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vol. 1 # 1

FALL 1975

# BRYAN LIFE



ECHOES FROM MAIN STREET

VICTORY IN CATASTROPHE

CHRIST ABOVE ALL

CAMPUS REVIEW

61020



## EDITORIAL

*BRYAN LIFE* replaces both the *BRYAN NEWSLETTE* (1935-75) and the *BRYAN BLUEPRINT* (1967-75) and will be issued quarterly. This change is one of several growing out of an evaluation with outside consultants of the total administrative program over the past three years. The plan is to combine the *NEWSLETTE* and *BLUEPRINT* into one new magazine and to conserve the essential characteristics of the former publications but in a new format with an expanded purpose and an individuality all its own.

The *NEWSLETTE* has had an honorable history of forty years, the archives revealing that the first issue came out in July, 1935. It was devoted primarily to news of the Bryan community in the detail which would be of interest to those with a close connection with the college. The *BLUEPRINT* was inaugurated to provide a service ministry dealing with ideas and current issues, including those of special interest to the evangelical community. This publication was directed to a more limited mailing list of business and professional people, alumni donors, and other friends who had indicated an interest in receiving that kind of publication. We bid farewell to these old friends and say that we expect to combine the strengths of the old in the new with an added dimension. The *BRYANETTE*, devoted to alumni news and the affairs of the alumni association, will continue.

Choosing a name was not easy. A contest was held in the college community offering a prize of \$50 to the person submitting the winning title. Numerous names were suggested, with one avid contestant submitting seventeen entries! *BRYAN LIFE* was chosen from among three or four judged to be final suitable possibilities. It was submitted by Russell L. Bailey, of Endicott, N.Y., a member of the 1975 graduating class. Russell and Marian were choice members of our community for his senior year, Russell transferring from a community college and a Bible school.

We are interested in your reactions to *BRYAN LIFE*, especially to the content. Suggestions as to how the new publication can best serve the interests of the college and the constituency will be welcome. We plan to include articles by and about trustees, alumni, students, faculty, staff, and friends of the college. We are using the services of an outside editor for layout and production. The printing will be done outside the area and mailing procedures will conform to the fact that our mailing list is now on computer. Let us hear from you.

Theodore C. Mercer  
President

# BRYAN LIFE

Volume 1

— Fall 1975 —

Number 1

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Cover personalities: Bryan student Paula Purser and Paula Argo symbolize the "Big Brother/Big Sister" campus program for children of the community. Cover photos by Cunnyngham Photography, Dayton, Tennessee.

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Dayton, Tennessee

# Campus Review

## ANITA BRYANT SINGERS SCHEDULED AT BRYAN

Student Union is excited about the activities in store for this year, which include several musical groups, as The Anita Bryant Singers, Pat Terry, The Renaissance, Jack Ross and others. President Gary Franklin, Junior, Westland, Mich., promises "originality and hard work from our student leaders to provide enjoyment for all our students."

The Bryan College Student Union is an organization of eighteen students representing a cross-section of our college community. The stated purpose is "to provide student-oriented activities and promote a cultural, social, and recreational program which shall aim to make free-time activity a supportive factor in education."

A well-qualified group of officers will work with Mr. Franklin this year in Student Union. They include: Vice President of Activities, Roddy Miller, senior, Columbia, S.C. Vice President of Personnel, Gary Criswell, senior, Richmond, Va. Secretary, Carol Kincaid, junior, Lynchburg, Va. Treasurer, Tim Staples, sophomore, Waxhaw, N.C. Publicity Manager, Beth Davies, junior, Jackson, Miss.

## COLLEGE ENROLLMENT REPORTS INCREASE

Enrollment at Bryan College in regular credit courses for the first semester reached 619 by early September, an increase of 55 or 9.8% over a year ago. Of this total enrollment, 585 are full-time students compared with 535 a year ago, an increase of 50 or 9.3%. Dormitory enrollment

rose from 436 last fall to 497, a 14% increase. The full-time equivalent (full time plus part-time equated to full time) is 597 compared to 546 a year ago, for a basic net increase of 9%. These enrollment statistics do not include registration in continuing education.

## SOCCER LETTERMEN RETURN

"The Lions will thrive in '75" is the motto of this year's soccer team at Bryan. Coach John Reeser expects 16 returning lettermen, including 10 starters, plus 2 transfers and 10 freshmen.

"Seven seniors have compiled a record of 25 wins, 16 losses, and 3 ties during their career," states Coach Reeser.



"Last year's team broke or tied 18 team and individual records with a 15-2-1 record," Coach Reeser added.

## CROSS COUNTRY TEAM DEFENDS RECORD

With record-setting Tom Potter leading the way, Bryan College's cross-country team should be hard to beat in 1975. "The Lions have a difficult schedule, but they also have the runners to do the job," Jeff Tubbs, manager, said.

In addition to Potter, who set seven different course records last fall, four other



lettermen return to give the Lions a great deal of depth. Chris Hatten, Mike Wood, Tom Lane and Wayne Scott are the men, along with Potter, Coach Matthes is counting on to provide leadership for this year's squad.

Bryan will be out to defend its SCAC championship and try for another undefeated regular season in the league. The harriers will also be running in the Fisk Invitational (1st place in 1974) and attending the NCCAA national meet (4th place in 1974).

With a bumper crop of new runners expected to join the veterans and the coaching experience of Mr. Jake Matthes, Bryan's cross-country fans can't help smiling when they think about the upcoming season.

## FINANCIAL YEAR ENDS IN THE BLACK

The good news in finances this past year was the ending of the fiscal year on June 30 in the black in the operating (current) fund. Total gifts and grants to the college for the year, not including col-

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# Echoes from Main Street



Famed criminal lawyer Clarence Darrow, left, counsel for the defense, and William Jennings Bryan, counsel for the prosecution, pause for this rare photograph of them together during the heat of the Scopes trial, Dayton, Tennessee, July, 1925.

**T**oward the closing hours of the now-famous Scopes evolution trial in Dayton, Tennessee, in a sultry July, 1925, William Jennings Bryan prepared an address summarizing his case for the prosecution and answering the final arguments of the defense attorney and acknowledged agnostic, Clarence Darrow. Mr. Bryan never got the opportunity to deliver his last speech because the trial ended rather abruptly with the conviction of John T. Scopes. In his speech, which the college has reprinted as part of its observance of the fiftieth anniversary of the trial, Mr. Bryan wrote, in part: "Let me, in the first place, congratulate our cause that circumstances have committed the trial to a community like this and entrusted the decision to a jury made up largely of the yeomanry of the state."

What were those circumstances which "committed the trial to a community like" Dayton? How did it come about that the trial was held in obscure Dayton, Tennessee, and not

elsewhere. Were there not better-known and more populous towns which could have been chosen as the scene of the trial? Why not some great American metropolis with an institution of higher learning in its midst, rather than, as Bryan described the area, "the calm serenity of the country"? The *ST. LOUIS POST-DISPATCH* at the time asked:

"Why Dayton — of all Places?"

The answer to this and other questions surfaced during the annual Founders Week observance at Bryan College, March 17-22. The dates spanned the birthday of Mr. Bryan on March 19. Three distinguished scholars each dealt with a different aspect of Mr. Bryan's brilliant and multifaceted career.

Dr. Willard Smith, professor emeritus of history, Goshen (Ind.) College, spoke on "William Jennings Bryan at Dayton: A View Fifty Years Later"; Dr. Edwin Hollatz, professor

of speech and communication at Wheaton (Ill.) College, presented William Jennings Bryan as orator and Chautauqua speaker; and Dr. Warren Allem, Bryan alumnus of Egg Harbor City, N. J., lectured on the Scopes Trial, using the research he did in writing his thesis for a master's degree in history.

Both Dr. Smith and Dr. Allem agreed that it was by design rather than by accident that Dayton became the scene of the most widely covered court case in American history.

Dayton had once been a prosperous town, which in 1925 was suffering from an economic slump. The mountain behind Dayton, according to Dr. Allem, was rich in coal and iron ore. Several iron furnaces were started, but it was later discovered that the ore was of poor quality, not suitable for commercial use. About 1912 the contract ran out, and with the coming of World War I further efforts to produce iron either from the Dayton mine or from ore barged down the Tennessee River had to be abandoned.

# 1925

by Charles Robinson

Enterprising local citizens tried vainly to promote industry by introducing cotton gins, and local farmers were induced to try raising cotton, but the land was not suited to the growing of cotton. Other ventures were begun, but these, too, proved futile.

**A**round 1925 many folk in Dayton were thinking about what might be done to get the town out of its slump. How could attention be focused upon Dayton?

There was a man in Dayton by the name of George Rappleyea, who had come from New York by way of Chattanooga. He worked as an agent to help dispose of real estate belonging to the now defunct Cumberland Coal and Iron Company. He read in the newspaper that the American Civil Liberties Union was trying to get a test case to challenge the constitutionality of the Tennessee statute which made it unlawful for a teacher in the public schools of the state "to teach any theory that denies the story of the Divine Creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals." Mr. Rappleyea suggested to Mr. Earl Robinson, operator of the local drug store, and to the Hicks brothers, attorneys, that if a trial of this kind could be held in Dayton the eyes of the nation would be turned upon the hapless town. John T. Scopes, a young math teacher and coach, was teaching a course in high school biology that year. He was sought out, and, at a meeting in Robinson's Drug Store, he agreed to become the culprit in the case by deliberately violating the contested statute.

Their well-laid plans were almost wrecked when certain interests in the city of Chattanooga decided they wanted the trial there for much the same reason for which the Dayton leaders sought it. The Chattanooga folk sought to bring about a change of venue, so that the Scopes trial could be held there. When this failed, an attempt was made to get a Chattanooga teacher to stand trial.

Bill Morgan, head of the Dayton Progressive Club, realizing that something had to be done, arranged for George Rappleyea to make a talk on evolution. A fight was staged which broke up the meeting. This was widely publicized and succeeded in bringing the attention of the press back to Dayton, and away from Chattanooga.

And so it came to pass that the Scopes trial was held in Dayton, Tennessee.

## Looking Back from 1975

### 1. Some problems and weaknesses

Dr. Willard Smith maintained that Mr. Bryan made a mistake in accepting the invitation to come to Dayton in the first place. He probably hastened his death by so doing. Dr. Allem adds that Mr. Bryan had previously said that he would come to Dayton if the prosecution invited him. Clarence Darrow had also expressed his willingness to come. Those who wanted to put Dayton on the map could hardly resist the opportunity to bring these two nationally known figures together in Dayton.

The speakers also agreed that the journalistic crowd had pre-determined which side it was going to champion. About two hundred reporters converged on Dayton to cover the trial. Almost to a man they were anti-Bryan and pro-Darrow. Together they gave Bryan a bad press. Particular harm was done by H. L. Mencken, then editor of the *BALTIMORE EVENING SUN*. He was a forceful and vivid writer and had much responsibility for the erroneous view about Mr. Bryan, which has persisted to the present day.

A good deal of the general public impression of Mr. Bryan and of Dayton derives from the stage play, "Inherit the Wind," which was later made into a movie and premiered in Dayton in 1960. Although the authors of the play are careful to state in the prologue that their work is not history, that "only a handful of phrases have been taken from the actual transcript of the famous trial" and that the play "does not pretend to

be journalism" but "theater," still the historical interest evoked by the presentation causes most people to think of it as history.

Dr. Smith contends that Bryan, having come to Dayton to participate in the prosecution of John T. Scopes, should have stuck with the original issue: did Scopes violate the law? No one doubted that the law had been violated; and when the court got around to dealing with the original charge, the conviction of Scopes was a foregone conclusion. Mr. Bryan should not have gone on the witness stand and allowed himself to be cross-examined by Clarence Darrow; however, he agreed because he did not want to appear in the public eye to be running away from Darrow's withering questions. He saw himself in the role of defender of the faith, and this was one way to defend it. He did so, however, with the understanding that he would be able in turn to interrogate Darrow; but he was never given that opportunity.

### 2. Some strengths

**B**ryan himself saw the issue as the right of the people to control their own schools through their elected representatives in the legislature. He asserted at the close of his last message:

"It is for the jury to determine whether this attack upon the Christian religion shall be permitted in the public schools of Tennessee by teachers employed by the state and paid out of the public treasury. This case is no longer local, the defendant ceases to play an important part. The case has assumed the proportions of a battle-royal between unbelief that attempts to speak through so-called science and the defenders of the Christian faith, speaking through the legislators of Tennessee. It is again a choice between God and Baal; it is also a renewal of the issue in Pilate's court. In that historic trial — the greatest in history — force, impersonated by Pilate, occupied the throne. Behind it was the Roman government, mistress of the world, and behind the Roman govern-

ment, the legions of Rome. Before Pilate stood Christ, the Apostle of Love. Force triumphed; they nailed Him to the tree and those who stood around mocked and jeered and said, 'He is dead.' But from that day the power of Caesar waned and the power of Christ increased. In a few centuries the Roman government was gone and its legions forgotten; while the crucified Lord has become the greatest fact in history and the growing Figure of all time."

Looking back now after fifty years, one can see clearly that Mr. Bryan was not the bitter old man, nor yet the bumbling bigot, which Darrow and the press represented him to be. His foresight and progressiveness are evident in that many of the reforms he advocated have become reality. Among these were the direct election of U. S. senators, the graduated federal income tax, and many others.

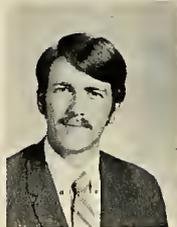
Mr. Bryan was an evangelical Christian with a strong sense of social justice. He kept clear the connection between regeneration and the improvement of society. A great optimist, he was a strong believer in the power of the Gospel. A conservative in religion, he was progressive in politics, economics, and in social reform. When asked how he could be a conservative in theology and a progressive in politics, Bryan replied: "Government is man-made, and therefore, imperfect. If Christ is the final Word, how can anyone be progressive in religion? I am satisfied with the God we have, with the Bible, and with Christ."

From the vantage point of today, the Scopes trial can be viewed as an attack upon the integrity of the Scriptures. If the Bible account of creation can be exploded as a Babylonian myth, if the Bible is not trustworthy on this basic issue, can it be relied upon as trustworthy on any issue? Either the Bible is the inerrant Word of God, or it is not. William Jennings Bryan at Dayton, Tennessee, in 1925 took the position that "holy men of God spake as they were moved by the Holy Ghost" (2 Pt. 1:21) and that "all Scripture is given by inspiration of God and is profitable ..." (2 Tim. 3:16). Having taken that position, he defended it to the death.

Today the college founded in his honor and bearing his name carries on in the same evangelical tradition and in the admonition of the Apostle Paul to "be strong in the grace that is in Christ Jesus. And the things which thou hast heard among many witnesses, the same commit thou to faithful men [and women], who shall be able to teach others also." (2 Tim. 2:1,2). **BL**



# Why Defend Divine Creation?



**by Dave Llewellyn**

*David Llewellyn ('66) is a law student at the University of California at Los Angeles, a former college English teacher and a writer of a syndicated column carrying a Christian emphasis.*

**W**hen Clarence Darrow's famed courtroom finesse outmaneuvered William Jennings Bryan at the "Monkey Trial" in 1925, many people supposed that the debate between the Creationists and the Evolutionists was finally settled in favor of Darwin over the Bible. Yet now, 50 years later, newspapers report serious discussion taking place in several states, including California and Georgia, concerning the possible adoption of public school textbooks which include creation as a credible theory of the genesis of the world.

Why do the Creationists bother? Is it that they just can't stand losing? Or in this argument, which has now been continuing for over 100 years, is there something spiritually significant at stake?

Christians who believe the Bible is accurate in every respect, scientifically and historically, as well as spiritually—and I am one of them—recognize vast significance in the doctrine of creation as recorded in the Bible.

The creation account in Genesis, for example, not only explains the origin of the universe but also reveals the nature, authority, and purposes of God and of Man. The first chapters explain that God chose to create the world because He wanted it to exist and that He thought His creation, including mankind, was "very good." What a different self-concept we have when we realize that God likes people! He loves us individually! Rather than

being a meaningless accident of nature, we were purposefully designed and given responsibility over the world.

God's authority, furthermore, absolutely controls all nature. Both energy and matter were created by God's commands from "nothing," that is, from spiritual resources. Another passage explains that the material world was not created out of visible substances. If the superiority of spiritual forces over physical ones were not known, it would be ludicrous for anyone to prefer to depend on faith and spiritual truths, rather than on his personal abilities or financial security. Evolutionists understandably do ridicule supernaturalism.

**A**nd there is a point to the world. Unlike evolution, which necessarily emphasizes the similarities between Man and the animals, the Biblical account of creation stresses the image and likeness of God in us. Under God, we have been given the responsibility to control and manage the world, and more importantly we have been created with an inborn capacity to know God personally.

The reality of a loving God within personal contact with every man is inimical to nearly every evolutionary theory. Christians do not care about abstract theories, but they do care very much about God and about people. That's why the credibility of the Creation theory is a concept worth contending for. **BL**

# Campus Review

## Continued

lege work-study, were \$448,000. By major categories these gifts were designated as follows: \$184,000 operating fund; \$141,000 endowment fund; and \$123,000 plant gifts for Rudd Chapel.

### BRYAN WELCOMES NEW FACULTY MEMBERS

Bryan welcomed four new faculty members as the forty-sixth year of the school began. These were introduced at the faculty-staff spiritual retreat at the Harry Johnson cabin on the shores of Watts Bar Lake August 25 and 26 and again at the BWA picnic on the triangle August 28.

Dr. Paul J. Biggers, associate professor of education, comes from DeKalb Community College, Decatur, Georgia, where he was professor of political science. He formerly taught at Florida State University, where he earned his Ph.D. in education.

Mr. Martin E. Hartzell, assistant professor of biology, has been a teaching assistant in zoology and a research associate at Indiana University, where he pursued studies on his doctoral program.

Mr. W. Gary Phillips, instructor in Bible and Greek, is a 1975 graduate of Dallas Theological Seminary. He will assume some of the teaching load of Dr. John Anderson, who is on a partial sabbatical leave this year.

Mr. Bryan Shelley, instructor in English, is a 1971 graduate of Bryan. He returns to his alma mater after earning his M.A. in English in 1973 from Appalachian State University, Boone, North Carolina. He was employed for nearly two years as sports editor of the Laurens County (S.C.) *Advertiser*.

### FACULTY BRIEFS

Many of Bryan's faculty members were busily engaged in various academic pursuits during the summer.

Dr. John B. Bartlett, vice president and academic dean, led his tenth tour to Europe June 16 - July 8, visiting Scotland, England, Belgium, Holland, Austria, Switzerland, and France. He was accompanied by, among others, Mrs. Ruth Bartlett, assistant



The Bartletts professor of music; Miss Zelpha Russell, director of admissions; Mrs. Rebecca Van Meeveren, assistant director of library services; and Mr. Ben Purser, a local trustee of Bryan.

Dr. Bartlett also attended the Academic Commission of the Council for the Advancement of Small Colleges, where he was one of three college deans who served in an advisory capacity for the CASC annual summer workshop August 4-8 at Lake Forest (Ill.) College. The theme of the workshop was administrative development.

Dr. Ralph B. Paisley, associate professor of biology, attended the first International Conference on Human Engineering and the Future of Man at Wheaton College.

Dr. J. James Greasby, chairman of fine arts division, attended the 15-day annual Robert Shaw workshop in Princeton, New Jersey. The workshop was devoted to the intensive study and interpretation of two choral works, one by Bach and one by Beethoven.

Mr. William Ketchersid, associate professor at Bryan, participated in an advance in-service faculty development program. He was one of forty-five professors taking part and was invited by the Council for the Advancement of Small Colleges. The program was funded by the Kellogg Foundation. Ketchersid is also head of the department of history and social science, chairman of the division, and former chairman of the faculty development council.

Mr. William Boyd, assistant professor of music at Bryan, returned to his teaching responsibilities after a year's sabbatical leave. He pursued studies on his doctoral program at Louisiana State University.

Dr. Merlin Grieser, assistant professor of chemistry, was accepted into a summer program for science and engineering faculty by the Special Training Division of Oak Ridge Associated Universities at Oak Ridge, Tennessee.

Mr. Don Hill, assistant professor of education, took an accelerated summer course at Union Graduate School, Portland, Maine, a consortium of experimenting colleges and universities. The program was one for innovation in elementary and secondary education.

# Victory in Catastrophe

Behold the valiant ones cry  
without;  
the envoys of peace weep  
bitterly.  
The highways lie waste,  
the wayfaring man ceases.  
Covenants are broken,  
witnesses are despised,  
there is no regard for man.  
The land mourns and languishes.

**D**oes this sound like Vietnam and Cambodia? Isaiah (33:7-9a) penned this passage some 2½ millennia ago, but the description very appropriately describes the Vietnam and Cambodia we have known for the past several years.

Who can deny the tragedy of the war in Cambodia and Vietnam? Certainly after ten years in Vietnam as a missionary, I cannot. Generals have wept over Vietnam; Kissinger and others are discouraged because their attempts at peace have failed. Travel has been restricted for years because the highways are unsafe and trains can not run; covenants have been broken; there has been no regard for man; and the land still mourns and languishes as literally millions of the populace have been displaced by the war. Many American men gave their lives for Vietnam and a far greater number of Vietnamese gave their lives; to these we may add Australian and Korean soldiers, and missionaries and Bible translators.

Isaiah does not quit with such a discouraging note but continues in 33:10: "Now, I will arise," says the Lord, "now I will lift myself up, now I will be exalted ...." That God has done this in Vietnam is clearly evident if we review some of the things He has done during these past few years.

When we arrived in Vietnam in January 1959, there was only one New



Liong, a Roglai, is teaching the second lesson of the Roglai primer.

Testament in print in a montagnard (Mountain people) language and believers in only a few of the tribes. Today there are six New Testament translations either in print or ready for publication. Three have been done by the Christian and Missionary Alliance and three by Wycliffe Bible Translators. There are now believers in at least 27 of the montagnard language groups.

Militarily and politically both Vietnam and Cambodia are a catastrophe, but the Holy Spirit is not bound by armies and governments. The church has been scattered, but remember the early church grew when it was scattered; and I believe God will do the same for the church He has been building in Vietnam and Cambodia.

In recent years the number of Christian congregations has increased from 2 to at least 17 in Phnom Penh, Cambodia, and in 1972 a revival began in the churches of Vietnam with results that spread from the ethnic Vietnamese to the montagnards.

