The leaders are accountable for their actions. The delay of the return of the Lord does not negate their responsibility.

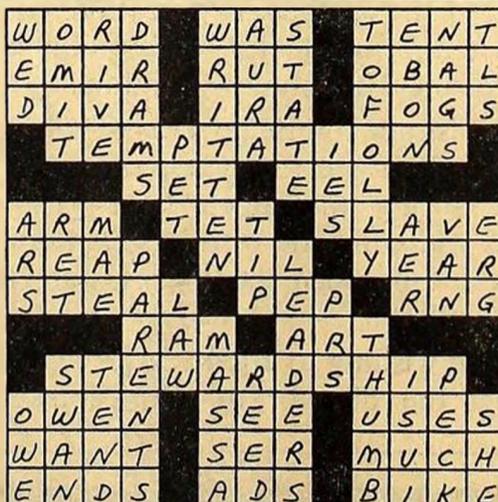
Most of us have a tendency to work hard when there are urgent demands or deadlines on us. When these are removed, we often feel that time is plentiful and we can there-

fore take it easy. The same thing is true when that sense of urgency is applied to our own existence. If our death or the death of a loved one appears imminent, it makes the time remaining very precious, and it leads us to use it wisely and to re-evaluate our priorities. If that imminence is removed, we have a tendency to slip back into the pattern of infiniteness in regard to our own mortality and the mortality of those close to us. In other words, we have difficulty keeping up the pressure of living each day fully on its own merit, when there is no visible end.

Luke's words are relevant to us. Even though the end time is delayed, whether in terms of Christ's return or our own personal end, we are to respond to life as if that return or end is soon. The delay does not change what is demanded of us.

## James 5:1-6

At first glance, the James passage seems irrelevant to the passage in Luke. However, it discusses a similar theme. The Jews believed that one of the basic functions of God and His Kingdom was to insure justice in the world. All people were to be treated fairly and given the possibility of discovering the wholeness and meaning in life. The servant of God is to work to enable others to achieve that. In the Lukan passage, the servant is to take care of the



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# Calling to a new life

(Continued from page 14)

tity. A careful reading of these verses shows that He is pointing to the need for a witness to what God is doing. Earthly things are not heavenly things. Man cannot go up into heaven to find out about God; God must come down to man. In the person of the Son of Man God has done that. Just as Moses had lifted up a bronze serpent in the wilderness so the people could see the way of salvation, so God is now holding up the Son of Man so that whoever believes in Him may have eternal life.

Thus we return to the central theme of John's gospel, that of belief. "I am that Son of Man," Jesus is saying! In Me you must see the salvation of God and respond! The presence of the Son of Man is the grounds for all these things which I describe."

needs of the people ("give them their portion of meat") and to treat them fairly.

James' warning is against those who stand in some position of authority or leadership and have been detrimental to the insuring of justice. He is speaking to those who have not concerned themselves with the needs of others, have not taken the demands of the kingdom seriously, and therefore stand outside of it.

## Summary

The thrust of these passages is clear. The delay of Jesus' return has not lessened the ethical demands of His followers. They are to live out Jesus' teachings regardless of the amount of time left. Even though no one knows exactly when his death will come, all of us should make each day count and drain each drop of meaning and purpose from it.

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# Medical, disability insurance premiums said to remain unchanged during 1978

DALLAS—No premium increases are planned through 1978 in the Southern Baptist Annuity Board's church medical insurance and church disability insurance plans.

Darold H. Morgan, Annuity Board president, also says the Dallas-based agency's senior medical program will experience a premium decrease in 1978, dropped from monthly rates of \$15.98 a person to \$12.75.

These favorable rate forecasts stem from the fact that, since 1972, the Annuity Board and Aetna Life & Casualty, the underwriter, have enhanced applicant screening procedures.

The Annuity Board administers both retirement and insurance programs for Southern Baptist ministers and church and denominational employees.

A total of 8,026 persons participate in the board's church medical insurance program. Church disability coverage goes to 5,026, while senior medical coverage protects 491. In the senior medical program, benefits will be increased in 1978.

"At the present, when a person retires, his benefits are reduced," explained Don Floyd, director of the Board's insurance services department.

"Under the new planning, a person who has our church medical plan No. 251 will not lose any of these benefits at retirement. Before the Annuity Board pays benefits, the insured will file a claim with Medicare. Any charges not paid by Medicare will be picked up by the Annuity Board, up to the amount currently being paid under plan No. 251."

In the church disability insurance program next year, premium rates will be guaranteed for 12 months. Formerly, the rates were subject to change at any time with a 60-day notice.

## Carson-Newman College sets day for prospective students visit

Carson-Newman College will host Eagle Day Saturday, Oct. 29, for all prospective C-N students.

Activities for the day include a student activities fair, meetings with professors, and a tour of the campus. Registration will begin at 9 a.m., in Gentry auditorium of the Henderson Humanities Building.

All visitors for Eagle Day will be guests of the college for lunch and a concert to be given during the lunch hour. The day's events will conclude with an afternoon football game between the Eagles and Georgetown College.

Those wishing to attend Eagle Day should contact the director of admissions.

On Matters of

# Family Living

By Dr. B. David Edens  
Director, Marriage and Family Program  
Stephens College—Columbia, Missouri 65201

Today's children need heroes as they need clean air and pure food and for much the same reason—to keep their souls alive and healthy along with their bodies. The current fad of the anti-hero and the unheroic "is dangerous because it puts children's ideals, aspirations and their notions of self-worth in jeopardy," William J. Bennett, National Humanities Center, N.C., charged in *Newsweek*.

"Children need to know what deserves to be emulated and loved and nurtured, but knowing these things is not transmitted through their genes: these things must pass, through education, from generation to generation."

It's time for parents to switch off their cynicism, to pause in their muck-raking and do a little sowing, he indicates, recalling that "from childhood on, people I knew went to the trouble of pointing out to me individuals who possessed qualities of human excellence worth imitating and striving for. Eventually, I learned that heroes and their qualities were to be found closer to home and that there were neighbors, friends, and even members of my family who possessed these qualities."

At school, teachers should make space in the curriculum for telling stories, true stories, about heroes, says Bennett. "We should offer our students and ourselves some real examples, not only of human corruption, degradation and duplicity, but also of the qualities we think men and women can and should possess."

Kids are hungering for people and things to believe in, the writer reminds. The special quality of the hero "is to nurture something because one has a sense of what deserves to be loved and preserved." It is essential that children realize that the pursuit and protection of the deserving is what life is about—and that a goodly company awaits the seeker.

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