Just this past January, according to reports, 4000 Rade tribesmen had found a new faith in Jesus Christ during a three-week series of meetings. And this was in the area of

Banmethuot, the city which fell first when it was besieged by North Vietnamese Army on March 10.

The montagnards of Vietnam are traditionally animistic—seeking to appease the spirits who inhabit the mountains, rivers, fields, etc. During the war many of them were uprooted and became refugees in areas where they did not know the spirits and were, as a result, responsive to the gospel message.

**A** virtual people's movement among the Haroi is described in the Wycliffe prayer bulletin (August 1973): "When Pong ... helped translate Luke's account of Jesus healing lepers, his heart was touched as he too needed physical healing. That day in 1971 ... Pong asked Jesus to save him from his sins. As Pong learned more in translation sessions from the Haroi team he began telling others. Soon there were four believers spreading the Good News to friends and relatives. In recent months over 300 new believers have been added to the Haroi church. One of them is a former witch doctor who is now refusing clients even when they threaten him at gunpoint!"

## By Ernest Lee



Some teachers are preparing visual aids for teaching the tribal children to read.

A 1974 report estimated 90% of the Jeh tribe to be Christian, but at that time they were almost entirely behind the lines or scattered. Of the Stieng tribe another example of the moving of the Holy Spirit is indicated: "Over 10,000 Stieng refugees from An Loc are living in a large refugee center of tents and barracks a few miles from Saigon. Hret, the dedicated young Stieng evangelist who was so wonderfully spared during the siege of An Loc last year [1972], and C&MA missionaries have been greatly used of the Lord in leading hundreds of these refugees to the Lord." (Wycliffe prayer bulletin, January 1973)

Not every tribe has experienced movements of this kind, but the potential for such a movement still exists. For example, from the large Nung tribe of North Vietnam who are represented by only a small group of refugees in the South, there were for several years only two women believers. For years Jan Saul and Nancy Freiburger Wilson (Bryan College alumna) had requested prayer for the Nung patriarch who had been so kind to them, but who was enslaved as a

priest of witchcraft. Finally, three months before his death in 1974, he put his faith in Christ and was a faithful witness to the end. Can we trust God to work among the Nung through the testimony borne and the portions of the Word left with these people?

Speaking of the Word, we have already seen what has happened when Pong, the Haroi translation helper, became a Christian. Let's see what the Lord did for the Chrau tribe.

A Chrau boy named Cam came to Dave and Dot Thomas's house to join the reading class. He was the top student, and eventually became a believer in Christ.

**W**hen they needed a language helper, the Thomases sought Cam (by then a teenager) to work for them. About to join the army, he realized their request to be God's direction for him. That was 1968, and Cam has been a part of the Chrau translation team ever since.

He tutored Dave and Dot in speaking Chrau, while Dave coached him in the 3 R's. They worked

together on dictionaries, language analysis, literacy materials, cultural studies and translation of God's Word. Gifted and keen to learn, Cam grew rapidly in knowledge. Dot now estimates his language work to be college level, though he never finished grade school. He attended Bible school two years.

As he helped the Thomases check their translation of various Bible books in Chrau, Cam picked up the principles. Soon he was translating too. He did the first draft of Matthew and Luke. While Dave and Dot were on furlough, Cam did not quit. He translated Revelation, then attended the SIL Translation Workshop, where consultants checked his work.

These past few years miracle upon miracle has been witnessed as the Lord has provided translation helpers from languages which were not otherwise accessible at the time, sometimes a prisoner, sometimes one sick or wounded in a hospital. The translation of the Word into these tribal languages, although not as fast as we would have liked, has moved steadily onward.

Nancy Costello, a translator from Australia for the Katu tribe, wrote:

"My new Katu helper, Sre, is a High Katu from the Laotian border west of Danang, about 28 years of age. She is a widow who was shot in a battle between a U.S. Patrol and VC soldiers and who was taken to a U.S. hospital in Danang. She says that she knew the U.S. nurses loved her and were trying to heal her even though they had strange tubes and needles in her body. She says she knew they were curing her by returning blood to her.

"She is keen to learn to read and studies constantly. She wanted to learn to read in her village, but her husband wouldn't let her.... She had never heard the Gospel until she went to Thuong Duc [the village where Nancy has worked]. She thought it was the best news she had ever heard and went to every Katu and Vietnamese service, though she can't

understand much Vietnamese. She told me with great amazement of one Katu lady who went to sleep in church. 'I don't know how she can sleep! I want to hear every word!' I read some of God's Word to her every day, but she is even more eager to learn to read now so that she can read it for herself. I talked to her about accepting the Lord, and she was eager to do so in prayer. Praise the Lord for this. Many have prayed for years for the hearts of the High Katu to be prepared, and she is an example of the preparation God is doing ...!"

This woman is just one of many who have learned to read in order to search the Scriptures for themselves. You may have already heard the story of Ama Panon, the Roglai septuagenarian, who had been a Christian for more than twenty years before he had a real opportunity to learn to read in 1974 and who persevered in spite of vision greatly impaired by his advanced age.

Prior to October, 1964, only scattered attempts had been made to teach the ethnic minorities of Vietnam to read and write their own languages. The few schools were operated entirely in Vietnamese so that most of the montagnard children dropped out after a few weeks in school. In 1964 a decree was passed authorizing bilingual education for the minorities. There have been many hindrances along the way; but in spite of hindrances, there are countless thousands of these tribal people who are now literate. Dick Watson (WBT/SIL) in his biennial director's report (1975) to the Vietnam/Cambodia branch says, "There have been delays in the literacy program, which we'd hoped would be running at full steam without our help by this time. However, with the reports of poor programs and non-existent programs, I also get reports of active programs and new readers in many areas. A few weeks ago a Koho man was bemoaning some of the poorer programs, but ended in a happy note by saying, 'We Koho are fortunate because the Irwins (C&MA) have good schools going and many Christians are learning to read the Scriptures in their schools.'"

From the Bahnar tribe also comes an encouraging report of progress in literacy classes in public schools, adult

literacy classes, and church-related literacy programs. One Bahnar pastor has about 85 people learning to read in four congregations where he is responsible.

The Chru bilingual program suffered many setbacks, but finally got started. In Tuyen Duc Province the Chru teacher-training workshop was suddenly cancelled, along with several others, because of a security threat. This meant that there could be no Chru workshop for at least another year because Gene and Carol Fuller had already postponed their furlough some months in order to finish the Chru textbooks and train the teachers in their use. It also meant a continuation of the unhappy situation in Chru country, where the teachers have been 'lobbying' for books in their own language for the past several years and have been extremely disgruntled to see their Koho neighbors have such books while the Chru are neglected. And not only was there unhappiness in Chru land but also in Saigon, where two or three exceptional Chru hold positions

in government and have often complained to SIL Directors about the neglect of the Chru in the literacy program ... so we all prayed ... and the next thing we heard was that the Chru teachers had petitioned for special permission to hold the workshop; permission was granted; the Lord provided security; the Fullers helped at the workshop and then came right to Saigon and on to the States .... One good report they brought was that one of the sharpest teachers ... was greatly pleased to learn that Gene and Carol were fellow believers and earnestly requested their prayers for his teaching and witnessing ministry among both his pupils and his fellow teachers.

Even Vietnamese officials who often opposed education in the minority languages sometimes had their eyes opened. In one area where the officials had previously showed open hostility, by 1974 they were so enthusiastic about the program and materials that they were determined to continue even without outside help.



Dr. Ernest Lec, an alumnus of Bryan with the class of 1952, also holds the B.D. and Th.M. degrees from Grace Theological Seminary and the Ph.D. from Indiana University. He has served with Wycliffe Bible Translators since 1956, including two terms in Vietnam from 1958-1963 and 1966-1971. Since 1972 he has taught courses in advanced phonology and linguistics and literacy at the International Linguistic Center of Wycliffe, Dallas, as an associate professor of linguistics with the University of Texas in Arlington.

# Vietnamese Refugee Involvement

"And they sung a new song, saying, Thou art worthy ... for thou wast slain, and hast redeemed us ... out of every kindred, and tongue and people and nation"(Revelation 5:9). The Lord had already put a song on the lips of the people of Vietnam. The montagnard Christians love to sing. In 1970 the Lord sent a young Roglai boy named Tio of about 16 to live with Lois and me in the city of Nhatrang. Tio evidenced an ability to learn music quickly although what little he had learned to play the pump organ was with very awkward fingering. At first we had to laugh at the way he held his fingers, but very quickly he learned the 'noots' as he called them. Each week we would work on a new hymn: Tio and his aunt and I, on the words and Tio and Lois, on the music. He would learn the melody and the harmony and on Sunday would go to the nearby Roglai village and teach all four parts of the harmony to the newly developing choir without the benefit of any instrument. Soon he was making up his own hymns. The last we knew he was still using Western type tunes and harmony even though we would have liked to see him make use of native Roglai type music.

Using native type music, however, is something that was just beginning to take place in Vietnam. Brah, a Bahnar tribesman who had 80% of his body burned in an accident, was in the same ward in a Saigon hospital with four-year-old Jonathan Gregerson, son of Bible translators. Jonathan's parents brought portions of the Bahnar New Testament and played a taped testimony through which Brah came to know the Lord. As a faithful witness, he taught a group of young people to sing hymns, but the hymns were rejected by unbelievers as foreign. Brah immediately sat down and wrote a new song, using a Bahnar tune!

Jesus said, "I will build my church; and the gates of hell shall not prevail against it"(Matthew 16:18). Were those years Vietnam and Cambodia were kept open by American presence worth it? Jesus has done a lot of building during these years and I am willing to claim his assurance that the gates of hell shall not prevail against the church which he has built there. He can bring victory in catastrophe!

BL

**T**hree Bryan-related sponsors have found expression for their desire to help Vietnamese refugees by bringing three families to Dayton from Fort Chaffee, Ark. Many others in the college family and in the community have shared to provide for these homeless families.

Early in May, Huy Le-Quan, a 1975 Bryan graduate, learned that his brother, Phuc, and his cousin, Mrs. Hung Do, with her family of nine had escaped from Saigon and were among the refugees at the Arkansas Camp. Huy's brother was the first to be processed to come to Dayton on May 17, and within a week Mr. and Mrs. Do came with their six children and Mr. Do's mother.

About a month later, our younger student, Quang Chu, learned that his aunt's family had escaped by boat and had also found refuge at Fort Chaffee on May 22. After the processing period, this family of Mrs. Cao Nguyen with her daughter, Thanh Mai, and her son, Toung, came to Dayton together with Thanh Mai's fiance, Capt. Mai Nguyen and his brother, Lan. On July 31 the engaged couple were united in marriage in an American style wedding conducted by their sponsor, Dr. T. C. Mercer, in the Bryan Chapel.

A third family of Mr. and Mrs. Tan Duong and three of their children, who are related to the first family,

came to Dayton on July 16 to complete a Vietnamese representation of 20 refugees, all from Saigon. In addition are our two students (one of whom has graduated and will be attending the University of Tennessee at Knoxville this fall) through whom these families were contacted but whose parents have remained in Vietnam without any opportunity for communication since April 29.

**T**he provision of houses, furniture, clothing, and other supplies, plus employment for most of the adults, has been a united effort by many friends in the community and a demonstration of the Lord's direction to meet many needs. Special efforts are being made to minister also to the spiritual welfare through fellowship in one of the local churches and through Bible studies translated into the Vietnamese language. In the Bryan family there is a keen awareness of this unique opportunity to share our faith in God with these newcomers to our community. There is a deep concern also for the thousands in other American homes and communities as well as the still greater number who were not able to leave their homeland but are confined under the new government in Vietnam.

We invite you to join in prayerful concern for the total welfare of our new Vietnamese neighbors and for their loved ones still in Vietnam. BL

# Christ Above ALL

## A COLLEGE MOTTO: SHIBBOLETH OR REALITY?

by Theodore Mercer

Nearly every educational institution has a motto, usually a part of the official seal, expressing the ideal aspiration of that school at the time the school was founded and the motto chosen. This motto for older colleges and universities is usually in Latin; for younger schools like Bryan, in English. The first motto of Bryan was "God Over All," but in the early years this was changed to "Christ Above All" because of the varied and sometimes nebulous way in which the term *God* is used. As the late president emeritus, Judson A. Rudd, explained, it was felt that "Christ Above All" was more definitive and conveyed more clearly the idea which the pioneer generation of Bryan College wished to express.

If the Bryan community is to address itself seriously to such a standard, a question to be answered is: Why should Christ be above all? The answer to this question is a major part of the New Testament message and is given in a compact form in Colossians 1:15-20, where the Apostle Paul sets forth explicitly who Christ is, which in turn is the reason why He must be the preeminent one.

Jesus Christ is the preeminent one because:

1. He "is the image of the invisible God" (Col. 1:15a). The Scriptures teach that God is a spirit (John 4:24a) who alone has the power of life in Himself and whom no one ever has seen or can see (I Tim. 6:16). At the same time, the Bible teaches that Jesus Christ has fully revealed God to man. Jesus says to us, as He said to that disciple long ago, "He that hath seen me hath seen the Father" (John 14:9). This true and complete revelation is

possible because Jesus Christ is Himself fully God, "the brightness of God's glory and the express image of his person" (Heb. 1:3a); and Paul testifies that all the fullness of deity dwelt bodily in Christ (Col. 1:19 and 2:9). That we can know this transcendent, invisible God is possible because He has been fully, completely, and visibly revealed in Jesus Christ. Consequently, when we want to know what the invisible God is like, we look at Jesus Christ, because it is in Him we can see, understand, and know God.

2. He is the eternal Son of God. In the first four centuries of the Christian church, every possible error concerning the nature of the person of Christ came to the surface as the theological understanding of the concept of how God could take on a true human life and still be fully God was being developed. There are no new errors today, only old heresies sometimes with new names. In any case, the issue as to whether Christ is the pre-existent Son of God from eternity is crucial.

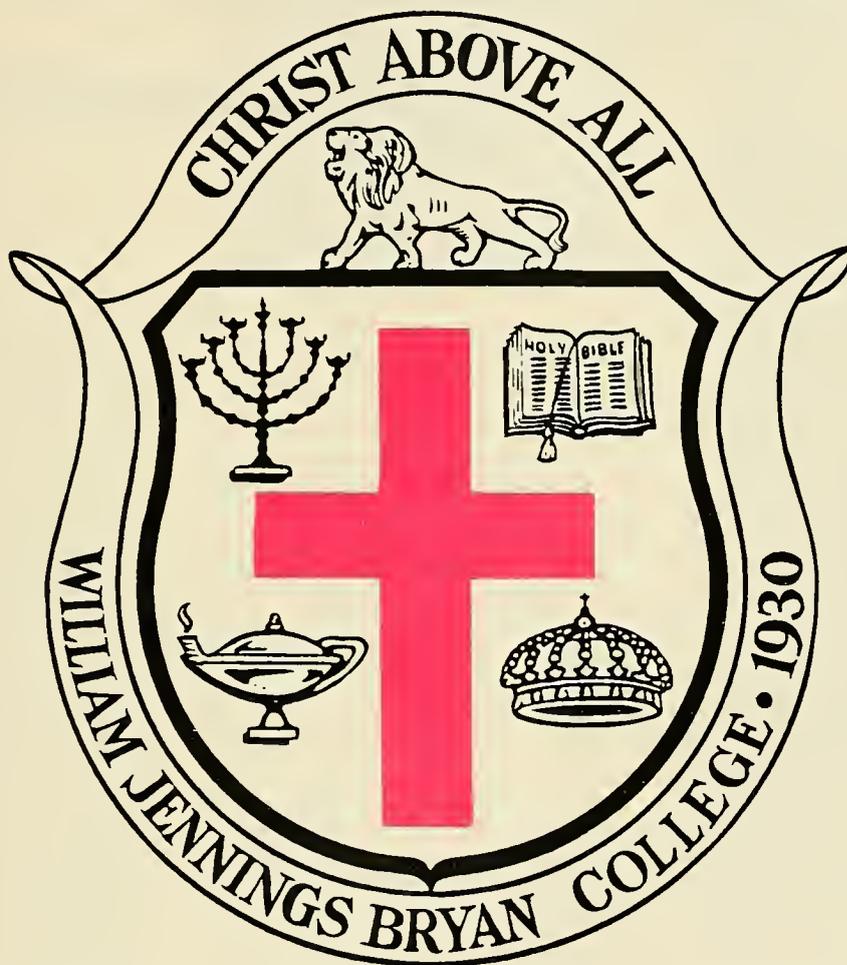
The eternity of the Son is expressed in this Colossian passage by three terms: (1) "the firstborn of all creation" (v. 15b); (2) "He is before all things" (v. 17a); and (3) "He is the beginning" (v. 18b). By *firstborn* is meant not that Christ was the first to be born but that He existed before all creation as the firstborn exists before the rest of the family. The term, which anticipates the statement "He is before all things" of verse 17, also means that all creation is Christ's inheritance as the firstborn. These statements signify Christ's primacy in time and His priority to all created things as well as His supremacy of authority over all things. The third term, "the beginning," marks out Jesus as the Divine

Wisdom and connects with Revelation 3:14, "the beginning of the creation of God," and harks back to Proverbs 8:22, possibly also to Genesis 1:1.

John testifies to the eternity of the Son in the marvelous prologue of his gospel (John 1:1-14), a passage to be read in its entirety to see this truth in its completeness. "In the beginning was the Word, and the Word was with God and the Word was God" is the pivotal statement of that sublime fact. This passage makes clear that the eternal Word, the Logos from the beginning, became flesh, dwelt among men, and manifested His glory as the unique Son of God. The phrase "only begotten," verse 14 of the prologue and John 3:16, can be understood in the light of Hebrews 1:5 and 5:5, which quote Psalm 2:7, describing the act of God in the birth of Jesus, "Thou art my son, this day I have begotten thee." It is important to distinguish here between *begotten* and *made* as the early Christian creeds were careful to do.

None of these expressions indicates that Christ became the Son of God at His birth but rather they refer to the pre-existent Christ Paul describes in Philippians 2. As Isaiah points out, "Unto us a Child is born, unto us a Son is given." The Son was not born; the Son was with the Father from all ages, but the child Jesus was born in Bethlehem when the Word became flesh.

3. He is the creator, not the created one—"for by Him were all things created ... all things were created by Him and for Him" (Col. 1:16). From the times of Colosse until today there have been those who have claimed in one way or another that



Jesus Christ is less than fully God, teaching that He was a created being, the first of God's creation in eternity. One such contemporary group has actually interpolated "other" into Col. 1:16 to support their teaching that Christ was the first creation of the Father.

**P**aul refutes this ancient error by stating not only that Christ is not a created being but that by Him or through Him all created things came into being. John testifies in his prologue that "all things were made by Him and without Him (or apart from Him) was not anything made that was made." The writer of Hebrews also affirms Christ as the creator (Heb. 1:2c) when he says that it was by the Son the Father created the worlds — which, in light of Col. 1:16, surely means the whole space-time continuum. And in addition to His being set forth as the creator of all things, Christ is presented as the upholder and sustainer of the universe (Heb. 1:3b and Col. 1:17b), "upholding the universe by the Word of His power."

4. He is the head of the church, the body of believers (Col. 1:18). That Christ is the spiritual and living head of the whole body of believers is clearly stated in Scripture. Paul says explicitly that this relationship is based on the death of Christ on the cross and His resurrection from the dead ("the firstborn from the dead" — that is, the first one to come from the dead, with the power of an endless life; see also Rev. 1:17, 18). It is because of living union with the crucified and risen Christ that the believer is enabled to live the Christian life: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight" (Col. 1:21-22). This truth brings heaven down to earth and makes possible the salvation of all who truly believe in Christ.

These truths bring us full circle to the climactic statement that Christ alone is to be in all things supreme — "that in all things He might have the

preeminence" (Col. 1:18c). Paul summarizes the reasons for this preeminence by stating that in Christ are hidden "all the treasures of wisdom and knowledge" (Col. 2:3) and the believer is "complete in Him" (Col. 2:10).

**S**o Bryan as a Christian college community with a motto of "Christ Above All" comes to its total program with this foundation philosophy that the ultimate truth is in Jesus Christ and that vital Christianity comes about when the truth as it is in Jesus Christ is accepted and practiced. The Apostle Paul sets forth in the Colossian letter the absolute superiority of Jesus Christ; Bryan College expresses its highest ideal and practical ambition in its motto, "Christ Above All," with the goal that Christ will be truly in all, through all, and above all in the lives of the members of the college community. And though this is a standard never perfectly achieved, it can be more than a commendable aspiration as the members of a community give themselves to it.

BL

# More than a Memorial

On the cloudless morning of June 16, 1975, with the early sun shining warmly, the long-awaited day of the ground-breaking for the Rudd Memorial Chapel became a reality. During a brief but impressive ceremony, including Scripture, hymns and appropriate remarks led by Dr. T. C. Mercer, president, and Dr. J. B. Bartlett, vice president, Mrs. Judson A. Rudd and her daughter, Mary Frances, turned the first shovel of earth at the site which would bear the memorial for Dr. J. A. Rudd. Many friends, including local trustees, trustees emeriti, and other long-time friends of Dr. Rudd, attended. Equipment from Radio Station WDNT enabled on-the-spot broadcasting of the ceremony. As the crowd disappeared from the site, bulldozers immediately moved into position, beginning excavation for the foundation.

## Dr. Rudd: An Example

"Lives of great men all remind us that our lives can be sublime and departing leave behind us footprints in the sands of time." These words of the great American poet, Henry Wadsworth Longfellow, frame a fitting expression of the life of Dr. Judson A. Rudd. In his eulogy at Dr. Rudd's memorial service, Dr. Richard Cornelius referred to him as "professor, president, treasurer, tractor-driver, surveyor, sports enthusiast, maintenance expert, money raiser, Bible-believer, and brother in the Lord." He was all these things, but he was more than these. Dr. Judson A. Rudd was a spiritual leader whose own life exemplified those Christ-like qualities which he believed should be the hallmark of every Bryan student. It was fitting, therefore, that one whose life was so totally dedicated to the cause of Christ and to the service of others be memorialized in a special way.

When the initial blow of his unexpected death on October 6, 1970, passed, Bryan College alumni from around the world responded positively to the idea of a memorial. They

initiated the idea that a chapel bearing his name be constructed and set the alumni goal of \$100,000 toward the total cost of \$500,000, as the building was initially planned. There was general agreement, especially among alumni, that the Rudd Memorial should house the college chapel and that its use should be restricted solely to spiritual activities. The Equitable Church Builders Company of Nashville was called upon in early consultation and was later employed as architects for the project.

Enthusiasm mounted as a site for this imposing new facility was considered. A committee including trustees, administrators and alumni began touring the campus from corner to corner, looking for an ideal location. Because of the many advantages, including especially the natural elevation of the land and the fact that the Rudd Memorial would be a proper first main building to be seen as one approached the college campus, a location was selected just north and east of faculty circle on the brow of the large hill above the athletic field. The imposing facade of the building would face directly south, allowing a sweeping view of the valley and the Waldens Ridge of the Cumberland Mountains.

As different constituents of the college began to consider the concept of the memorial as a worship center only, many questions were asked. Because of inadequate facilities, teaching in the Division of Fine Arts was impaired. Each semester the division had to turn away students. Voice and piano practice areas were inadequate for student needs. The expanding art department, having been uprooted on several occasions because of inadequate space allocations, was moved on each occasion to another undesirable space. The Division of Fine Arts pleaded for expanded, if not better facilities. Out of these considerations grew the idea of adding the Fine Arts Complex to the initial chapel proposal. The natural elevation of the land selected for the site would permit a large ground-level area to be developed for

band and choir rooms, small recital hall, offices, classrooms and instrumental practice rooms. With the revision of the plans to include the Fine Arts Complex, the auditorium proper was expanded to seat 800 with space planned for a future balcony to be used initially for seven music studios, the Fine Arts Division office, and a music library. Should the growth of the student body ever demand that this fine arts space be used for chapel seating, the original design was planned so a fine arts wing could be easily and attractively added to the initial structure. In addition to the large auditorium on the main floor, a small prayer chapel seating approximately 100 people has been designed for the purpose of various small convocations.

In October of 1973 the trustees voted to approve the suggestion for the addition of the Fine Arts Complex to the Rudd Memorial. Once again the wheels began turning and many conferences, including architects, trustees, faculty and administration, were set in motion. Long hours of give and take were spent laboring over initial plans. The Equitable Builders of Nashville, who were employed by the college for the project, now made several trips back and forth across the mountains to keep us current on the development of the plans. With the greatly expanded facilities now including the Fine Arts Complex, plus fast spiraling costs, the new projected cost of the Rudd Memorial soared to \$800,000, not including the price of the organ for the sanctuary or room furnishings. To add a spark of enthusiasm to the project, the trustees had voted earlier that the spire designed by art instructor, Wayne Hook, which was to become a part of the completed memorial, should be ordered and erected at homecoming in October of 1972. The mid-October day was glorious and many alumni and friends who knew and loved Dr. Rudd gathered for this impressive ceremony. Four crosses at the base circling the center spire topped with a four-faceted cross reaching 75 feet toward the sky

**KRESGE  
SPURS RU  
RAISING**

Bryan College received a challenge grant of \$50,000 from the Kresge Foundation of Troy, Michigan. Announcement of the grant was made to college personnel on July 21 by Dr. John B. Bartlett, vice president of the college.

The grant was made toward completion of the Rudd Memorial Chapel and fine arts complex already under construction. Ground was broken for the new facility on June 16.

According to Dr. Theodore C. Mercer, president of Bryan, the chapel was conceived by the alumni association as a memorial to the late Dr. Judson A. Rudd, who served the college as professor, treasurer, president, and president emeritus from 1931 until his death in 1970.

The Kresge Foundation, one of the largest in the United States in size of assets and appropriations, was created solely through the gifts of the late Sebastian S. Kresge. Although Mr. Kresge was also the founder of the S.S. Kresge Company, the Foundation and the Company are not related in any way.

Most Foundation support is in the form of challenge grants to institutions in the fields of education, health services, the arts, social welfare, and care of the young and the aging. Construction and major renovation of facilities is the Foundation's primary concern. A few policy exceptions, confined to the Metropolitan Detroit area where the Foundation has its headquarters, have been made solely on the initiative of the Trustees.

Completion of the Rudd Memorial Chapel will be the capstone of the ten-year development program adopted by the Bryan College Board of Trustees in 1964.

**RUDD MEMORIAL CHAPEL FUND**

DONOR CATEGORY	PAID	PLEGGED
Rhea County Advisory Committee	\$ 46,483	\$ 70,632
Alumni	71,387	119,372
Faculty and Staff	11,755	31,395
Friends	157,629	191,963
Rudd Family	5,665	5,665
Trustees	101,664	127,329
Interest earned	28,472	28,472
	<u>\$423,055</u>	<u>\$574,828</u>

**KRESGE CHALLENGE GRANT** 50,000

**GRAND TOTAL** of all contributions including cash and pledges 9-1-75 \$624,828

AMOUNT required by 9-1-76 to qualify for Kresge Grant 175,172  
Total Basic Construction Cost \$800,000



Dr. Mercer and Mrs. Judson A. Rudd.

was raised, signifying the fact that one day this would be the spot where the Bryan College family would worship.

The Rudd Memorial Chapel and Fine Arts Complex had now become the biggest undertaking the college had ever attempted. It seemed that only through a miracle could so small a college raise nearly \$1,000,000 for the completion of this gargantuan task. Although there was great initial enthusiasm, financial support came in slowly. The alumni response was most gratifying; but the \$100,000 which they had pledged, a large part of which was now in hand, was still a small part of the total. A new thrust for the project was badly needed.

In February of 1973 the trustees asked Dr. Bartlett to consider shouldering the responsibility of fund-raising for the Rudd Memorial. Much reflection was given to this tremendous undertaking but at the May meeting of the board he agreed to oversee the task. Larry Levenger, an alumnus of the college, was hired to assist in the fund raising for this project. An intensified campaign was begun.

In his previous work, Mr. Levenger had successfully used an audio-visual presentation which was not much larger than a briefcase and which could be shown very simply in one-to-one contacts. He envisioned this as being a much-needed tool in telling the Bryan College story emphasizing the need of the Rudd Memorial. Dr. Mercer, Dr. Bartlett and he immediately began this phase of the program, working with the professional council of the staff of Filmsound Studios in Collegedale, Tennessee. Very carefully and very slowly a script was developed telling the Bryan College story. A professional photographer came to campus and captured every facet of college life. After many revisions the script was finished and select pictures were chosen from the hundreds which had been taken. The two were synchronized by Filmsound Studios and a ten-minute professional audio-visual presentation, an excellent piece of publicity material, was ready to be

carried far and near sharing the story and the need. Alumni, college donors, and foundations—all were able to see an up-to-date picture of Bryan College.

Gifts toward the Rudd Memorial began to come in at an accelerated pace. By this time the alumni had reached their goal of \$100,000 and were considering what would be a reasonable mark beyond this point for them to achieve. An intensified campaign was developed within the immediate college family including faculty, staff and administration, the college trustees, and the Rhea County Advisory Council. Each of these groups responded enthusiastically.

By now the word concerning the Rudd Memorial was beginning to spread, and larger donations were being received. A retired citrus grower and his wife, impressed with the program of Bryan College, simply as he knew it through the sharing of an alumnus, sent a gift of \$50,000. A personal friend of the chairman of the board of trustees sent a gift of \$25,000. An acquaintance of one of the administrators of the college shared the need with a great industrialist who sent a check for \$25,000. Personal friends of a Bryan faculty member gave a gift of \$25,000 for the prayer chapel. An area foundation gave a gift of \$25,000 and the Kresge Foundation of Troy, Michigan, has made a challenge gift of \$50,000. These larger gifts, combined with multitudes of smaller ones from faithful Bryan College supporters, have brought the total amount in contributions and pledges to slightly over \$600,000.

Each day brings new progress in the project and the proposed completion date for the fall of 1976 is anticipated. The \$800,000 figure for the project does not include organ and piano for the sanctuary or the furnishings for classrooms. Memorial opportunities are available for those interested in the project. Your inquiries are invited and should be addressed to the attention of Dr. John B. Bartlett, vice president of the college. **BL**



# **Mc** **TWO WAYS to** **INCREASE** **the VALUE of your GIFT**

## **MAJOR FOUNDATION CHALLENGE GRANT**

A major foundation has pledged \$50,000 toward the Rudd Memorial Chapel on the condition that Bryan raise an additional \$220,000 for that project by September 1976. Each dollar given to the Rudd Chapel fund to meet this challenge will be increased 25% by this foundation grant.

## **MATCHING GIFT PROGRAM**

More than 600 national companies contribute to higher education through a matching gift program by which an employee's contribution is matched by the company. Rules for qualification vary, but the result is increased financial support. Inquire at your personnel office as to whether your employer is a matching gift company, or write for free brochure entitled, "Double your Dollars," listing hundreds of matching gift companies.

For complete information on either plan, write  
**DIRECTOR OF DEVELOPMENT**

**BRYAN COLLEGE**

Dayton, Tennessee 37321

Vol #2

# BRYAN LIFE

Winter 1976



Bryan's NCCAA Champs

Rudd Chapel Progress

Campus Review

Bible Reading

Inspiration

# BRYAN LIFE

BRYAN LIFE MAGAZINE

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**COVER PICTURE:**

Dr. Irving Jensen, Bryan's senior member of the faculty and best-known teacher by virtue of his numerous writings, is shown going over one of his teaching charts with two seniors—Roddy Miller (left) of Columbia, S.C., a psychology major, and Janet Davis of Babson Park, Fla., an elementary education major. Known for his promotion of the inductive method of Bible study, Dr. Jensen's first book, published in 1963, was *Independent Bible Study*, which established him as an author. Since that time he has written forty-five other study volumes covering the entire Bible. The last three in this series will be brought out next spring by Moody Press along with three volumes of Bible charts. One of his books, *Enjoy Your Bible*, was distributed by the Billy Graham Evangelistic Association through one of its telecasts.

(Cover photo by Cunningham Photography, Dayton, Tennessee.)

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— Winter 1976 —

Number 2

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## “A real eye-grabber

in color and layout as well as being filled with timely articles . . .” is the comment which summarizes much of the reader reaction to the first issue of *Bryan Life*. An executive of a publishing firm wrote that he was “. . . impressed not only by the graphics but also by the content.” An official of a nearby state university wrote about the “happy combination of format and content.” An alumnus proudly described the magazine as “tremendous” and said he had read it “from ‘lid to lid’ with great interest and enthusiasm.” Another alumnus rated the magazine as “. . . just one of a long list of recent accomplishments which makes me very proud to be a graduate of Bryan.” A news correspondent wrote, “I . . . was stirred by the article ‘Victory in Catastrophe’ as I had not thought of the spiritual connection with Viet Nam and Cambodia.” We especially prize this latter comment because one of the purposes of this new publication is to include articles which minister to the reader in a spiritual way.

Lest you think our heads are turned by all these pleasant compliments, the members of the editorial committee, in addition to taking a close look ourselves, are relying also on two professional consultants, whose evaluations are directed to the specifics which would not be of primary interest to the general reader.

I wish to express our appreciation to all who wrote. You have helped us.

Theodore C. Mercer

# The Anatomy of a Bequest

Besides the Allen (\$400,000) and Summers (\$700,000) bequests, which in previous years had major effect in the development of the college, nearly every year, bequests provide for improvements not otherwise possible. In 1974 the college was notified of a bequest of "all my Continental Can stock" from Mrs. Nellie Norton Smitherman, of Shreveport, La. Mrs. Smitherman was not on the college mailing list, nor could any known connection be established. She grew up in Union City, Tenn., where her father was a Baptist minister around the turn of the century. It may be surmised that her family were admirers of William Jennings Bryan, who carried Tennessee in all his attempts at the presidency. The wording of the will and the list of legatees showed a breadth of evangelical Christian concern.

The 1882 shares of this stock brought \$47,000 when sold this year. The trustees had allocated the proceeds from this sale to cover a number of plant-fund projects as follows:

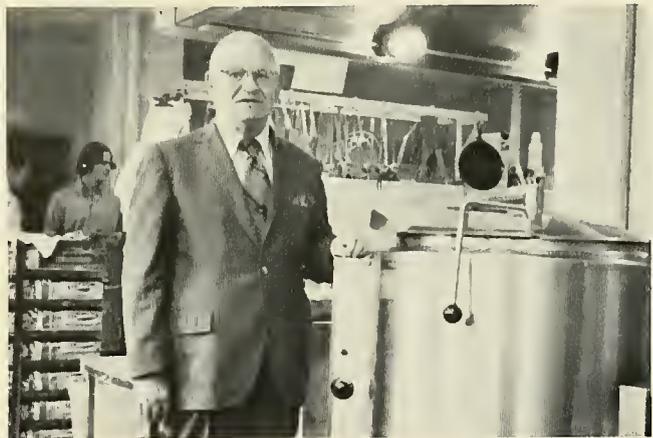
- Art and service building, constructed in the summer of 1975, adjacent to present service building with the top floor for the art department and the ground floor for buildings and grounds department
- Kitchen equipment to accommodate the expanding enrollment of boarding students
- Air conditioning for the Lions Den, the student center

*If you share Mrs. Smitherman's concern for Christian ministry and would like information or assistance on the subject of giving through your will, write:*

Larry Levensger, Director of Development  
BRYAN COLLEGE  
Dayton, Tennessee 37321



*Art and storage building as completed this fall.*



*Mr. Russell Stansbury, director of special projects, stands next to new 20-gallon steam kettle, one of several pieces of equipment installed this summer to aid in preparing meals for a growing student body.*



*Art student, Linda Pedde from Dayton, Tenn., adds finishing touches to painting.*



*Students enjoy newly installed air-conditioning while lounging in the Lions Den.*



*Dr. Kantzer with his sister, Ruth, an associate professor of English at Bryan.*

Dr. Kenneth S. Kantzer, dean of Trinity Evangelical Divinity School, Deerfield, Illinois, was the speaker for the sixth annual Staley Distinguished Christian Scholar Lectures held in October. Using as his general theme, "The Inspiration of the Bible," Dr. Kantzer spoke on the following topics: "The Modern Attack on Inspiration," "The Solid Case for Biblical Inspiration," "Common Objections to Biblical Inspiration," "The Importance of Biblical Inspiration," and "Christian Uses of the Bible." The lecture printed here is number two in this series.

The Staley Distinguished Christian Scholar Lecture program was established in 1969 by Mr. Thomas F. Staley of Delray Beach, Florida, ". . . to further the evangelical witness of the Christian Church, and with a particular concern for college students. Deeming the cause worthy and the need great, the trustees of this Foundation will support men and women who truly believe, cordially love, and effectively propagate the gospel of Jesus Christ in its historic and scriptural fullness." The program currently operating in some two hundred institutions is endowed by and administered through the Staley Foundation. Mr. Staley was a founding partner of Reynolds Securities, Inc., and is a native of Bristol, Tennessee.

The first purpose of the Bible is to introduce us to Jesus Christ as our personal Lord and Savior. The second purpose is to provide us with instruction from Christ by which He can exercise His Lordship over us effectively and thus lead us to lives of obedience and rich usefulness. 2 Timothy 3:14-17 gives us these two purposes in logical order:

But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work. (N.I.V.)

The last two verses of our Scripture tell us that the Bible was produced by divine inspiration of the Holy Spirit; and, therefore, it is profitable for our doctrine, instruction, and our understanding of the right way of life, for the guidance of our Christian life, and for our Christian thought. The Bible possesses this power because it was inspired of God.

The word "inspired" probably needs a little clarification. In English, the word often means something equivalent to personal excitation. Accordingly, Holy Scripture would result from a personal excitation of the Biblical author. But this is not at all the meaning of the passage here. The Greek word is in the passive; it means "God breathed," or "God produced." That comes closest to a proper understanding of what the apostle is saying here. Holy Scripture was divinely produced; and because it was divinely produced, it is, therefore, unlike all other writings, profitable for our understanding of the will of God and what is needed in order that we might relate ourselves rightly to Him and be obedient to Him.

This is what our Lord taught in the seventh chapter of Mark, where He

refers to the Scripture as the "Word of God."

And the Pharisees and Scribes asked Him [Jesus]: "Why do your disciples not walk according to the tradition of the elders but eat their bread with impure hands?" And He said to them: "Rightly did Isaiah prophesy of you hypocrites, as it is written, 'This people honors me with their lips but their heart is far away from me,' But in vain do they worship me, teaching as doctrines the precepts of men, neglecting the commandment of God, you hold to the tradition of men." (Mark 7:5)

The Pharisees were guiding their lives by the traditions of men. Jesus rebuked them, therefore, for negating the message of Moses and Isaiah because in doing so they were setting aside not just the word of Moses and Isaiah but of God.

### The Scriptures Are Trustworthy

In Matthew 5 our Lord adds the thought that because Scripture is the Word of God, it is entirely trustworthy. Listen to the familiar verses of Matthew 5:17-19:

Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

A parallel passage is located in Luke 16:17: "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Note concerning this passage that Matthew 5 and from Luke 16 that we have here direct teaching from our Lord. This is not case of our Lord's accommodatin

# Case For Inspiration

by Kenneth S. Kantzer

Himself to the views of the scribes so as to avoid controversy. Not at all! Absolutely the reverse of that! Having gotten into a controversy with them, He is rebuking the Pharisees because, as a matter of fact, they have stood for the authority of the tradition of men; and in our Lord's mind, they have done so to the destruction of the authority of Scripture. For this reason, He tackles directly and head-on the issue of the authority of Scripture. This divine authority of Scripture, moreover, resides in the whole of the Old Testament. In one passage, He refers just to the law. And it is abundantly clear that, in these particular contexts, they mean for Him the same thing—namely, the Old Testament Scriptures which the Jews knew and whose authority they were jeopardizing by adhering to their traditions. Scripture, so Jesus avers, is to be filled out and cannot be reckoned as void or of no weight. You don't dare set it aside. That's the idea in Luke especially. It can't be put aside as of no weight. In Matthew, similarly, His point is that in no way can it be broken. It must be adhered to and brought to its fruition, its fulfillment, because it is God's Word to us. And this value of Scripture, therefore, extends to its minutest proportions.

## The Liberals and the Documents

It also is worth noting that both of these passages are thought to come from the Sermon on the Mount. Certainly the Matthew passage does, and the Sermon on the Mount is one of the favorite passages of the liberals. If liberals are sure historically that any part of the Bible actually comes from the teachings of Jesus, it is the Matthew 5-7 passage containing the Sermon on the Mount. But in this passage, representing the core teaching of Jesus, incontrovertibly stemming from Him, there is just as clear teaching with respect to the authority of Scripture and the necessity of abiding by it as there is in any passage of Scripture. One of the interesting things that some of you who have a special concern for this may like to do, is to note how the Scriptures are divided up in various documents by some liberal

scholars. "Q" is the common source that lies behind much of Matthew and Luke, so many liberals say; and then there is the Gospel of Mark, and there is Luke's special material and Matthew's special material, and, of course, the Gospel of John. So you get several documents here spread through our four Gospels. But it doesn't make any difference how you divide the documents. So long as you keep the Biblical statements intact, the teaching of our Lord with respect to the authority of the Bible shines through all of it. The farther we go back in history, even assuming the methodology by which the liberal seeks to separate these documents, there is no question that at the very root of the teaching of Jesus Christ was this clear conviction with respect to the complete authority of Holy Scripture in its minutest proportions. Every true follower of Jesus Christ has no other choice but to heed it and to obey it.

In John 10:34,35 our Lord again is in controversy with the Pharisees. To support His argument, He cites a psalm and then inserts a short sentence in between which gives us a clue as to His view of the authority of Scripture. Jesus answered them (the Jews): "Has it not been written in your Law, 'I said, you are gods?' If He called them gods to whom the Word of God came, and the Scripture cannot be broken, do you say of him . . ." and then on with the rest of His argument. The important part of the passage is that little clause, "Scripture cannot be broken." It fits like the major premise of a syllogism. Scripture cannot be broken. Scripture says this. Therefore, you had better believe this. That's precisely the way our Lord outlined His thought.

## The Canon of Scripture

Thus far we have been dealing with passages in which our Lord speaks directly about the inspiration and authority of the Scriptures. Now we must raise the question: "What books are inspired of God?" We know the Old Testament books are because our Lord set the seal of His approval upon the Old Testament Canon.

As we read the story of the early New Testament church, we discover that the apostles claimed their

authority was from Him. Moreover, they worked the miracles that were appropriate to an apostle or to a prophet who was speaking as a mouthpiece of God in the Old Testament. Our Lord, therefore, promised that He was going to give further revelation to His apostles. He commissioned them as His representatives. He gave them the Holy Spirit to guide them into the truth that they were not yet ready to hear in His life in the flesh. And then in the New Testament church, we find that they were given that Holy Spirit. They were also given the power of miracles to demonstrate that they were not just making false claims when they said they were speaking for or were mouthpieces for God, but that God was setting the certification of His approval upon what they were saying. We have the claim of the apostles guaranteed in precisely the same way that the prophets of the Old Testament were able to prove the divine origin of their message in the Old Testament.

## Some Terms Explained

Four words are often used by Evangelicals in referring to the authority of Scripture and its inspiration—the words "plenary," "verbal," "infallible," and "inerrant." We use the word "plenary" meaning simply "full." From the evidence we have examined, it is obvious that Christ taught His disciples that the Bible is fully inspired in all its parts; not just simply in part of it. We also use the word "verbal" to show that the inspiration of Scripture was a kind in which God guided the Biblical authors so that the words they wrote would convey the message He wished to communicate to His people. As a result of this plenary and verbal guidance by the Holy Spirit, the Bible is rendered infallible and inerrant. Inspiration is not limited to faith and practice, meaning to religious viewpoints and to ethics, or limited in any other way. Our Lord never gave any principle by which we could go through the Bible and pick out the parts which we might wish to obey as God's word and on the basis of which we would dare set aside other parts as not really being the divine Word for us. Rather, our Lord

warned His hearers not to pick and choose. The Pharisees were doing just that on the basis of their tradition. By contrast, you and I who claim to be disciples of Jesus Christ are to receive the jot and the tittle—the whole of it in all its completeness and integrity. We don't stand in judgment over Scripture; rather Scripture stands in judgment over us and our lives and our thoughts. This is the means by which our Lord exercises His control and His guidance over our lives.

#### What Inspiration Is Not

Perhaps it would help us if we took just a minute to indicate what Biblical inspiration is not. It is not, for example, dictation. Our Lord didn't say that the way by which God inspired the prophet and the apostle was to dictate as a boss dictates to his secretary. Not at all. In fact, in many passages He plainly rules out any dictation method of inspiration. Rather the prophets spoke, Isaiah spoke, Moses commanded; but as Isaiah spoke and Moses commanded, as the apostles spoke, they spoke; but they spoke as guided by the Holy Spirit, so that what they spoke freely out of their own mind and out of their own will was precisely what the Spirit of God wished to say to you and me as His Word to us.

#### The Problem of Language

Again, our Lord didn't say that the Bible was written in exact and scientific language. It isn't a precise book in which everything is neatly hewed according to our modern standards by which we frequently indicate measurements. The scientists in Cape Canaveral give the time in milliseconds, but you don't find references to milliseconds in the Bible. You don't even find references to minutes. Have you ever noticed that you really don't find references to hours very often in the Bible? Most of the references in the Bible are in three-hour periods. Have you ever noticed that? And if you think for a moment, you can see exactly why that is so. It isn't because nothing ever happened at ten minutes after four in the days when our Lord was here on this earth. It's rather that if our Lord had said, "I will meet you down at a certain corner in the city of Nazareth at ten after four," who would have known when it was ten after four? Nobody would have known it was ten after four. All they had were water clocks and sand clocks and sundials and especially the sun. On a shady day it is very hard to know precisely when it is four o'clock or ten after four. And so most of the time

measurements in the Bible are in three-hour periods because that was the only practical way in which to speak. The thing that's made a difference is that little instrument on your wrist. The whole world was transformed by the wristwatch because now we live according to minutes and seconds; and, if you say to somebody, "I'll meet you down there at four o'clock," and it becomes ten after, you figure you've missed it. But if you don't have a wristwatch or pocket watch with you, you will not know when it is ten minutes after four. In order to communicate effectively, the Biblical writers spoke and wrote in general and practical terms that could be understood. Therefore, we don't dare judge the Bible by the exact sort of precise standards that we ordinarily use to communicate today in an engineering course because the Bible wasn't written in our day and it wasn't written specially for engineering students. It was written in a day without micrometers and without wristwatches; and, so it speaks in the language that would be understood by the people of that day and can easily be understood by you and me today also.

Neither is the Bible written in literal language exclusively. I'm reminded of the story of Professor Henry Nelson Wieman, who used to teach religion out at Occidental College on the west coast, a fine Presbyterian college. Wieman, incidentally, was a Presbyterian minister; but every time his class would meet at the beginning of the semester, he would say, "Now, is there anybody in this class who believes that the Bible is literally true?" And there would always be a few hesitant souls that would raise their hands as a sort of testimony to the truth and admit that they really did believe that the Bible is true. Then he would say to one of them: "So, you believe the Bible is literally true? Now in the Old Testament we read that the hills of Judea clapped their hands for joy. Do you believe those hills of Judea had hands which banged together?" And, of course, the embarrassed students would say they didn't believe that. Then Professor Wieman would say, "Well, if you don't believe in the literal truth of the Old Testament, let's try the New. Do you remember the passage where our Lord says, 'Go tell Herod, that fox . . .?' Do you believe that Herod was a four-footed, small furry creature? Of course not! So you don't believe in the literal truth of the New Testament either. You don't believe in the literal truth of the Old Testament or the New

Testament. Let's hear no more foolishness now about taking the Bible as literally true." And with that he polished off Orthodox Christianity for the rest of the course.

Obviously, no evangelical Christian that I know of believes that the Bible is literally true in every passage. It's literally true when it speaks in literal language. But in many passages of Scripture it speaks in figurative language. Our job is not to force a literal truth on the Biblical writer when he is trying to speak in figurative language anymore than it is our job to force figurative truth on him when he's trying to speak in literal language. It's our task to discover the truth of what he is saying; and what Evangelicals have said in obedience to their Lord is that the Scripture tells the truth.

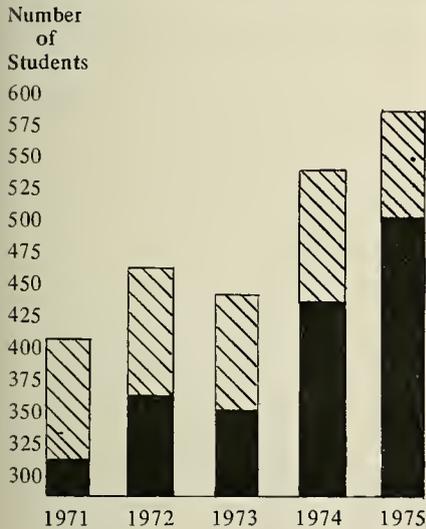
#### The Real Issue

The real issue is this: What do you think of Christ? That, after all, is the basic issue because you and I profess to be disciples of Jesus Christ. How seriously do we mean to take the claim that we are disciples of Christ? The real Jesus of history, the only authentic Jesus, is the Jesus who at the very core of His teaching was committed to the complete authority of Holy Scripture. He believed it to be the Word of God, He lived His life according to its precepts, He commanded His true disciples to live their lives in obedience to its divine authority, and He rebuked those religious leaders that set it aside in favor of human traditions. The real issue that men have to face with respect to the inspiration and authority of the Bible is the basic issue of the Lordship of Jesus Christ. And that is the issue to which liberals of the nineteenth and twentieth centuries up to this day have never really dealt with squarely.

And now in conclusion I dare not stop without confessing I have a problem with respect to the inspiration of the Bible; but it is not the problem of believing whether or not it was inspired by God and, therefore, that it teaches the truth and reveals the will of God for me. My problem is obeying it—translating that Book, the truth of God, into flesh, into life, as God would guide me by His Holy Spirit according to the inerrant standard of Holy Scripture. That is my problem; not the intellectual problem of the inspiration and authority of Scripture. Once I made the decision about Jesus Christ, the problem of Biblical authority was settled. It's the obedience problem that is the real problem.

# Enrollment Growth Shows Dormitory Need

## ENROLLMENT GROWTH 1971-75



▨ full-time students  
 ■ dormitory students

5-year increase in full-time enrollment 44%  
 5-year increase in dormitory students 61%

The continuing enrollment growth pattern of the college makes an additional dormitory a practical necessity. The accompanying charts show that while the overall enrollment has grown 41% since 1971, the dormitory enrollment has increased by 61%. To meet the continuing need for housing since Arnold Hall for women was occupied in early 1972, the college has (1) leased an apartment house in Dayton, two miles from the campus, (2) taken over for single students Bryan Village, used since 1960 for married students, (3) arranged with several faculty to house students, and (4) bought a small apartment building near the campus and renovated it for 20 men students, Cedar Hill, used previously for both single and married students' housing, has now been given over entirely to single students. All this fragmentation in housing adds up to the need for an additional dormitory on campus.

Plans for a 172-bed building have been completed and are awaiting developments which will allow construction to begin. The cost is estimated at \$7,000 per bed for a total of \$1,200,000, and this presents an impasse in financing. The three major dormitories on campus were built with

3% and 3½% loans, which are no longer available. The present market both for loans and bonds is such that no satisfactory amortization plan based on anticipated revenue can be developed.

A preliminary inquiry of a select group of college supporters indicates a potential for a sizable sale of bonds, but as indicated, the revenue from the operation of a new building cannot support a construction plan predicated entirely on financing from loans and bonds. Further, the urgent necessity of completing the fund raising for the Rudd Memorial Chapel, as set forth elsewhere in this issue, precludes any general campaign among the constituency of the college at this time for a dormitory.

I am quite persuaded in my own mind that God in His providence will give Bryan this building at the right time; nevertheless, we wrestle with the problem of whether to limit Bryan's enrollment next year or where to put the students should we have another increase. I commend this project and the problems as we understand them to your prayerful consideration. Your comments will be welcome.

Theodore C. Mercer

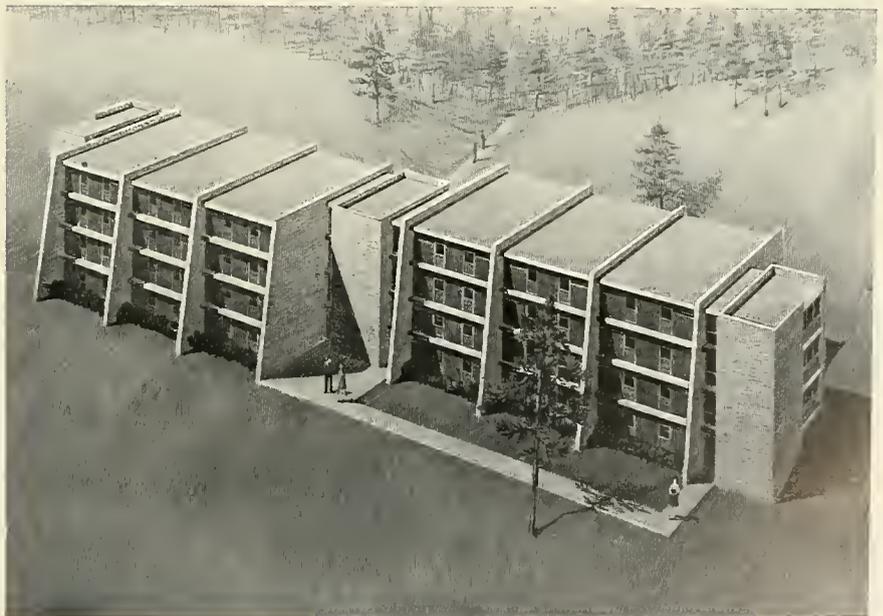
## PERMANENT DORMITORY HOUSING

Huston Hall	100
Cedar Hill*	42
Rader Hall	27
Long Dorm	100
Arnold Hall	104
House 3 (Maranatha)	16
Kermitage	18
	<hr/> 407

## AUXILIARY HOUSING AVAILABLE

Chapel apts.	8
Rented off-campus house	20
Faculty homes	14
Bryan Village*	93
	<hr/> 135
	542

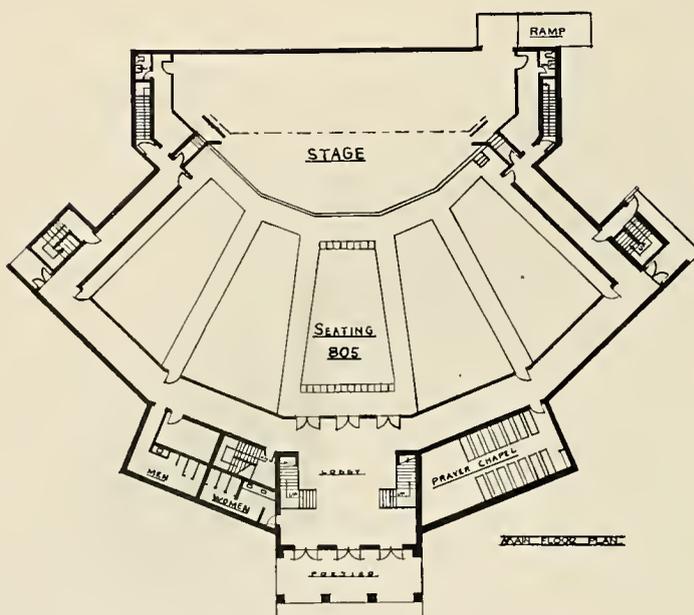
\* 31 apartment units formerly used by married students



# Rudd Memorial Chapel



## RUDD MEMORIAL FACILITIES



### Ground Floor

- Three classrooms
- Band room
- Band office
- Choir room
- Choir office
- Choir robing room
- Fellowship hall-auditorium, seating capacity of 325
- Kitchen
- Four practice rooms

### Main Floor

- Auditorium with seating capacity of 805
- Performing stage area with seating capacity of 200
- Prayer chapel with seating capacity of 72

### Mezzanine Level

- Fine Arts Division office
- Music Library
- Five studio-offices
- Balcony with seating capacity of 36
- Future balcony with seating capacity of 332\*

\*Initially the balcony will be divided into classroom and office space through the use of temporary partitions. These partitions can be removed as enrollment necessitates.

# Construction Progresses

God's special blessing reflected in the beautiful summer-like weather continuing long into the fall has made possible excellent progress on the Rudd Memorial Chapel. To date the ground floor is partitioned, a fact which makes the band and choir rooms, the fellowship hall, and the music practice rooms all very recognizable. The gigantic beams which will support the roof of the auditorium are all in place. Smaller crossbeams and supports are being placed each day, and soon the roof will be completed. Partitions now identify the lobby and the prayer chapel near the main entrance.

With the building taking shape so rapidly, committees are busy working on the interior-decorating scheme. It has been generally established that soft gold tones in the carpet and wall decor will be used predominantly in the auditorium. The committee is considering red upholstery for the opera-type seats or red tone for the stage fore-curtain, which combined with the gold tones would carry out the college colors of scarlet and gold. For the music facilities on the ground floor, the color choice features avocado-colored carpet with accents in complementary greens and golds.

The sacrificial gifts of the Bryan College friends have brought the total in pledges and cash to \$656,000. Of this total, \$411,000 has been paid in cash. The pledges yet to be paid include the \$50,000 Kresge challenge grant previously announced.

Above this current total of \$656,000, the sum of \$144,000 must be secured to meet the fund-raising goal of \$800,000 for the cost of the basic building plus an additional estimated \$200,000 to equip and furnish the building for use. With construction proceeding on schedule, it is hoped that payments on pledges will be accelerated whenever possible in order that the requirements for a continuing flow of cash can be met. This entire project is commended to all interested friends for their prayer support.

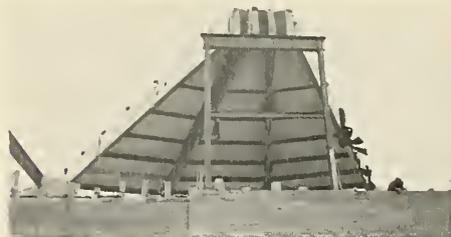
Still available are memorial opportunities, which include auditorium seating, classroom and office furnishings, the organ for the auditorium, and pianos for the music studios. For gifts of \$500 not designated for a specific memorial, the name of a single donor will be placed on a bronze memorial plaque in the lobby. Two names can be placed on a plaque for a gift of \$1,000. Your inquiries for memorial possibilities are welcome, and correspondence should be directed to Dr. John B. Bartlett, vice president of the college.



*Main entranceway begins to take shape*



*Workmen continue to lay brick under the massive ceiling beams*



*Ceiling planks are nailed in place*



*June*



*October*



*July*



*November*

# Campus Review



Honorary alumni Dr. and Mrs. T. C. Mercer with Alumni Association president Ralph Green.

## HOMECOMING

The warm handclaps of alumni greeting one another for the first time in many years, the nip-and-tuck rivalry of the Bryan-Covenant soccer game, and the patriotic homecoming banquet—all contributed to an exciting weekend of homecoming festivities.

More than 250 alumni and friends of present students were registered on campus during the first weekend of October. The early arrivals include Chuck '62 and Sandy '63 Westgate from Montoursville, Pa., and Gayle '58 and Charlene '58 Ryle from Wilmington, Del., who brought a total of sixteen highschool student visitors from their churches.

The Friday night ice-cream social repeated last year's event by bringing the alumni together with faculty and staff in the Lions Den, where they consumed several gallons of homemade ice cream and many dozens of homemade cookies as they chatted over old times.

After Saturday's outdoor luncheon between the little white chapel and the big new one in progress, a campus tour for alumni to see the new facilities added since they were students plus a guided inspection tour of the Rudd Chapel under construction kept the visitors occupied even during the first minutes of the alumni-junior varsity soccer game, which ended in a 2-2 tie.

As the Bryan Lions met the Covenant Scots for the homecoming soccer match, the spectators viewed the year's most exciting home game with the rise and fall of hopes as two scores were counted—one for each

side—to end the double overtime game in a well-matched tie.

The beauty of the fall scenery on campus was enhanced by the parade of homecoming floats with honors to the class of 1977 (which has won three successive years) and the formal introduction at half time of the homecoming queen, Rachael Cowen, from Lake Butler, Fla., and her court, who were also presented at the banquet.



Homecoming queen, Rachael Cowen, Lake Butler, Fla., senior, with escort Lee Samples, sophomore, West Palm Beach, Fla.

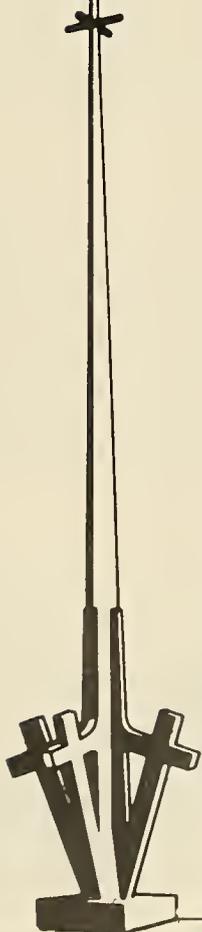
Other highlights of the homecoming banquet included the brief remarks of alumnus Gayle Ryle, pastor of the Bethel Baptist Church, Wilmington, Del., and the awarding of alumni honors. With citation plaques presented by alumni president Ralph Green '56, four new members were added to the rolls of honorary alumni: President and Mrs. Theodoré Mercer, for twenty years of service; Dr. J. Wesley McKinney, Memphis, Tenn., ophthalmologist, for service as a trustee since 1950 and chairman since 1969; and Miss Ruth Huston—



Miss Ruth Huston

author, Bible teacher, and Christian worker for many years in southeastern Kentucky—for service as trustee since 1959.

Special recognition was given to the 35th anniversary class of 1940, which had five of its sixteen graduates present—Connie Penick Ford, Eileen Garwood Fuss, Lillian Hummel Levensgood, Rebecca Peck, and Ruth Toliver Wright. Other guests included members of the Board of Trustees and members of the National Advisory



Council who had their first meeting at Bryan on homecoming weekend and shared a spiritual highlight at the Sunday afternoon vesper service of choir and madrigal music, vocal solos by Judy Barth '57, and readings by Dr. John Bartlett.

The chief honoree of the evening was Dr. Clyde Simmons '49, whose



Dr. A. Clyde Simmons, '49, 1975 Alumnus of the Year.

achievements as elementary teacher and principal over twenty-five years in the Chattanooga school system, whose acquisition of the doctor of education degree from George Peabody College for Teachers this year, and whose loyal support of the alumni program for twenty-six years earned for him the title of 1975 Alumnus of the Year.

#### NATIONAL SCIENCE FOUNDATION GRANT

A two-year matching grant of \$6,200 has been awarded to the chemistry department by the National Science Foundation for the purchase of equipment to strengthen the teaching of chemistry. An ultraviolet-visible spectrophotometer (UVS) was de-



Dr. Grieser demonstrates the new ultraviolet-visible spectrophotometer to Vietnamese student, Joseph Quang Chu, a sophomore chemistry major and lab assistant

livered and installed in November as the first of three scientific instruments to be purchased under the NSF grant. The UVS will be used by faculty and students in the science division to analyze the structure of chemical compounds. The instrument utilizes both ultraviolet and visible light in responding to structure-dependent characteristics of molecules. Dr. Merlin

Grieser is head of the chemistry department, and Dr. Richard Barnhart is chairman of the division of natural sciences.

#### MISSIONARY CONFERENCE

"Our Changing but Unfinished Task" will be the theme of the missionary conference, January 7-9, 1976. This conference, which opens the second semester, is held in alternating years with a conference on the Christian life and the Christian's personal witness. The two main speakers are author and missionary Jim Montgomery, of Overseas Crusade, from the Philippines, and Pastor Marvin Lubenow, of the First Baptist Church, Wayne, Mich.



Jim Montgomery and Rev. Marvin Lubenow

Twenty-one societies have been invited to participate through displays, symposia, and counseling with students. These societies include Ambassadors for Christ (USA), American Missionary Fellowship, Baptist Mid-Missions, Board of Global Ministries of the United Methodist Church, Brazil Gospel Fellowship, Campus Crusade for Christ, Conservative Baptist Foreign Mission Society, Greater Europe Mission, Hope Aglow Ministries, International Missions, International Students, Mission to the World of the Presbyterian Church in America, North Africa Mission, Overseas Missionary Fellowship, Slavic Gospel Association, Southern Baptist Convention Foreign Mission Board, Sudan Interior Mission, The Evangelical Alliance Mission, the Worldwide Evangelization Crusade, Wycliffe Bible Translators, and Youth for Christ.

#### WHERE THEY CAME FROM

The full-time student enrollment first semester represented 37 states and 20 foreign countries. Tennessee, as it has for many years, led with 103 students. Cosmopolitan Florida continued securely in second place with 71, followed by Georgia with 43, Michigan with 42, North Carolina with 36, Virginia with 30, Ohio and Pennsylvania with 27 each, and Illinois with 25.

Other states and their representations are the following:

Alabama, Maryland, each	12
West Virginia	11
Indiana, South Carolina, each	10
Iowa, New Jersey, Texas, each	9
California, Minnesota, New York, Wisconsin, each	8
Louisiana	7
Kentucky	6
Colorado, Delaware, each	5
Kansas, Mississippi, each	4
Arizona	3
Connecticut, Massachusetts, Missouri, Montana, Nebraska, each	2
Arkansas, North Dakota, Vermont, Washington, each	1

Twelve international students represented the following 11 countries: Bermuda, Brazil, Finland, Honduras (2), Jamaica, Kenya, Netherlands Antilles, Nigeria, Surinam, Switzerland, and Vietnam. In addition, 23 American nationals, some with dual citizenship, represented 10 foreign countries, with Brazil, also listed above, claiming 8 of these representatives. The unduplicated foreign countries are as follows: Canada, Ecuador (5), Ethiopia (2), Haiti, Hong Kong, India, Indonesia, Peru, and Rhodesia (2).

#### CHRISTMAS BANQUET

One of Bryan's oldest traditions, the annual Christmas banquet, was held on December 13 with an overflow crowd of students, faculty, trustees, and friends from the area. The theme of the evening was "An old-fashioned Christmas." Dr. J. Fred Johnson,



Dr. J. Fred Johnson

pastor of Chattanooga's First Cumberland Presbyterian Church since 1933 and the dean of active Chattanooga pastors, was the speaker. Dr. Johnson's

grandson Wesley is attending Bryan on a four-year scholarship which he received from Provident Life Insurance Company of Chattanooga for being named the Chattanooga-area "Christian Athlete of the Year" in 1974-75.

### CHAPEL NOTES

Among those coming to the campus to speak at chapel each year are Bryan alumni. Representative of these alumni chapel speakers the first semester was Rev. Jerry Day '60, pastor of



*Rev. and Mrs. Jerry Day with daughter, Debbie, and Mike Marvin*

Berean Bible Church, Columbus, Ind. Father of Debbie Day and pastor of Mike Marvin, members of the freshman class, Mr. Day used 1 Thess. 5:14-24 in speaking on the subject "How to Backslide at Bryan College." Pointing out that not the obvious, glaring sins, but the small, least-suspected ones most often lead to spiritual coldness and broken fellowship with the Lord, he outlined six sins which can beset a Christian college student:

1. Allowing required Bible courses and chapel programs to replace personal daily Bible readings
2. Allowing school prayer meetings to replace the maintaining of a definite time for daily prayer
3. Doing Christian service only because it is required
4. Resenting and rebelling against authority
5. Complaining and griping constantly
6. Holding a grudge against someone

Conclusion: Confess these things as sins when they occur in order that fellowship with God may be restored.

### HOW TO LOSE POUNDS

Practical Christian Involvement (PCI) sponsored a recent "pound" drive to collect canned goods for Cedine Bible Institute in nearby Spring City. Each class was called upon and challenged in a contest to contribute a record amount of goods. The freshman class was awarded a trophy for having contributed the largest amount—457 pounds. The junior class was next with 409, followed by the sophomores with 147, and the seniors with 86, for a grand total of 1,099 pounds.

### FALL TRUSTEE MEETING

At its October meeting the board of trustees met with representatives of the National Advisory Council, established to provide the board of trustees and the president with opportunity for consultation on specific needs of the college for critical decision-making. Eight of the 32 members, plus five spouses, of the NAC participated. The Council includes twelve Bryan alumni and members from thirteen states, Canada, Mexico, and the Philippines. Among them are pastors, evangelists, editors, professors, missionaries, an attorney, an insurance executive, and heads of a variety of Christian organizations.

Actions of the board included adoption of an operating budget for the current year of \$2,000,000, deferring of further action on a new dormitory awaiting further developments, and increasing charges to students for the 1976-77 school year by \$250, raising the basic charge for room and board next year to \$3090. Dr. J. Wesley McKinney, Memphis ophthalmologist, who has been a member of the board since 1950 and chairman since 1969, presided over the sessions attended by 22 trustees.



*Dr. J. Wesley McKinney*

mologist, who has been a member of the board since 1950 and chairman since 1969, presided over the sessions attended by 22 trustees.

# The BIBLE: Book or Artifact?

Train your eyes to read carefully. It is very true today that there is much crooked *thinking* because there is much crooked *seeing*.

*Read repeatedly.* Return often to the beginning of the passage. One thrust of the spade does not unearth all the gems of the Bible's mine. Don't ever conclude that you have exhausted the meaning of a verse when it becomes familiar to you. John Bunyan said that "old truths are always new to us if they come to us with the smell of Heaven upon them."

*Read peripherally.* Peripheral vision is seeing the surroundings while the eye is focused straight ahead. Good auto drivers and football quarterbacks must have excellent peripheral vision. So in Bible study you should keep your eyes open to the surrounding context of the words you are reading. This can be one of the best single study aids in understanding the passage.

## Reflection

When God speaks to us, we should stand still and consider what He is saying. In Bible reading, reflection is the mind and heart at work, thinking over what the eyes have seen. That is quite different from merely seeing with the eye, which is what someone has labelled "retinizing." Reflection in Bible reading should have the intensity of meditation, whereby the soul has the desire and intention of obeying God's Word. "Thou shall meditate therein day and night, that thou mayest observe to do according to all that is written therein" (Joshua 1:8).

How should we reflect on the Scriptures? Here are some suggestions:

*Reflect purposefully.* The psalmist had a purpose in hiding God's Word in his heart: that he might not sin against God (Ps: 119:11). The Berean Christians had a purpose in examining the Scriptures daily: that they might know the truth (Acts 17:11).

What are your purposes as you meditate on the Scriptures? Do you want to know God more intimately and glorify Him? Do you want to know more about yourself? Do you want to grow strong spiritually? Do you want to know God's will, hear a word of comfort, receive a challenge? Then reflect purposefully!

*Reflect imaginatively.* This is not difficult, if you are willing to put yourself into the situation of the Bible passage. Taste and feel every word you read. The great translator, Miles Coverdale, wrote to a friend once, "Now I begyne to taste of Holy Schryptures; now (honour be to God) I am sett to the most swete smell of holy lettyres.

Something is bound to stir within your soul the moment you begin to reflect imaginatively as you read the Bible.

*Reflect humbly.* The Word you are reading is the *holy* Word of the *holy* God. God is bigger than His Book. As someone has said, "Behind and beneath the Bible, above and beyond the Bible, is the God of the Bible." It should humble you to think that this Holy One, who is also the Almighty One, has spoken to you in the Bible, and has given you the blessed privilege to read it, and so to listen to Him.

When you open your Bible to read it and reflect on it, remember that this

is *The Holy Bible*, a title given to no other book in the world.

*Reflect prayerfully.* If you reflect humbly, you will reflect prayerfully, for the contrite heart craves to speak to the One on whom it depends. The greatest prayer ever prayed by a man in connection with the Scriptures is the 119th Psalm. Study this psalm carefully to learn how to reflect prayerfully on the Word. One example is cited here: "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119:18).

*Reflect Patiently.* Patience in any phase of life is priceless. The great naturalist Fabre always referred to his two best instruments as "time" and "patience."

The New Testament makes many references to the gem of Christian patience. Patience is surely a requirement in the meditative process of reading God's Word. In fact the phrase "wait on the Lord" can be applied to meditation. Reflection requires time and concentration, and the good Bible student will give both.

\*\*\*

THE BIBLE was written to be used. An unread Bible is like food that is refused, an unopened love letter, a buried sword, a road map not studied, a gold mine not worked. It has been aptly said, "A book is a book only when it is in the hands of a reader; the rest of the time it is an artifact." If you have been neglecting reading your Bible determine now to make Bible reading a vital part of your life.

*From Enjoy Your Bible, pages 28-39 (abridged).*

# NCCAA Title Winners



Bryan's national championship cross-country team shows off its banner and many trophies.



Bryan's national championship soccer team is "looking up" after a victorious season.

Bryan became the first Christian college in the National Christian College Athletic Association, an eight-year-old national organization of approximately one hundred evangelical Christian colleges representing all geographical sections of the United States, to win two national championships in the same season. Bryan accomplished this feat in the same week. The cross-country team, under the direction of Jake Matthes, won the NCCAA title on November 8 in Winona Lake, Indiana, and the soccer team, coached by John Reeser, took national honors on November 15 in Harrisonburg, Virginia.

## Cross-country

A total of 15 teams, representing many sections of America, participated in the cross-country race. Eastern Mennonite of Harrisonburg, Virginia, finished second, followed by Cedarville (O.), Geneva (Pa.), Judson (Ill.), Messiah (Pa.), Baptist Bible (Pa.), Lee (Tenn.), King's (N.Y.), Grace (Ind.), St. Paul Bible (Minn.), Grand Rapids Baptist (Mich.), Olivet Nazarene (Ind.), Berkshire (Mass.), and Trevecca Nazarene (Tenn.). The win was even more impressive because EMC had been undefeated in the regular season, having won 12 times, and had captured the state championship of Virginia.

As he did during the season, Bryan's Tom Potter from Lansing, Michigan, led the team to the title. His finish in 6th place, along with 16th by Mike Wood of Roanoke, Va., 14th by

Eric Clarke of Miami Springs, Fla., 17th by Tommy Lane of Trenton, Ga., and 37th by Chris Hatten of Huntington, W. Va., made the win possible.

The team's final dual record for the season was 13-2. Cumberland College, an NAIA power, inflicted the only two defeats on Bryan. The Lions also took first place in both the Fisk Invitational and the Southern Christian Athletic Conference meets. The SCAC crown marked the second consecutive year the Lions have won that title. Other honors were a third-place finish in the Southern States Invitational at Cumberland, Kentucky, and a fourth-place finish in the Tennessee State meet.

Coach Matthes was named both SCAC and NCCAA Coach of the Year. Under his leadership Bryan has not lost a SCAC meet in two years. The championship team will lose three seniors—Potter, Hatten, and Dave Maynard of Louisville, Ky.—but should be strong again in 1976 with nine regulars expected to return.

## Soccer

The soccer team had to battle for its life before nailing down the national title. A 2-1, four-overtime victory over Eastern Mennonite in the semi-final contest was the longest game in the history of the college. A 2-1 victory in the championship event over Judson College the next day enabled the Lions to claim number-one billing. Chuck Grant of Canton, Ohio, was named Most Valuable Player of the tournament and, along with Dave Beaty of Memphis, Tenn., and

named to the All-Tournament team. The victories were especially sweet since Bryan had finished third in the same tournament in 1974. Their goal, to be number one in 1975, was realized as each player gave 150% down the stretch and the Lions won their last five games. Just prior to the national tournament, Bryan hosted and won the Tennessee Intercollegiate Soccer Association tournament, shutting out both its opponents.

The final season record of 13-4-1 was accomplished in spite of the fact that the squad was hit hard by injuries. Ngugi Githuka of Limuru, Kenya, led the Lions in scoring this fall with eight goals and four assists, good for a total of 12 points. Mastin Robeson of Chester, S.C., was next with seven goals and three assists, totaling 10. Steve Beaty of Memphis led Bryan in assists with seven.

In a rare honor, the soccer officials of the southern region voted to give the annual sportsmanship award to the entire Bryan team. Usually the award is given to an individual player.

Nine seniors are members of this year's team. In addition to Grant, Miller, Beaty, and Robeson, other senior members of the Lions of 1975 are John Lacey of Phoenix, Ariz.; Ken Baker of Orlando, Fla.; Randy Ballard of Trenton, Ga.; Biff Quarles of Port St. Joe, Fla.; and Tim Faugl of Aiken, S.C.

These two national championships have made this the most outstanding season ever in the history of fall sports at Bryan.

Men's Basketball

A 22-game regular season schedule faces the Bryan basketball Lions in 1975-76. The team is also entered in three tournaments—the Grace College (Ind.) Thanksgiving tourney, the Lenoir City (Tenn.) Classic, and the post-season Southern Christian Athletic Conference playoffs.

Coach Wayne Dixon has eight returning lettermen, which include starters Dan Begley of Hazard, Ky.; Jerry Cline of Mansfield, O.; Mike

Eldridge of Red Bank Tenn.; Mike Hall of Dayton, Tenn.; and Mike Hathaway of Asheville, N.C. Don Blaton of Virginia Beach, Va.; Quentin Crabtree of Henager, Ala.; and Mike Buckley of Hollywood, Fla., are the other returning lettermen. The addition of freshmen and transfers should help the Lions to improve their 1974-75 record. The current season's record until Christmas shows 5-7 against 2-12 this time last year.



Mike Hathaway lays one up for Bryan!



Cross-country coach, Jack Matthes, left, and soccer coach, John Reeser, center, proudly show their national championship trophies to Bob Andrews, dean of men and assistant soccer coach.



Tom Potter, of Lansing, Mich., Bryan's record-setting cross-country star spurts across the finish line.



These are the three seniors on Bryan's national championship cross-country team. Left to right: Chris Hatten, Huntington, W. Va.; Dave Maynard, Louisville, Ky.; and Tom Potter, Lansing, Mich.



These are the nine seniors on Bryan's national championship soccer team. Pictured from left to right, bottom to top: Tim Faugl, Aiken, S.C.; Mastin Robeson, Chester, S.C.; Roddy Miller, Columbia, S.C.; Ken Baker, Orlando, Fla.; Chuck Grant, Canton, Ohio; Randy Ballard, Trenton, Ga.; David Beaty, Memphis, Tenn.; Biff Quarles, Port St. Joe, Fla.; Paul Shaver, Manager, Zanesville, Ohio. Not pictured is John Lacey, Phoenix, Ariz.

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***The Whole Word  
for the Whole World***

# BRYAN LIFE

Spring 1976

Christian Heritage  
Pioneer of Freedom  
Biblical Morals  
Campus Review  
Stewardship



# BRYAN LIFE

MAGAZINE

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## COVER PHOTO IDENTIFICATIONS:

### FRONT COVER:

Rebecca Barge, of Macon, Miss., secretary of the student body, and George McLawhon, Jr., of Port St. Joe, Fla., president, in bicentennial costumes accent the college community's observance of the 200th birthday of our country.

### Back Cover:

Photo of Laurel Falls by Larry Levenger shows one of the nearby beautiful scenic attractions included in the day tours planned for summer conference guests.

Volume I

Spring 1976

Number 1

**OUR CHRISTIAN HERITAGE:** Our liberties as individuals have their foundation in Christian faith. By Dr. Robert W. Spoede

**ROGER WILLIAMS: Pioneer of American Freedom:** Worship of God according to the dictates of one's own conscience is of utmost importance to all of us. By Dr. John W. Reed

**THE BIBLE AND MORAL VALUES:** Where do we really get our concept of that which makes a thing right or wrong? By Dr. Ted Ward

**A PHILOSOPHY OF STEWARDSHIP:** Insight is given here as to the development of a truly Christian view of giving. By Mr. and Mrs. Raymond Bennett.

**CAMPUS REVIEW:** A bird's-eye view of campus activities, faculty happenings and news of interest.

**RUDD CHAPEL PROGRESS:** An updated report on the construction of Rudd Chapel. Pictures.

**SPORTS HIGHLIGHTS:** Featuring the men's and women's basketball teams. By Jeff Tubbs.

## BRYAN CELEBRATES BICENTENNIAL



This issue of *Bryan Life* is our Bryan College salute to the bicentennial. Consistent with the philosophy of the Rhea County American Revolution Bicentennial Commission, the college commemoration is in the context of utilizing the opportunities that come naturally in the calendar and in the flow of campus activities rather than of creating some kind of busy work program of events. Professor William Ketchersid, chairman of the division of history, social studies, and business, heads the college-wide committee of

faculty, students, and staff to serve as a focal point of coordination.

At the personal level there are three things I should like to recommend to make the celebration come alive personally for you.

1. Make it a point to learn something new about the history of the place where you live. Every place is interesting if you just make the effort to learn about its past and get to know the people. With such knowledge comes the concomitant of belonging, an important counteraction to the rootlessness and fragmentation widely recognized as one of the negative characteristics of current life.

2. Read, read, read! Although it is certainly true that the bicentennial is being over-commercialized and that much that is being offered, both in writing as well as in commemorative objects, is vacuous and gimmicky, there is also available a steady stream of the worthwhile. Don't pass by an unparalleled opportunity to learn and understand more fully our national history in order that you can be a more effective evaluator and voter in this election year.

3. Remember to pray "for all that are in authority." As 1 Timothy 2:1-2 indicates, prayer is commanded not because these rulers are necessarily great or good or because they are Christians but because it is recognized that law, government, and order are God's plan for human society and that a reasonable degree of peace and prosperity is necessary to foster the spread of the gospel of Jesus Christ. The Christian has an equal responsibility to render to Caesar as well as to God, and there is no ultimate conflict when it is kept in mind that the ultimate goal of all human history as expressed by Paul in Ephesians is God's purpose to "gather together in one all things in Christ."

  
Theodore C. Mercer

# OUR CHRISTIAN HERITAGE

A HISTORY PROFESSOR'S VIEW

by Dr. Robert W. Spoede

Just what is the Christian heritage of America? How does a Christian and historian respond to that question? There are many mistaken conceptions and inaccuracies in the minds not only of evangelical Christians but also of the general run of Americans concerning our early history. Most Americans are startled to have it pointed out to them that the time span between the settlement in Jamestown, Virginia, and the war begun in 1775 is almost as great as that from the Revolutionary War to the present. Other than the general temper of the times there was little or nothing of Christian motives in the initial settlement in Jamestown in 1607. If we call the roll of the original thirteen states and seek to discover the purpose of their settlement, we discover that the founding of only four can be attributed to distinctly Christian purposes. Those four are Massachusetts, Rhode Island, Connecticut, and Pennsylvania.

But what of the "founding fathers," those "young men of the Revolution"? Except for possibly one or two of the signers of the Declaration of Independence, there is little evidence to be found that any were "evangelical" Christians in the modern sense of that phrase. Certainly a modern Christian with sound doctrine would not consider that these had arisen to heights of Christian perfection.

If we discard these oversimplifications of the "Christian heritage of America," do we have nothing left? By no means, for there is a Christian heritage in America. But like American government it stems from the people and not from great leaders.

What are many Christians forgetting concerning America's Christian heritage? In answer to this question, it would be good for most to refresh themselves on the impact of the "Great Awakening," the first and the fieriest of the great revivals in American history. When asked, many sound American pastors will identify Jonathan Edwards as simply another "hell-fire and brimstone" preacher of the period between 1730 to 1750 and not as one of the great intellects of our nation's past, an intellect that was devoted to the service of his Saviour. Most Americans are not aware that historians accept the fact that probably

one-third of the population of the colonies had a Christian experience in the period between 1740 and 1745 under the ministry of George Whitefield, the Tennents, Samuel Davies, and others. The contribution is a lively subject of discussion in learned historical circles, a discussion that is, at present, best left for other times.

But the importance of the Christian faith to those freedoms and liberties that we as Americans hold most dear was pointed out in its most succinct form by a young French observer. Alexis de Tocqueville came to the United States in 1832 to seek out the answer as to why democracy was succeeding in America after it had failed to succeed at least twice in his native France. The young Frenchman took distinct note not only of the differences between the "sects" (as he called the Protestant denominations) but also of the similarity in their requirements for the outward manifestation of the Christian faith. Tocqueville honestly faced the fact that many Americans in 1832 "pursue a peculiar form of worship, from habit more than conviction." In the America of the nineteenth century, this European observer noted that "Christianity, therefore, reigns without any obstacle, by universal consent; the consequence is, as I have before observed, that every principle of the moral world is fixed and determinate, although the political world is abandoned to the debates and the experiments of men." In Tocqueville's view, although the Christian faith took no direct part in the government, it had to be regarded as "the foremost of the political institutions of the country."

Tocqueville did not presume to determine the depth of the faith of the Americans—"for who can search the human heart?"—but he did feel that he could observe its working in the social fabric of America. This perceptive observer, who to this day is credited by scholars with making the most acute survey of American society that has yet been done, noted that the actions of American businessmen, politicians, and social commentators were limited by the universal acceptance of the Christian ethic.

If we turn from Tocqueville to a more modern social observer, Aleksandr I. Solzhenitsyn, who writes of the impact of religion on the

Russian people, we can observe a central theme. Solzhenitsyn seeks to explain why Russia as it existed in 1917 at the Communist revolution could not have become a "democratic" country immediately. In his open letter to the Soviet leaders following his expulsion from Russia, this great Russian writer notes that the Russian faith had been an authoritative faith that had corresponded to an authoritative political regime, which nevertheless had softened the effect of that regime. Solzhenitsyn thus notes the inter-relationship between the faith of a people and its social and political institutions.

Thus America's freedoms have been guarded in the past by the restrictions on the individual imposed by the Christian faith. To live in an ordered society, people must be restricted. The restrictions may come from within and may be compelled by "doing all to the glory of God," or they may come from without by government enforcement. In totalitarian states these restrictions come from the outside, enforced on the people by the government. In a land that grants individual liberties, there must be a corresponding sense of responsibility imposed by some agency that looks upon the heart as well as upon the actions of man.

In this Bicentennial Year I would hope that we can seek to preserve that most precious heritage of our forefathers, our personal liberties, by bringing American society back to facing its responsibilities as individuals to our Saviour. Thus the greatest patriotic action for the future is evangelization, or bringing the American citizenry back into a proper relationship—as individuals—with their God.



*Dr. Robert W. Spoede, associate professor of history, joined the Bryan faculty in 1973 after a twenty-year career in the military. A native Texan, he earned his undergraduate degree at Texas A&M, his master's at Hardin-Simmons University, and the Ph.D., with a specialization in early American history, at William and Mary. In April, Dr. Spoede will participate in a conference on "The American Revolution and Scotland" at Old Dominion University.*

# ROGER WILLIAMS: Pioneer of American Freedom

by Dr. John W. Reed

In our American bicentennial celebration this year, 1976, we are placing the main emphasis on the past two hundred years of our history. At times it is helpful to remember also our Colonial roots and those influences that led to the events of 1776. Many overlook the fact that during the first fifty years of Colonial experience there developed in New England a Colony and a political philosophy that eventually became the American way. The writings of Roger Williams outline an amazingly accurate, prophetic picture of what the American came to think and be. The Providence Colony was governed by principles that became the essential elements of our democratic system.

## New England Beginnings

Roger and Mary Williams came to America in 1631. His reputation as a young Cambridge graduate who was a gifted preacher made him very attractive to the Puritan church in Boston. Here he was offered the choice position of teacher. Had he accepted, he would have been the most influential person in the new world. He interviewed the officials of the Boston church, but flatly refused the position. In his opinion they were an "unseparated" people. They were still vitally connected with the mother church in England. In the remoteness of the new world, they could manage their affairs as they wished; therefore they saw no need for full separation. Williams went to Salem for a while, but left to be with the separatist people of Plymouth. He preached regularly in the Plymouth church, farmed, set up a trading post, and learned the language of the Indians.

Williams became a trusted friend of the Indians. He wrote an inflammatory Treatise concerning what he felt to be

the King's lack of authority over Indian lands. The General Court of Massachusetts threatened reprisals if he did not withdraw the tract. Williams submitted and soon returned to Salem as teacher. His preaching was often radical. He continued to champion Indian rights. He declared that the magistrates had no right to demand that unregenerate men swear oaths of allegiance to the Bay Colony in the name of God. Such acts were, to Williams, a forcing of worship that was a stench in the nostrils of God.

His constant irritation of the Massachusetts Bay Colony magistrates led to an open debate before the General Court. No opinions were changed. The magistrates were inflexible. John Cotton, who had taken the position in Boston that had been offered to Williams, had emerged as the Puritan leader. In his opinion Williams was sinning against his own conscience by refusing to submit to Bay Colony interpretations of the Bible. The decree of banishment was read to Williams, and he was told that he could remain in New England until spring if he would not preach again. He preached in his home the next week. When the General Court heard of his continued preaching, they sent officers to arrest him and put him on a ship back to England. Friends warned Williams of the plan; and though he was ill, he fled into the wilderness and lived with the Indians until spring. He then went to Narragansett Bay, where he bought land from the Indians and founded the Providence Colony.

## Pioneer in Providence

In the primitive setting of the Providence plantations, Williams worked, preached to the Indians, and dreamed of the day when his silenced voice

could speak again. He exchanged several letters with the Bay Colony, but the controversy did not fully develop until he went to England in 1643 to seek a charter for his colony. On the trip to England he wrote a book on Indian customs and language entitled *A Key into the Language of America*. The book created much interest in London. A letter, written by John Cotton to Williams some time before and defending the banishment proceedings, appeared in print. Williams published a letter in response to Cotton's assertions.

Thus began one of the earliest of America's great controversies. Although Williams addressed Cotton as a primary audience, his writings were also intended for the English Parliament and the clergy of England and America. The debate continued through more than one thousand pages of Puritan dialectic. Its basic arguments were stated in Williams' most important work, *The Bloudy Tenent of Persecution for cause of Conscience*, published in 1643. Williams returned triumphantly to Providence with a Parliamentary Charter in 1644.

John Cotton studied the *Bloudy Tenent* and in 1647 published his rebuttal, entitled *The Tenent, Washed, and made white in the blood of the Lambe*. He maintained his views vigorously and added more Scripture to his contentions.

In 1652 Williams returned to a London that was greatly interested in liberty of conscience. He met often with Cromwell, Milton, and other significant figures. He published his rebuttal to Cotton, *The Bloudy Tenent yet More Bloudy: By Mr. Cottons endeavour to wash it white in the Blood of the Lambe*. Cotton died in 1652, probably before he read Williams' re-

buttal. In 1654 Williams returned to America, where he carried on an active life. Death came to Williams in 1683.

### Debating Freedom of Conscience

Almost any attempt to reduce the massive dialectic of the debate to brief statements faces the danger of oversimplification. The rambling argumentation is almost unintelligible to one who has not studied the forms of disputation taught at Cambridge during that period. All the major issues were centered around the interpretation of Biblical texts and ideas. Both men were Biblicists who enjoyed the minutiae of interpretative detail.

Roger Williams' basic proposition maintained that no man should be persecuted by the civil state for worshipping God according to the dictates of his own conscience. Williams thought that a man should be able to live at peace with his conscience in a peaceful society. Since persecution for cause of conscience was the major cause of disharmony among men, Williams offered the following conclusions, many of which have a profoundly contemporary sound:

1. His own banishment was proof that the Bay Colony practiced persecution for cause of conscience.
2. The doctrine of persecution for cause of conscience was not taught in the Bible by Jesus Christ, Paul, or other New Testament writers.
3. The Massachusetts Bay Colony was not the actual restructuring of the Old Testament nation of Israel as held by the Boston magistrates. The Old Testament nation of Israel was only a type or prophecy that found its antitype or fulfillment in the church of the New Testament. The Bay Colony had no rational claim for their theocratic form of government and no precedent for the rule of the saints.
4. Persecution for cause of conscience was not a universal practice of civil states. Other nations existed and prospered which did not exercise authority in spiritual matters.
5. Persecution for cause of conscience disrupted civil and church peace. It certainly destroyed the peace of those people who must conform or be persecuted.
6. The civil state should be concerned only with civil matters and leave spiritual matters for the care of the church. The state should provide security for those who

assembled to worship so that they might worship in peace. The civil authorities should intervene in religious dissent only when dissenters disturb the civil peace. Those who voluntarily dedicate themselves to religious service should not be restrained from performing that service.

7. The state should insure full liberty of conscience for all. No religious heretics, sects, or unbelievers should be persecuted by the state. The state should not tax the people to finance the church.
8. The church should regulate and care for herself. Religious heretics should be dealt with by the church. A strong and growing church is the best way to control the sects.
9. The presence or absence of a church in a particular community had no relationship to the civil peace of the community. Williams referred to the New Testament city of Ephesus as possessing a strong cult for the worship of Diana.

There was also a Christian church and a Jewish synagogue. Any of these three institutions might be altered or completely removed without effect upon the peace of Ephesus. Allowance of differing consciences by the civil state was the undeniable road to peace in society.

### Influence on the American Tradition

There is no evidence to indicate that the *Bloudy Tenent* was read by the framers of the American Constitution or of the Bill of Rights. None can deny, however, the existence of Williams' writings during that period. Nor can any deny that the long shadow of Williams' experiences and influence had been on the American conscience for more than one hundred years. Williams influenced English leaders and writers during the heat of his great debate. The close relationship between Williams' views and those expressed by John Locke cause some to feel that Locke must have spent considerable time with the *Bloudy Tenent*. Locke in turn had great impact upon those who wrote the Constitution.

In the context of our bicentennial year, we might do well to reflect on the thoughts of America's freedom pioneer, Roger Williams, and thank God anew for the privilege of worshipping according to the dictates of our individual consciences.



Dr. John W. Reed

Dr. Reed, associate professor of practical theology at Dallas Theological Seminary, graduated from Bryan College in 1951 with a B.A. degree. Since that time he earned the B.D. in 1954 from Grace Theological Seminary, the M.A. from Bowling Green State University, and the Ph.D. in 1966 from Ohio State University, majoring in public address and oral interpretation of literature. For nine years prior to going to Dallas, he was professor of speech and chairman of the division of language and literature at Cedarville College.

Adding a special dimension to Dr. Reed's article is the fact that he is an eleventh-generation descendant of Roger Williams through Mercy Williams, a daughter, who married Waite Waterman. Reed's revolutionary ancestor in this line was Roger Sheldon (1743-1816) of Scituate, R. I. Reed indicates that there are some 16,000 living descendants of Roger Williams through his six children.

Dr. Reed contributed two chapters to the book *American Controversy: A History of American Public Address*, published in 1973. His chapters are entitled "Puritan Paternalism and Indian Evangelism 1620-1675" and "Church and State in Massachusetts 1630-1660."



Dr. Ted Ward

Dr. Ward has been at Michigan State University for twenty years, where he is director of the Values Development Education Program, established with the assistance of the Lilly Endowment, and professor of Curriculum Research, assigned to the Institute for International Studies. His career as an educator has included a variety of teaching, research, and administrative roles. He lectures on many campuses and for numerous educational and church-oriented associations.

Dr. Ward is active in the development of instructional materials for the church and missions. He has engaged extensively in training for cross-cultural communication. His writings appear in major encyclopedias, professional yearbooks and journals, popular magazines, and religious publications. Among his more widely known books is *Memo For The Underground*.

The occasion of his visit to Bryan was to lead the faculty workshop which opened the second semester in January. The basic thrust of the workshop on the development of values is fundamental to the mission of the Christian liberal arts college.

Teachers, pastors, and parents are showing a sudden rush of interest in moral education. Why? Perhaps it was triggered by Watergate, or maybe it is a more general concern for the moral collapse of American life.

No matter what the cause, there has rarely been such a high level of activity in the field of moral and ethical education. What had for generations become "somebody else's business" is now becoming everybody's business again. This time there is some new hope: research in moral development is providing some clearer understandings of what sorts of learning experiences are likely to be effective. Perhaps we can cut down on the useless and compulsive tell-tell-tell sorts of teaching and really get involved in the valuing process. It will begin with understanding ourselves better, then building the sorts of relationships that allow people to develop their own value structures. It is clear now that values are not handed over to people ready-made.

For the Christian there are two important questions that demand clear answers: (1) Where do moral values come from? (2) How can we help a person develop moral values? Unlike the secular society whose answers to the first question are always relativistic ("It depends on the situation or upon the particular society's norms"), the Christian answers that God has revealed Himself in His creation and His Word. God is the source. But as the Apostle Paul reminds us again and again, God's basic revelation of moral order is at the level of principle; laws and rules, even the good models of behavior that Christians try to set for one another, are only a means to an end. The ultimate source and criterion of righteousness is God's justice, and

# The Bible

the motivation to act justly is God's love. This should be understood in its Biblical perspective: not every good act or every correct moral judgment is made by a Christian. Surely many morally good judgments and behaviors exist outside the family of God's redeemed community. But we see even these as ultimately traceable to the revelations and creative acts of God. The good things of the creation "fall on the just and the unjust," including the knowing of right and wrong. In Romans 1:20 we read that "since the creation of the world His invisible attributes, His eternal power and divine nature have been clearly seen, being understood through what was made" (NAS). And in the next chapter Paul amplifies this truth: "For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending themselves" (2:14,15 NAS).

Our historical preoccupation with the evil that is in man may have blinded us to the marvelous insights which these texts can bring. What is this doing good "instinctively," or as in some other translators' view, a doing "by nature"? Does natural man have any tendency at all to know and do righteousness? Should it really surprise us to learn that the research in moral judgment finds that all people seem to be capable of developing to levels of judgment that reflect justice and love, whether or not they are "born again"? Have we so easily forgotten that the issue of righteousness of the person in God's sight is much more than whether or not the person

# and Moral Values

by Ted Ward

has done moral good? In theological perspective, the criterion of standing before God is in the washing of regeneration—the miracle of new birth, redeeming the nature that is dead in sin. It goes far beyond the matter of having a moral conscience; Paul says that even those who have never heard God's law have that. It goes far beyond the matter of behaving consistently with one's moral judgment; none of us would stand righteous before God if that were the criterion! So we need to make a basic distinction between the sort of moral judgment and moral action that is visible in the human (horizontal) plane and can be shared by all people because of God's general grace and, on the other matter, God's absolute washing of the elemental spirit of man that brings a person into a walking, talking fellowship with God (the vertical plane). For this latter we see the absolute necessity of Jesus Christ, His death and resurrection; but for the former we see that God the creator has left His fingerprints of good on the very nature of man.

At least one way to read the new evidence from the research on moral development sees it remarkably parallel to Biblical understandings. For example, the researchers make a clear distinction between moral judgment and moral action. Moral judgment is the making of a decision on the basis of one's understanding of right and wrong. Moral action is the doing of something, carrying out an action that is right or wrong. ("Moral action" is a general term used to describe any action that has a moral content whether it is right or wrong, good or bad, moral or immoral.) In Jesus' teaching He drew attention to this same distinction between moral judgment and moral action. In the parable

of the man's two sons (Matthew 21:28-31), the first son shows sound moral judgment and the willingness to agree to his father's request. The second son shows a rebellious spirit, reacting negatively to his father; but later, realizing the wrongness of his response, he acts on his moral judgment and goes into the vineyard to carry out the request of his father. Jesus poses over this story a question suggesting that God is concerned about more than moral judgment; He is concerned about moral action!

But we should never forget that God takes no great satisfaction in actions that have no moral judgment underneath them. Man was created to share God's image and, in certain key points, to share God's nature. "Let us make man in our image and after our likeness," said God at the dawning of the sixth day! And God shared with mankind this crucial capacity to make moral choices. He put Adam into a marvelous situation and burdened him with but one vital responsibility: to obey God in one particular. Could God have done any less and still made Adam free? The tracing of mankind's sin to Adam's failure (on the one vital point of obedience) is a fundamental point of historical Christian theology. But in this very point is the implication that God sees choice, call it judgment or decision-making, as being a basic responsibility of being human.

How moral judgment and moral action fit together is important. When a person does not act on what he knows to be right, there is a gap between his moral judgment and his moral action. This gap represents one of the ways the Bible defines sin. "Therefore, to one who knows the right thing to do and does not do it, to him it is sin" (James 4:17 NAS).

It is clear, then, that moral judgment is important, moral action is important, and closing the gap between judgment and action is also important. But what exactly is moral judgment? Is it simply a matter of knowing all the right things to do? Those who study this question today make a very useful distinction between two aspects of a moral judgment: its content and its structure. The *content* of a moral judgment is the particular "do" or "don't"; it is the *what* of the moral choice—what one sees as the right. The *structure* of a moral judgment is its *why*: why I do or why I don't value that particular choice. For example, "It is wrong to steal" is a statement of moral content. "I don't steal because I don't want to get into trouble" tells you much more—it reveals a strong clue about the structure of my moral judgment; apparently my value content (it's wrong to steal) is held in place *structurally* by a fear of getting into trouble. The fear of punishment is representative of a structural level of moral judgment quite normal among small children but somewhat sad among adults!

The recent research of Lawrence Kohlberg of Harvard University has significantly advanced the scientific and academic study of values education. Kohlberg's key discovery is that there are three different levels of *structure* of value development through which humans pass. These levels are entered one by one, in the same sequence for everyone. But Kohlberg finds that some people never get beyond the first level; in fact, relatively few develop into the third level. The major characteristic of level I is that the person sees all the rights and wrongs as determined by rewards and punishments. In other words, one's own ego determines morality, and the

rightness or wrongness of a particular judgment develops inside oneself through a growing awareness of the consequences for oneself of the moral action. We all have been in this structural level as children—it is the first great dawning of moral accountability.

As a child's perspective develops he becomes capable of getting "outside himself" to see other viewpoints. Thus level II begins as the person comes to determine right and wrong on the basis of moral standards from "out there." In the early stage of level II the behavior that pleases mother and daddy becomes important. Models or examples of "good" behavior are recognized and copied. No longer is it just a matter of "what I want to do." The person is responsive to an outside frame of moral reference. This stage of level II matures into a higher stage in which one's structural reference, still "out there," is seen in willing and eager responsiveness to orderliness created by law and rule-oriented social situations. Our national heritage is rich with the hallowing of this stage of moral structure: "Ours is a government not of men but of laws."

Kohlberg has found yet a higher level. After passing through Level II, a relatively small percentage of people move into a structural level Kohlberg calls "principled moral reasoning." For them the issue is not the rules and laws in themselves, nor the particulars of good moral examples, but the principles that underlie the examples, rules, and laws. How similar this sounds to Jesus' teaching that the Pharisees, with their emphasis on law, law, law, were missing the basic point of God's mercy and justice: "Go and learn what this means, I desire compassion and not sacrifice..." (Matthew 9:13 NAS, Jesus, citing Hosea 6:6).

Surely Jesus' ministry highlights the principled level underlying God's law. "Do not think I have come to abolish the Law or the Prophets; I did not come to abolish them but to fulfill them" (Matthew 5:17, NIV). Throughout the Sermon on the Mount He systematically states and puts Himself on record supporting one after another of the commandments, and for each He adds a principled statement that broadens the meaning and holds before us the two basic principles that later He identifies as the Great Commandments: the principle of man's relationship to God in love and obedient devotion and the principle of man's involvement with his fellow man in

love. "All the Law and the Prophets hang on these two commandments" (Matthew 22:40 NIV).

The research of Jean Piaget (Swiss developmental psychologist) gives us the clearest insight into how a person moves from level to level as mental processes develop. Piaget concludes that development *develops*; it is not dependent on somebody's *causing* it. Applied to moral development education, this means that we must look for what it is that causes some people not to develop; Piaget's studies strongly suggest that the big issue in the moral development of the child is the environmental forces that would keep structural development from occurring. (This really isn't such a strange conclusion—if moral development is akin to cognitive development, and Piaget, Kohlberg and others agree that it is; and if cognitive development is akin to physical development, and Piaget, Bruner, Gesell and others agree that it is, we can consider that there's not much role for human willfulness in the general development process. Will hair not grow if you forget to water it? Will the child's baby teeth not be replaced by "permanent teeth" if you fail to exhort the child?) Kohlberg has observed that the quality of justice in a person's environment has a strong bearing on his continued development. Apparently, injustice is one of the factors that retard or stall moral development.

From Piaget we also learn that the major developmental transitions in life are typically preceded by upheaval in one's outlook. He calls it "disequilibrium," referring to the getting out of balance when suddenly we come to realize that the way we have been looking at things no longer seems adequate for the new problems and concerns of which we have become aware. At such times, a person's whole framework of ideas undergoes a reorganization and after a more or less difficult time of adjustment becomes "reequibrated" at the new developmental level. In careful studies of many people over long periods of time, backing up has never been reported. The direction of development is forward! (Please remember: we are talking here of the development of moral *judgment*. There is plenty of room for plain old-fashioned backsliding in what is observed in moral action!)

What does the research suggest about what should be done to facilitate moral development? The major

implications for teachers and parents are these:

1. Provide a learning and growing environment in which justice is central and the participation of everyone in the striving for justice is encouraged.

2. Accept the reality of the levels of moral development. Children are not miniature adults. At first they will need the nurture of rewards and punishments, handled in a just manner. Then they will begin to respond to examples; provide consistent and sound models and keep your own behavior constant with the moral messages you want the child to receive. Develop with children an orderly use of rules, not as a basis for punishment but to enhance confidence and communication by clarifying the expectations and demands of a just and secure environment.

3. Develop a relationship with your children and your students in which open dialogue and rich experiences are continually shared. Thus you will be ready to be the needed comfort and encouragement when a youngster reaches a time of disequilibrium. What is most needed then is one who can "come alongside" for encouragement and support—one who will accept the anxieties and doubts of the transitions in moral judgment without panic and without criticism. (This recommendation will ring bells for those who have studied the roles of God the Holy Spirit!)

Christians tend to be confident in the source and the content of their moral judgments. To trust God is to accept what He has said and done. But there is more to values development than *content*! Most of our problems as parents and educators relate to the need to better understand the *structure* of moral judgment. We need to continue an emphasis on sound content, but it must be put in a framework of structure that learners can handle. The Bible is our crucial source book on what God has said. Science rightly understood, is our source book on what God has made. We need both

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# A PHILOSOPHY

# OF STEWARDSHIP



*Raymond and Margaretta Bennett*

After retirement from a successful career as an executive in one of Ohio's large industries, Raymond Bennett and his wife, Margaretta, moved into a beautiful retirement home sponsored by their church denomination, in order to allow them in a much more convenient manner to develop a new, but just as full, program of activities. Their involvement in one of Ohio's dynamic evangelical churches continues; and Mr. and Mrs. Bennett, being avid travelers, spend part of their time visiting exciting places all over the world. Each year they enjoy one or two extensive world tours.

To safeguard their concern that the estate they leave be used in enterprises promoting the same beliefs and standards upon which their lives have been built, the Bennetts recently added a codicil to their will, stating the qualifications which any educational institution must meet in order to receive its bequest. Included is a theological statement requiring that

the institution teach the Scriptures as the inspired and infallible Word of God and that the institution's creed include belief in the virgin birth of our Lord, the whole Word of God, and the doctrine of the Trinity, and the necessity of repentance and surrender to Jesus Christ. Institutions remembered by the Bennetts with bequests must prohibit the use of drugs and alcohol and must not permit gambling or tolerate immorality on campus. Also institutions must require chapel and courses in Biblical studies of all students.

Mr. Bennett's statement of their personal philosophy of stewardship follows:

"I like to think of my life as a partnership with God. Through this partnership and trust in Him, I cannot help but believe that many of the opportunities which opened up to me and the increase in worldly goods given me had Divine guidance.

"My parents and grandparents instilled in me the desire to live a Christian life with the tenets of honesty, thrift and love of fellowmen and to do my very best toward any task assigned me with any talent I may possess.

"In my early twenties I was joined by one of the greatest helpmates one could desire and through the years we have enjoyed good health, made many wonderful friends, and secured a modest financial

about thirty years ago as our own church and other charities were covered we began to give additional funds to capital items in our church, Christian colleges and retirement homes. This has grown over the years and proven a great satisfaction to us when we see the joy and happiness that others continue to derive from it.

"Strange as it may seem, the more we give or share sacrificially, the more our estate seems to grow. We feel what God has entrusted to us is to be used in a way that might bring honor to His Kingdom. All we have is a gift from Him, and it is our desire to use it in the way it might do the most good for the most people in a Christian way.

"The satisfaction that this has generated in our lives prompted us to bequeath the bulk of our estate to Christian colleges for capital improvements and student loan funds so that the advancement of Christendom may benefit after we leave this life. Even though we were not privileged to have had such opportunities ourselves, we feel that the needs for Christian institutions and their graduates is a necessary factor in the protection of the basic Christian ideals on which our country was built and prospered.

"Therefore, it is our philosophy of stewardship that we invest all we can in the promotion of Christian ideals as we go through life. Thus we will perpetuate the preservation of those ideals on which this great country was founded and leave in a small way our imprint on the heritage for future generations."

# Campus Review



Students gather around the exhibits of the Overseas Missionary Fellowship and Baptist Mid-Missions during the January Missionary and Bible Conference. Some twenty-one missionary societies were represented with personnel and displays during the annual conference which marked the opening of the second semester, January 7-9.

## TRUSTEES HONORED

Six Bryan trustees were presented with citations of merit in recognition of their years of service on the board. The awards were made at the trustee chapel program on January 27, during the winter meeting of the board.



Pictured following the presentations are, front row, left to right, Rev. Lewis Llewellyn, pastor, of Sebring, Fla., and Dr. J. Wesley McKinney, Memphis ophthalmologist and chairman of the board, each of whom has served for twenty-five years, and Barry Whitney, of Augusta, Ga., cotton factor, who has served for fifteen years. Back row, left to right are James Barth, agri-businessman, of Poland, Ohio, and Rev. W. Earle Stevens, Jr., Memphis pastor, each of whom has served ten years, and Dr. Theodore C. Mercer, Bryan's president, who made the presentations.

Not present for the ceremony was Miss Ruth Huston, of Winter Park, Fla., who was cited for fifteen years of service.

## MUSIC RECITALS

An important feature of the activity of the division of fine arts is the presentation of students in recitals which are a part of the requirements of the various music majors.

The first of the season's recitals occurred on November 20, when Miss Phoebe Blount, of Hampton, Va., and Miss Sarah Jones, of Miami, Fla., were presented in their joint senior piano recital. Both women are music education majors. On December 4, Hodge Drake, of Hamilton, Ohio, a major in music theory and composition, directed a number of his own compositions, which were performed variously by the Madrigals, Miss Fouts and Miss Rummel.

Miss Margaret English, of Kinsale, Va., and Miss Robin Rummel, of Durham, N.C., music education majors, presented their recital on January 27. Miss Rummel, pianist, played compositions by Bach, Brahms, Kennan, Liszt, and Ravel; and Miss English, soprano, sang selections by Sullivan, Marcello, von Gluck, Schumann, Chausson, and Rowley, as well as a group of unpublished biblical songs by Judy Hunicutt, of Knoxville.

Dan Alderman, a church music major from Beaver, West Va., and his wife, Connie, a music education major, appeared in joint recital on March 22, he in voice and she in piano. They were followed by Miss Barbara Canatella, a major in music theory and

composition, of Kingsville, Md., in a vocal and instrumental recital on March 29.

Miss Terri Fouts, vocalist, of Vero Beach, Fla., and Miss Verna Carney, pianist, of Little Hocking, Ohio, music education majors, will appear in joint voice and piano recital on April 8; and Mrs. Debbie Kier, of Dayton, also a music education major, and Miss English will give a joint recital on April 20, Mrs. Kier in voice and Miss English, appearing in her second recital, in piano.

## JEANNETTE CLIFT CHARMS BRYAN

Jeannette Clift George, Christian actress and star of the film *The Hiding Place*, recently released by World Wide Pictures, captivated the Bryan community January 19 and 20 with her chapel lectures and dramatic presentation. Sponsored by the division of literature and modern languages as a part of the annual divisional lectures, she spoke on "Drama and the Christian" in her first chapel appearance. The second day she described the filming of *The Hiding Place* and showed a brief film clip from the picture now being premiered in the United States.



In afternoon sessions she conducted student workshops on "Drama in the Church" and on the technical aspects of acting. In the one night session she gave her own personal Christian testimony followed by a dramatic performance.

In the film she portrays Corrie ten Boom, the Dutch Christian who saved the lives of scores of Jews in Holland during the Nazi occupation. Also well-known as a Bible teacher, speaker, monologist, and playwright, Miss Clift speaks to many churches and civic groups as well as educational institutions.

## DR. BARTLETT CONDUCTS ELEVENTH EUROPEAN TOUR

Dr. John B. Bartlett will conduct his eleventh European tour this summer. The twenty-day, first-class ex-

curtion set for June 20 through July 9 will combine a seven-day Mediterranean cruise with a grand tour of Europe.



Dr. Bartlett states: "The European tour will take in Paris with its elegant palaces, old churches, charming courtyards, winding side streets, and wide hustling boulevards. Visits to beautiful Lucerne in the Swiss Alps and exotic Milan in Italy will bring us next to storied Venice, where the tour embarks on the Mediterranean cruise, an exciting new addition to the tour this year. The cruise includes far-away places with strange-sounding names as Dubrovnik on the Dalmation coast of Yugoslavia; Katakalous on the Ionian Sea; the ancient Corinthian capitol of Corfu; Athens; and Itea, location of the fabled Oracle of Delphi. Returning to Venice, the travelers continue on to Florence, Rome, and London, with time allowed in each city for sightseeing, local excursions, shopping, and entertainment."

#### CHOIR

The 45-voice Bryan Concert Choir made its annual spring tour during the vacation days early in March on a southwestern swing. From an initial stop in Fort Valley, Ga., the chartered bus load of Bryan musicians made its way to New Orleans area for Sunday services and then headed west for Monday through Friday in Texas centered around Dallas. The return trip included stops in Mississippi and a final appointment on Sunday night at Birmingham, Ala.

In keeping with the bicentennial theme, the choir program features a collage of American music by American composers, ranging from the Psalm tunes to contemporary works of Charles Ives, Randall Thompson, and Lee Hoiby, and folk gospel music by the Madrigals. Also included is music from the Revolutionary days by Lane Billings, one of the first native American composers; music of the Moravian church; selections from the Sacred Harp Hymnal; and black spirituals. Related to the days of the founding fathers are anthems from the English cathedral school, which would have

been popular in England at the time the Pilgrims came to America.

The choir gave its annual home concert in chapel on March 16, immediately after returning from tour.

#### AES CONVENTION

Four student government officers—Student Senate president George McLawhon, Jr., Port St. Joe, Fla.; vice president Steve Johnson, Jackson, Mich.; secretary Becky Barge, Macon, Miss.; and business manager Becky Spoede, Dayton—represented the student body at the annual meeting of the Association of Evangelical Students in Washington, D.C., at the end of February. The convention was held in conjunction with the joint convention of the National Association of Evangelicals and the National Religious Broadcasters. The meeting convened with an address by President Ford and also Congressman John Conlan, Ariz. During the week the students attended seminars on leadership development and group ministries led by Dr. Hudson T. Armerding, president of Wheaton College; Dr. Bill Gwinn of Christian Camping; and Dr. Everett Graffam of World Relief Commission. The convention ended with the annual banquet at which George Beverly Shea was the featured soloist and Dr. Francis A. Schaeffer was the speaker.



#### BRYAN ALUMNI DINNERS

Shown above are Col. and Mrs. J. Henderson Brock, of Bradenton, Fla., who were guests of honor at a dinner meeting of Bryan friends and alumni at Holmes Beach on Feb. 17; they were presented a number of gifts and a citation of merit in recognition of their scholarship program and support of Rudd Memorial Chapel project. Seventy persons representing eight states attended the dinner.

#### BRYAN GOSPEL MESSENGERS

The summer touring group of Bryan Gospel Messengers includes a male quartet plus their accompanist, John Steele, a junior of Dayton, Tenn. Two repeating travelers are Brian Schrauger, a junior of Eaton Rapids, Mich., and Dan Jones, a sophomore of Augusta, Mich. The newcomers are Larry Klabunde, a sophomore from Huntsville, Ala., and Ron Decker, a sophomore from Westland, Mich. Confirmed appointments at press time for an eleven-week tour include the following:

- May 18—First Baptist Church  
Warwick, Ga.
- May 23—Ortega Presbyterian Church  
Jacksonville, Fla.
- May 28—Grace Brethren Church  
Pompano Beach, Fla.
- May 30—LeJeune Presbyterian Church  
Miami, Fla.
- June 6—Bible Fellowship Church  
Sebring, Fla.
- June 11—Calvary Baptist Church  
Pensacola, Fla.
- June 17—Open Door Bible Church  
Memphis, Tenn.
- June 23—East White Oak Bible Church  
Carlock, Ill.
- June 24—Faith Bible Church  
Decatur, Ill.
- June 26—Grace Bible Church  
Washington, Ill.
- June 27—Pekin Bible Church  
Pekin, Ill.
- June 29—Bethel Bible Church  
Hammond, Ind.
- June 30—First Baptist Church  
Valparaiso, Ind.
- July 2—Gull Lake Bible Conference  
and 3 Hickory Corners, Mich.
- July 6—Byron Center Bible Church  
Byron Center, Mich.
- July 8—First Baptist Church  
St. Clair, Mich.
- July 25—Hickory Grove Baptist  
29 Church and Camp  
Charlotte, N. C.

Pastors and other friends interested in appointments within the geographical areas and calendar schedule indicated above should write or telephone (615-775-2041) Miss Rebecca Peck, executive alumni secretary, who is arranging the schedule.

#### PROSPECTIVE STUDENTS

Visit Bryan Campus  
during your spring vacation.

Contact: Admissions Office  
Bryan College  
Dayton, TN. 37321

## CHAPEL CHAIR CAMPAIGN



*Ted Headlee, left, and Tom Goetz are shown in their skit unveiling the chair options for Rudd Chapel auditorium.*



*George McLawhon, student body president, presenting the Chairs for Chapel Project during a student assembly.*

The flurry that typifies most student projects was evident in the kick-off for the "Chapel Chair Campaign" sponsored by the Student Senate of the college. The project was first introduced through a clever skit in which Ted Headlee, of Chattanooga, a junior, represented a chair salesman; Tom Goetz, a junior, also of Chattanooga, impersonated the dean of students, Kermit Zopfi; and David Mercer, senior math major, impersonated his father, the president of the college. While Tom as dean in the skit presented chairs for the students' consideration, David—dressed like, acting like, and talking like his father—stood by to counsel the dean and to take pictures of the chair models. Included among the models were a folding lounge chair in which students could easily sleep during public performances, a model made from cement blocks which would remind the students of all those chapels during which they sat on the concrete bleachers in the gymnasium, and finally a handsome opera-type chair which is a candidate for final

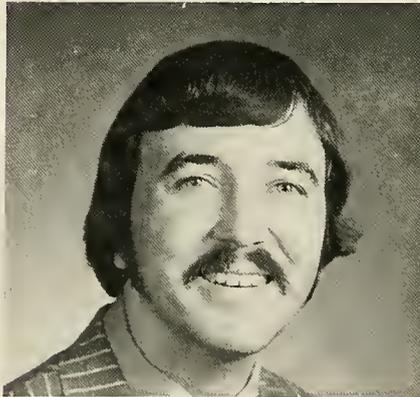
selection. With this introduction of the challenge afforded by the project, Student Senate president George McLawhon, a senior of Port St. Joe, Fla., presented the plan of action in which the Student Senate is soliciting the entire student body for individual names to whom a brochure, plus a personal note from the person submitting the name, will be sent.

The attractive brochure includes a letter from the college vice president introducing the campaign and a letter from the Student Senate president stressing the idea that because every other constituent of the college community has made a sizable contribution toward the Rudd Memorial Chapel, the student body also wants to do its part.

The purpose of the campaign is to raise the \$42,000 needed for the chapel seating. Solicitations will be made on the basis of an individual's purchase of a single chair at the price of \$50 per chair. As an incentive, a \$250 first-prize scholarship and a \$100 second-prize scholarship will be awarded to the students who secure the contributions of the most chairs. In addition, each student "selling" or contributing a chair will be treated to a steak dinner.

The Senate is off and running; the project is gaining momentum. A first report will be given at the April 2 banquet honoring Dr. and Mrs. Mercer for twenty years of service at Bryan College.

## WITH OUR FACULTY



**Dr. Biller Participates in Training Program**

During the month of January, Dr. Tom Biller, assistant professor of psychology, completed an educational training program of the Tennessee Department of Mental Health, certifying him as a forensic evaluator, which qualifies him to test the competency of a criminal suspect to stand trial. Dr. Biller is also assistant pastor of the First Baptist Church of Dayton.



**Dr. Richardson Speaks**

Dr. Brian Richardson, associate professor of Christian education, was keynote speaker for the Christian and Missionary Alliance State Sunday School Convention in Marietta, Georgia, on January 31. He also conducted two workshops during the conference. Dr. Richardson also serves as pastor of Sale Creek Presbyterian Church.



**Mr. Ketchersid Leads CASC Workshop**

Mr. William Ketchersid, associate professor of history, was one of five leaders, from as many colleges, directing the southeastern regional workshop for faculty development. Held in Atlanta on February 5 and 6, the conference was sponsored by the Council for the Advancement of Small Colleges (CASC). Mr. Ketchersid is chairman of the division of history, business, and social sciences at Bryan and is on-campus consultant for faculty development.

Other colleges participating in the workshop were Mars Hill College (N.C.), Mobile College (Ala.), Trevecca Nazarene College (Tenn.), and Pikeville College (Ky.). Also attending the workshop from Bryan were Gler Liebig, associate academic dean and registrar; Dr. Robert Spoede, associate professor of history and social science; Dr. Robert Jenkins, professor of business and head of the department of business; Dr. Richard Cornelius, professor of English and chairman of the division of literature and modern languages; and William Boyd, assistant professor of music.

## DR. HENNING RETIRES AFTER 20 YEARS SERVICE

Dr. Willard L. Henning officially retired as full-time faculty member in December, after serving twenty years as professor of biology and six years as the first chairman of the Division of Natural Sciences from the inception of the divisional organization in 1968. On March 19 Dr. Henning was honored at a faculty-staff dinner during which gifts were presented and special tributes paid to him for his years of unselfish and dedicated service at Bryan College.

Although officially retired from a full-time job in the work-a-day-world, Dr. Henning wants to continue a busy schedule as long as he is able. The adjustment to a lighter teaching load will not be too difficult because it will give him more flexibility to schedule and accomplish the many miscellaneous jobs he has looked forward to doing.

In Dr. Henning's plans for the future, as he continues on a part-time basis at the college, is the completion of the work on the museum collection, which he started as a project when he first came to Bryan in September of 1956. Two facts encouraged him in his endeavor. He already had a modest collection of various specimens which he had accumulated in his study and travels during previous years. Also several useful and worthwhile specimens were already owned by the college, including a fairly large collection of minerals and rocks that had been assembled by the first science professor during the year Bryan College began, 1930-31. A very large number of specimens of all types (various animals, plants and parts, rocks, archeological artifacts, curios, ornaments, etc.) have been added through the years. Sorting, repairing, identifying, and mounting these specimens, as well as planning and arranging suitable display facilities, are a major part of the task awaiting him in the full development of the Henning Museum, which has attracted considerable attention over the years.

The writing of a concise account of the Scopes Trial from the Christian

viewpoint is also high on Dr. Henning's "retirement" priority list. As time permits, he wishes to develop a course in Science and the Bible from the creationist's point of view. During his twenty years at Bryan College, he has had many opportunities to point out the creationist's view on the origin of man, of life, and the entire physical realm of God's creation. He has written many articles on the subject, including a booklet, *How Valid is the Theory of Evolution?*, which has had wide circulation. Although Dr. Henning has seen many, many changes and improvements at Bryan College, his personal belief in the reliability of the Scriptural account of creation as stated in the Holy Bible has not changed. Dr. Henning believes this can only be understood and accepted by those who believe in God as Almighty, who holds power over matter and who is a worker of miracles. No other alternative is plausible for the origin of the universe or the world and all things in it.

Dr. Henning's chief concern, however, as he looks to the future with a view of fewer regular responsibilities, is to be used by the Lord in any area of service open to him.

In reminiscing about his first years of teaching at Bryan, Dr. Henning remembers that for the most part basic courses were taught, classes were small, and the students were usually talented and dedicated. Always his custom was to begin class with a pertinent verse of Scripture, as well as with prayer. Through the years he took the students on field trips to the Atomic Energy Museum and to the laboratories at Oak Ridge and to the Chilhowee Park Zoo in Knoxville; on bird hikes to Hiwassee Island and Ivan's Pond; and on other hikes to Buzzard's Roost, Lone Mountain, Laurel Falls, Morgantown Gulch (now the Pocket Wilderness), all in the vicinity of Dayton and in Rhea County, and Little Piney Gorge near Spring City and Grassy Cove Cave in Cumberland County.



**HARRIETTE BARBOUR**  
1912-1976

Harriette Barbour is representative of that company of the Lord's esteemed servants whom God has allowed Bryan to include among its friends over the years. Born in Chicago to a family which had become knowledgeably Christian by being made aware of the truth of the Second Coming of Christ, she became a strong and devoted Christian and spent an interesting lifetime serving Jesus Christ.

Her ministry included some ten years as a high-school Bible teacher and leader of Christian activities in Morganton, N.C., and twenty years in Singapore as a missionary. In Morganton she influenced successive generations of high-school young people for Jesus Christ, some of whom have gone on in full-time ministries themselves. In Singapore she had a fascinating life of writing, teaching, counseling, and of just being a friend of Asians. Her circular missionary letters were without doubt the best I have ever seen or read. They were excellently written and showed that remarkable blending of information and inspiration which her creative-writing ability enabled her to produce. Her total writing output was considerable, including three books, *Forward For Christ* and two study books on Genesis and Exodus, written especially for Asians.

A woman of gentle Christian spirit, intelligent, flexible, generous, hospitable, gifted, congenial, cosmopolitan, realistic, and balanced, she had a large and devoted circle of personal Christian friends. Her report letters were replete with the names and activities which reflected this unusual breadth of personal relationships and Christian ministry. Her hope to go once more to Singapore for a brief stay was unfulfilled; but as one friend observed, God had a far better journey in mind for her. On the evening of February 12, she entered the presence of the Lord, whom she loved and had served faithfully.

"A woman that feareth the Lord, she shall be praised" (Prov. 31:30b).

Theodore C. Mercer





Front row, left to right: David Sligh, Mike Hall, Mike Eldridge, Quenton Crabtree, Clarence McDowell, and Larry Nicks. Back row: Rudy Wolter, Dan Begley, Mike Hathaway, Wes Johnson, Jerry Cline, Dwight Poole, Rob Jones, Don Blanton, Chuck Sanders.

### MEN'S BASKETBALL

The men's basketball team won its first Southern Christian Athletic Conference championship since 1968-69 with a 75-72 triumph over Lee College in the final game of the SCAC tournament. Bryan, the regular season conference champ with a 7-1 record, was seeded first in the tourney and defeated Covenant in the semifinal game.

There were many exciting moments during the season. A last-second shot by Mike Eldridge gave the Lions a 58-57 victory over Tennessee Temple in late January, the first time Bryan had defeated Temple in five years. Also defeating Lee College for the first time in five years, the Bryan Lions beat the Vikings all three times they met this year.

In addition to their SCAC championship, the Lions finished with an 18-13 won-lost season, the first time since 1970-71 that the squad has had a winning record. For the first time ever, Bryan qualified for a National Association of Intercollegiate Athletics District 24 play-off berth. Lincoln Memorial University beat the Lions in the final-round game. Bryan also qualified for the National Christian College Athletic Association play-offs in early March.

Senior Dan Begley, from Hazard, Ky., won many honors. In addition to being scoring champion of SCAC (22.0 points per game) and receiving the Most Valuable Player of SCAC award, he was named to the SCAC all-conference and all-tournament first teams and to the All NAIA District 24. Jerry Cline, sophomore, from Mansfield, O., led the team in rebounding and scored an average of 15 points a game.

Other members of this year's successful squad were Chuck Sanders, Hixson; Clarence McDowell, Memphis; Dwight Poole, Memphis; Mike Hatha-

way, Asheville, N.C.; Mike Hall, Dayton; Mike Eldridge, Red Bank; Wesley Johnson, Chattanooga; Don Blanton, Virginia Beach, Va.; Rob Jones, Hooper, Colo.; and Quentin Crabtree, Henegar, Ala.

### WOMEN'S BASKETBALL

The women's basketball team closed out its season by winning the Milligan College Round Robin Basketball Tournament on February 27-28. The Lionettes beat Cincinnati Bible College 68-47, Milligan 46-35, and Atlanta Christian 64-34, to claim the first-place trophy. Other highlights of the season were beating Covenant twice and playing before 1500 fans against Tennessee Temple.

Loretta Spencer, last year's Most Valuable Player, from Asheville, N.C., led the squad in rebounding, with 11.6 a game, and in scoring with 10.2 points an outing. Linda Crabtree, a sophomore from Shelbyville, Tenn., paced the Lionettes in free-throw shooting with 70%. Kathy McReynolds, Dayton, O., led in assists. The other starters were Becky Branham, Richmond, Va., and Louise Burt, Lima, Peru.

Other members of the team who served as valuable reserves were Jan Hawkins, New Orleans, La.; Jenny Mezner, Sao Paulo, Brazil; Betsy Arnold, Sioux City, Ia.; Brenda Wentworth, New London, Wisc.; and Sheila Dunlap, Clendenin, W. Va.

This was the first year of a fully organized program of women's sports at Bryan. The achievements and experiences of this year provide the basis for a good outlook for 1976-77. A program of athletics for women commensurate with the interests of the Bryan coeds will definitely be a consideration in the long-range planning of the college.

## RUDD CHAPEL

Although the beautiful work which lasted well into December way to a January of heavy rain, freezing temperatures, construction the Rudd Memorial Chapel has continued on a regular basis, permitting much progress since the last issue shared in the winter edition of *BRYAN LIFE*. Outside walls are 100 per cent completed. Large exterior stairways leading to parking behind the auditorium are being added. Inside the gigantic structure, plumbing fixtures and electrical conduits are being installed. Additions make distinguishable new and studio areas. With the coming spring, construction project manager Jim Kelley, says that the building move ahead very rapidly from this point. A tentative completion date of October is projected at this time.

Moneys continue to come in, nothing short of "miracle fashion" the construction of the project ahead. Architectural fees, plus the cost of the beautiful spire already in place, bring the basic construction cost of the building itself to \$878,000.



# GRESS

nt \$785,000 is on hand in cash  
edges, \$50,000 of which is the  
e challenge grant, which will be  
ied for at the \$800,000 level.  
God's perfect timing, this has  
provided by Him through num-  
of His faithful children dedicated  
e ministry of Bryan. In addition  
proximately \$85,000 yet needed  
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itself, some \$150,000 more is  
ed for basic furnishings and  
ment. The organ for the chapel  
ncluded in the above cost esti-  
furnishings for all the music  
s and classrooms, plus pianos for  
nd room, choir room, and bicen-  
l hall—all these needs represent  
rial opportunities. For complete  
ation concerning the available  
rial opportunities, write to Dr.  
B. Bartlett, vice president.

e four pictures below show  
of construction progress on  
Chapel, a progress as of press  
which saw all exterior walls up to  
eight and the building under



*The Bicentennial Committee is shown in a recent meeting in the Hayden Lounge. Seen in the front row, left to right are Miss Rebecca Peck, alumni executive secretary; Miss Rachel Ross, assistant professor of speech; Miss Virginia Seguire, director of library services; and Miss Ruth Kantzer, associate professor of English. In the back row are three students—Lee Samples, George McLawhon, and Steve G. Johnson; Committee Chairman William L. Ketchersid, associate professor of history; and Dr. Robert Spoede, associate professor of history.*

*Members not in the picture are Ken Baker, Gary Criswell, Gary Franklin, and Becky Spoede, students; Mr. L. Donald Hill, assistant professor of education; and Dr. T. C. Mercer, president of the college.*

## BRYAN CELEBRATES THE NATIONAL BIRTHDAY

The National American Revolution Bicentennial Administration has emphasized three aspects for bicentennial program planning: Heritage, Festival USA, and Horizons. The first is a celebration of the past, the second focuses on the present, and the third looks to the future.

Rhea County received its official designation as a bicentennial community last fall, and it is expected that Bryan will be declared a bicentennial campus this spring. Such designations are given on the basis of meeting definite criteria of planning and program execution.

The Bicentennial Year was inaugurated at Bryan on April 18, 1975, with a special convocation on the eve of the anniversary of the battles at Lexington and Concord. That initial program was one of word and music and included the presentation of an American flag by the local American Legion post. Practically all college organizations are

participating in one way or another in carrying out the bicentennial theme on campus.

Representative of the continuing activities are such programs as the national Bicentennial Youth Debates in which Bryan students participated last fall; a series of three films produced and distributed by the Colonial Williamsburg Foundation of Williamsburg, Va., and shown during the first semester; and the music department emphasis in both repertoire and costumes for the Concert Choir and Madrigals in programs which they shared at the president's reception early last fall, at the Singing Christmas Tree concert in Chattanooga, in their spring tour concert, and in the variety show on campus.

A lasting reminder of the anniversary theme will be established by the assembling of books on American history and culture for the Ironside Memorial Library at Bryan.

# BRYAN LIFE

Volume I

Summer 1976

Number 4

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## TO GOD BE THE GLORY



Alice and I were quite overwhelmed by all the happy attention we received on the occasion of celebrating our twenty years at Bryan. We are keenly aware that whatever has been accomplished during our years here is a result of God's mercy and goodness. We are just as keenly aware that the improvement of Bryan has come

about because of a team effort involving many people over the years—many at Bryan, many not at Bryan, and many others who are now in heaven. "To God be the glory, Great things He hath done."

Bryan needs its friends as never before as the increasing darkness of the end of the age settles over the world. Never before was there such a need to reach young people for Jesus Christ, not only in that initial commitment of conversion but also in that on-going development and inner change, the occurrence of which alone will make true for any of us our Saviour's teaching "Ye are the salt of the earth."

Theodore C. Mercer

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### COVER PHOTO IDENTIFICATIONS:

#### FRONT COVER:

President and Mrs. Theodore C. Mercer cut the anniversary cake at the Appreciation Day dinner held in their honor in the Bryan dining hall.

(Photo by Cunyningham Studio, Dayton, Tenn.)

#### BACK COVER:

Larry Efirid, president of the 1976-77 student body carrying the American flag, and Dr. Robert W. Spoede, professor of history and social sciences carrying the Bicentennial flag, lead the procession at the outdoor commencement exercises on May 3.

(Photo by Larry Levensger)

# Involvement in the Gideon Ministry

## THE GIDEONS INTERNATIONAL

On May 16, 1976, Israel became the 110th nation into which the Gideon ministry has been extended. Chad had been added in April 1976. With the dropping of Laos, Cambodia, Angola, and South Vietnam, the Gideon membership of over 50,000 men represents 106 countries. Additionally there are more than 25,000 members of the Auxiliary (wives of Gideons). Since 1908, when the first parcel of Bibles was handed to a hotel manager in Montana, over 160 million Scriptures have been distributed in these countries in 43 languages. The international headquarters office of the Gideons is in Nashville, Tennessee. M. A. Henderson is executive director.



R. Don Efir

Mr. Efir, a graduate of Wake Forest College, is a residential building contractor and insurance underwriter in Kannapolis, North Carolina. He is a ruling elder of the First Presbyterian Church of that city and a Sunday school teacher; for twelve years he served as church troop Scoutmaster. Mr. and Mrs. Efir are the parents of five sons and two daughters.

In his community outreach he serves on the board of directors of numerous organizations—Boys' Club, Salvation Army, United Way, and Half-Way House (chairman), in his county; and at the state level, the North Carolina Christian Action League and North Carolina Council of Boy Scouts of America. He is president of Kannapolis Merchants' Association and a Rotarian. He has received numerous awards in recognition of his community service.

His Gideon activity began twenty-one years ago. Currently serving as International Vice President, he is past state president, vice president, and secretary of North Carolina Gideons and for six years was a member of the International Extension Committee. In this latter position he had the oversight of Gideon work in the British Isles, Bermuda, and several countries of Africa.

Since 1969 he has been a member of the Bryan Board of Trustees, on which he serves as chairman of the strategic buildings and grounds committee, which has the responsibility for policy and planning in the area of physical facilities.



## THE GIDEONS INTERNATIONAL

2900 LEBANON ROAD • NASHVILLE, TENNESSEE 37214 • (615) 883-8533

A Christian Business and Professional Men's Association

R. Don Efir  
407 Iris Avenue  
Kannapolis, North Carolina 28081

### WHY AM I INVOLVED IN THE GIDEON MINISTRY?

The purpose of the Gideons is singular, and that is the winning of the lost to our Savior, the Lord Jesus Christ. There was a time in my life when this did not concern me, but things began to happen which made me keenly aware of my own spiritual need. I began to seek God's priorities for my life and where I could best serve Him; then opportunity after opportunity began to present itself. Although I was actively involved in my church, and still am, I began to sense a tremendous need to be used as a witness for Christ to those outside the church. The Gideon ministry became to me that avenue by which my outreach for Christ could be multiplied.

I found in the Gideon ministry a group of Christian men who come from practically every evangelical denomination, men who love the Lord and are dedicated to presenting Christ to men, women, boys and girls through personal witnessing and distribution of God's Word in strategic "traffic lanes of life."

In just seventy-seven years, God has raised up from 106 countries 52,000 men, who have contributed and raised funds to distribute freely 160 million copies of the Word of God. There is a continuous search for truth and peace by mankind with an increasing thirst for the Holy Scriptures. This results in many open doors for the placing of God's Word, with great excitement and acceptance wherever and whenever Gideons place the Scriptures in hotels, motels, prisons, schools, hospitals, colleges, military installations, and other areas as God leads.

One of the most meaningful aspects of the Gideon ministry to me, other than the winning of the lost to Christ, is the anonymity of the organization. The membership seeks to glorify God by acknowledging this as His ministry and not that of man and claims His promise to honor His Word above all else. Upon observing the many accounts of how God has changed lives because of the presence of His Holy Word at the appropriate time and place, one realizes, with much reverence and awe, how only the mighty and moving power of God could execute such miracles. "For of Him, and through Him, and to Him, are all things: to whom be glory forever" (Romans 11:36).

*R. Don Efir*

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# What Next?

by Dr. Donald K. Cambell

Our generation is unnerved in the face of many signs seeming to indicate the nearness of worldwide catastrophe. People are asking, "What next?" Nuclear weaponry poses a great problem among the nations of the world. Not only the great powers but many other nations as well are developing nuclear capacity, and the threat of an outbreak of nuclear war is a terrible thought to contemplate. Since the world population has now reached four billion, the problem of overpopulation is a grievous one. Humanly speaking, it appears that in just a few years the world will not be able to feed its population and millions of people will face death by starvation. Other problems—such as worldwide pollution, increasing lawlessness, and immorality—point to the fact that time seems to be running out for our civilization.

In such a context God's people are answering the question "What next?" by turning to the Scriptures for reassurance regarding the next event in God's program. That event, we believe, is the coming of Christ for the church, an event which may take place at any moment. Recently I was in Louisiana for a Bible conference and met a fine Christian layman who works in an industrial plant. He had a bumper sticker on his car with the word "Maranatha" printed on it. A fellow worker asked him what that meant. Art replied, "The Lord is coming!" The man said, "I don't believe that!" Art replied, "Well, He's not coming for you!" Now that may have been a pretty blunt way to express the truth about the Lord's coming, but it certainly provoked the thinking of the unsaved friend.

We must face the fact that there is a great deal of confusion abroad regarding the truth of the Lord's coming. Some years ago an annual meeting of pastors from all denominations was held in Ohio and was called the Ohio Pastors' Convention. One year the group was asked the question, "When do you think Jesus Christ will return?" The answers of these pastors were as follows:

1. "Jesus is here now."
2. "His coming is far distant."
3. "He returns when one accepts Christ."

4. "He returns in movements for world betterment."
5. "He is here now although no one has discovered Him. When they do, He will be as popular as Babe Ruth."
6. "He will return when the earth is without sin."

That these concepts are all false is quickly revealed by attention to the Word of God. Dr. Andrew Bonar told the story of the Scottish man who late in life learned the truth of the second coming of Christ. It revolutionized his life. One Sunday he took a trip into the city of Edinburgh with the intention of visiting some of the larger churches, hoping there to learn more about his new-found truth. When he returned to his village, the people asked him how he liked the Edinburgh preachers. He replied, "They all fly on one wing. They all preach the first coming of Christ but do not mention His second coming." It is difficult to understand how so prominent a New Testament doctrine could be missed, the doctrine which provides wonderful hope for God's people in the darkening days of this age.

In the upper room, Jesus Christ made a simple promise to His disciples: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also" (John 14:1-3). The fact, therefore, of the Lord's coming for His own is revealed in John 14, but the details of His coming for the church are revealed in I Thessalonians 4:13-18. Let us examine this passage.

## I. THE PURPOSE OF THIS TRUTH

Paul states in I Thessalonians 4:13, "But I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope." Paul's great purpose in writing on this theme was to set before the Thessalonian Christians the fact that the Christian faith gives us great hope

when our loved ones in Christ are taken in death. This was in great contrast to the heathen religions which offered no such hope. Within recent years an inscription was discovered in a cemetery in Thessalonica. The epitaph read, "After death no reviving after the grave no meeting again." How tragic if that were true! But the Scriptures assure us that we will be reunited with our loved ones in Christ who have gone on before us.

Now the special concern of the Thessalonian Christians was for their loved ones who had died. Did the promise of John 14 mean that the rapture was for living saints only? Was it an event that their departed loved ones would miss out on altogether? Paul in this passage answers those questions clearly by showing that the events of the rapture would begin with the dead in Christ but would also include the living in Christ.

## II. THE PROVISION OF THIS TRUTH

In verse 14 Paul writes, "For if we believe that Jesus died and rose again even so them also who sleep in Jesus will God bring with Him." The major concern of the Thessalonians seemed to be for their loved ones who had died in Christ. Paul now explains the provision for the dead in Christ at the time of the Lord's return for the church. He emphasized that the coming of Christ for His own is just as certain as His death and resurrection. These great events, though separated by many centuries of time, are nonetheless very closely related; and we are assured that the Lord's coming for His own is just as certain as the events which secured for us our salvation. Not only did Jesus die but He rose again, a fact that is emphasized in this passage; because if He had not risen from the dead, He would not be coming again. Just as surely therefore as He died and rose again, just so surely is He coming again, bringing with Him those who "sleep in Jesus."

This is not a reference to the sleep of the soul but the sleep of the body. At death the body of the believer sleeps in the grave, but our souls and spirits go immediately into the

presence of Christ. Thus we are "absent from the body" and "present with the Lord" (2 Corinthians 5:8). Thus Paul said that it was better for us to depart and be with Christ (Philippians 1:23). Thus Christ assured the thief on the cross that he would be with Him in Paradise on the very day of his death. This, then, is proof positive that our loved ones who have died in the Lord are in heaven now and that when Jesus returns He will bring their souls along with Him so that they may be reunited with their bodies in which they meet the Lord in the air and go to be with Him forever.

A busy Christian physician died and friends openly expressed their fears for his fragile wife. When they called on her in the home they knew that everything was going to be all right. She had taken the sign which the doctor had used in his office and placed it in a very prominent place on the mantle. The sign read, "Gone out—back soon." That is our hope!

An attorney friend of mine from a nearby city brought an unsaved friend to a Dallas meeting where the speaker talked about the rapture. After the service as they were returning to their homes, the unsaved friend said, "This rapture thing—I don't like it. It turns me off!" The attorney said, "Well, if they have it anyway do you want to go or do you want to stay?" Thoughtfully the man said, "I think I want to go." When they arrived at the unsaved man's home, the conversation continued on the subject of the gospel. Finally he stood to his feet and said, "I think this interview has come to an end." Turning to his wife he said, "Have you ever had this experience?" "Yes," she replied. "Then why didn't you tell me about it?" She said, "I did, but you wouldn't listen." He sat down in tears and received Jesus Christ as his Savior. Now, he loves the truth of the coming of Christ. This is a truth that would thrill the heart of every believer especially in these momentous days. Are you ready for His coming?

## I. THE PROGRESSION OF THIS TRUTH

The question on the minds of the believers in Thessalonica was whether the believers who had departed from this life would be at some disadvantage in comparison with those still living on the earth. In verse 15, Paul urges the readers to dismiss their fears and absolutely confirms that, at the coming of Christ, one group of believers will not have an advantage over another. Absolute impartiality

will be shown. What will be the order of events on that great day? Verses 16 and 17 indicate that three great events will occur.

1. The revelation of Christ. "For the Lord Himself will descend from heaven with a shout, with a voice of the archangel, and with the trump of God" (verse 16a). The coming of Christ will be visible and audible in fulfillment of the words of the angel to the disciples at the time of His ascension, "This same Jesus, who was taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven" (Acts 1:11). His approach will be heralded by a "shout," "the voice of the archangel" and "the trump of God." The shout is an authoritative utterance, a shout of command. The word is sometimes used for the military officer's shout to his followers in battle. As John wrote, "The hour is coming in which all that are in the grave shall hear His voice, and shall come forth" (John 5:28-29a). We are not told what the Lord will say. Perhaps the shout will be the single word "Come." We remember that Jesus stood before the tomb of Lazarus and said, "Lazarus, come forth!" John, on the Island of Patmos, saw heaven open and heard a voice say, "Come up here" (Revelation 4:1). Or perhaps the Lord will call in the words of the bridegroom to the bride in the Song of Solomon, "Rise up, my love, my fair one, and come away!"

There seems to be in this passage a clear analogy with Jewish marriage customs; for when the groom left his father's house, he would conduct a torchlight procession to the home of the bride. She did not know the exact time of his coming, and it was customary for the groom's arrival to be preceded by a shout. This shout would alert the bride to be prepared for the coming of her bridegroom. As a believer in Jesus Christ, as a member of His church and part of His bride, are you listening for His shout? It may come soon.

2. The resurrection of the dead in Christ. "And the dead in Christ shall rise first" (verse 16b). The Thessalonians had been agitated with the thought that possibly departed believers would have no place in the events at the coming of Christ. To the contrary, Paul states that they will be very prominent and will indeed be raised first. It is well to remember that this will be a selective process and will affect only those who in their natural lifetime trusted Christ as Savior. If perchance you might be standing in a cemetery on the day of Christ's

coming, you would see graves opening, one here and one there, and redeemed souls being reunited with redeemed bodies to go to meet Christ in the air.

3. Reception of the living in Christ. Paul finally states, "We who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; so shall we ever be with the Lord" (verse 17). Paul certainly believed in the imminent return of Christ and contemplated the fact that possibly he and other first-century believers would live to see the return of Christ. Although that was not to be, the imminent return of Jesus Christ for His own continues to be the blessed hope of the believer. Caught up, or raptured, together with those who have been raised, we shall meet the Lord in the air. Where will we go? Some suggest that we will return immediately to the earth, but according to John 14 that is not to be the case. We will go with Christ to our heavenly home and there remain with Him while the tribulation judgments unfold on the earth. Will we recognize our loved ones on that great day? It seems to me that the expression "together with them" clearly implies both reunion and recognition. What a wonderful time that will be for Christians who have been separated by death! Now families and friends are reunited never to be separated again. We shall be forever with the Lord.

Paul concludes, "Wherefore, comfort one another with these words" (verse 18). Since Paul has made it clear that those who fell asleep in Christ are not at a disadvantage as compared with those who live until the coming of Christ, there is every reason for comfort or encouragement. Furthermore, the prospect of Christ's coming for believers before the world is ushered into a period of tribulation, the assurance of reunion with loved ones, and the anticipation of seeing Christ—all together provide a solid basis for this final exhortation.



Dr. Donald K. Campbell is academic dean and professor of Bible exposition at Dallas Theological Seminary, Texas. He was graduated with

highest honors from Wheaton College and with high honors from Dallas Seminary. His book reviews and articles appear frequently in evangelical journals. He has traveled widely abroad, especially in Bible lands. In April, when he visited the campus for a three-day conference on Bible prophecy, he delivered the message printed here.

# THE HISTORICAL VALIDITY OF THE BIBLE

by Stephen J. Strauss



Dr. Richard Strauss, left, and his son Steve were participants at the 43rd commencement, at which Dr. Strauss was the speaker and Steve was an honor graduate. Steve's article was written as a paper for a senior Bible course.

## Steve Strauss

Steve Strauss was an early admission student at Bryan in 1972 after three years at Grissom High School, Huntsville, Ala. He graduated *summa cum laude* from Bryan in May, 1976, as number one in his class of 126, with a straight "A" average for four years. He was the winner of more honors than any other class member.

In the area of student activity, Steve served as president of the Christian service organization, PCI; he traveled one summer with the Gospel Messengers; he personally participated all four years in gospel team work; and he represented the student body at the International Congress on World Evangelism in Lausanne, Switzerland, in July, 1974. Steve's other extra-curricular activities included membership in the band, the choir, the soccer team, and the dean's council.

The son of Dr. and Mrs. Richard Strauss, Escondido, Calif., and the grandson of Dr. and Mrs. Lehman Strauss (Dr. Strauss is a widely known author, evangelist, and Bible teacher), Steve this fall is entering Dallas Seminary, which his father also attended.

Society today has accepted a basic principle that there is nothing that remains true from one generation to the next. Instead modern man believes that what is true and right for one situation may not be correct for a similar situation at a different time. To make such claims a man must first assume that if there is a God, He has not revealed Himself to mankind in spoken or written words, for God and His Word must be absolute for all time. It is impossible for man to include an absolute God in his relative world. Because any word from God must be absolute for all time, the man who believes that there are no absolute principles quickly concludes that he cannot trust anything as God's Word. If an evangelical Christian happens to mention that he believes that the Bible is God's Word, he is usually laughed at as a "fanatic." What assurances are there that the Bible is God's Word? What can be said in the face of a humanistic world that sees the Bible as just a good piece of ancient literature? What can be learned from the Bible by approaching it historically?

First of all, it must be pointed out that few historians view the literary record of a historical event as proof of "fact" anymore. This is due to the fact that they realize that one can never be sure whether a record of a past event was written as fact or as fantasy and that they can never gather all the potential data to test the truthfulness of a past record. Therefore modern historians view all past documents with skepticism. Many references must be compared before a source is even considered as a possible fact. For every bit of evidence collected from that point on, the source becomes either more or less "fact-like." One can never be sure he has checked all available sources; so one can never be sure he has found a "fact." Historians also realize that all men that collect data to use in writing history are usually tainted with some bias about their topics. Since all writers have their biases, the historian can never be sure just how objective a work is.

In examining the historicity of the Bible, therefore, one must look for two basic things. First, he must examine all available manuscripts of the text to see how they compare with one another and with other ancient

documents. Second, he must attempt to examine these manuscripts from an unbiased viewpoint and with as few presuppositions as possible. The result of these studies should enable one to come close to asserting how much one can trust the Bible as a historical record.

In examining the ancient texts of the New Testament and comparing their great numbers with the number of manuscripts available of other works of antiquity, one quickly finds that there is more cause for accepting the New Testament as an adequate historical work than any other piece of ancient literature. The Christian historian John Warwick Montgomery said that "to be skeptical of the relevant text of the New Testament books is to allow all of classical antiquity to slip into obscurity, for no documents of the ancient period are as well tested bibliographically as the New Testament" (*History and Christianity*, p. 29). All one needs to do is to look at the figures to see just how right Montgomery is. Today there are nearly 5,000 partial or complete manuscripts of the New Testament in Greek. Most of these were copied within 500 years of the writing of the original biblical text. The most complete early texts—Sinaiticus, Vaticanus, and Alexandrinus—were all copies before 450 A.D. The oldest fragment of the New Testament that is available is the John Ryland Manuscript, dated near 100 A.D. and providing strong evidence that the New Testament was penned in the first century. Compared to the outstanding figures are those of other ancient classics. For example, the greatest number of available copies of any of Aristotle's works is five, the earliest copy was done around 1100 A.D., a fact which makes the time between the writing of the original and the copy about 1,400 years. There are only ten copies of Caesar's *Gallic Wars*, the earliest being made around 900 A.D., about 1,000 years after the original was written. Of the works of Plato, there are now only seven copies, the earliest copied in 1100 A.D. or nearly 1,000 years after he wrote his originals. The list could go on and on (based on Josh McDowell, *Evidence That Demands a Verdict*, p. 48). The evangelical Christian can say with scholar F. F. Bruce, "The

body of ancient literature in the world which enjoys such a wealth of good textual attestation as the New Testament" (*The Books and the Parchments*, p. 178). When these early Greek manuscripts are considered with the many Latin, Syriac, and Coptic versions of the ancient world, the secular history must rank the Bible as the most accurate historical record of the ancient world (Cyrus H. Gordon, *The Ancient Near East*).

Examination of the great numbers, accuracy, and preservation of the ancient biblical manuscripts is not the only test for the Bible's reliability. Any historian of ancient history will attest to the importance of the examination of archaeology to make sure all its written sources are accurate. Nelson Glueck, one of the three most renowned archaeologists in the world, a Jew and no friend to biblical Christianity, has said, "It may be stated categorically that no archaeological discovery has controverted a biblical reference" (*Rivers in the Desert: History of Negeb*, p. 31). Just two of the more famous examples of archaeology proving the Bible right in unusual situations include the discovery of the Hittite civilization, referred to in the Bible but disbelieved by scholars until the ruins were dug up, and the excavations of Jericho which show that, contrary to the nature of ancient siege warfare, the walls fell outward as stated in the Bible. Many historians of

ancient history before beginning investigation on their subjects now check what the Bible has to say, for they are discovering with much pain that it has historical validity.

Besides having the historicity of the manuscripts and the verification of archaeology to prove the accuracy of the Scriptures, we have the word of ancient writers, showing that they respected the Bible as an accurate historical record. In *Against Heresies III*, Irenaeus, Bishop of Lyons in 180 A.D., states, "So firm is the ground upon which these Gospels rest, that the very heretics themselves bear witness to them, and, starting from these, each one of them endeavours to establish his own particular doctrine." Clement of Rome in 95 A.D. referred to the Scriptures as "reliable." Perhaps the most famous historian of the first century was Flavius Josephus. In his works he makes several references to John the Baptist and Jesus, a fact which confirms the Biblical record (based on McDowell, *Evidence*, p. 67). Although many ancient historians condemn the early Christians for being unpatriotic (for refusing to serve in the Roman army) and atheists (for worshipping the only one God instead of the many thousands the Roman states required a citizen to pay homage to), none has condemned their Scriptures. They all look upon them as historically accurate.

Modern man must recognize that the Bible ranks as first-rate history and is considered as such by most historians. Today's world, however, has abandoned the concept of absolutes, and so most men refuse to accept the absolute demands that the Bible makes on their lives. In the past, men justified this rejection of the Bible because it was only a "fairy tale." Now that the Bible is being proved historically accurate, the world has turned to accepting its historical references with great reservation and rejecting the claims it makes on the lives of individuals. Anyone that does this, however, is letting his preconceived biases affect his opinion of the Bible. The Bible's historical validity demands that its readers study it objectively.

Modern man is left with a huge dilemma. This Bible that has proved itself so accurate requires that he completely turn his life over to an unseen God, an action which runs contrary to his way of thinking. He reasons, "Even if all these historical references are true, how can I be sure? I don't want to take a blind leap of faith." The Bible's answer is that the faith it requires is not blind. It is based on the solid evidence of its historical validity. In this age of no absolutes, man is reluctant to trust anything. Although he may scoff at the Bible, its historical accuracy demands that every individual seriously consider its claims on his life.

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## HOW TO GET THINGS DONE by Dr. Richard Strauss

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"How to Get Things Done" was the topic of the commencement address given on May 3 by Dr. Richard Strauss, senior pastor of Emmanuel Community Church, Escondido, California.

By way of introducing his subject, Dr. Strauss stated: "When a company manufactures a product, it usually publishes a manual describing how to operate and maintain its product. We have such a book," he continued. "God made us, and He published a manufacturer's manual to tell us how to operate most efficiently. It is called the Bible. This book tells us how to get things done. What is it you want to accomplish?"

Following in outline form are the scriptural principles he cited:

**I. Do it heartily.** Colossians 3:23 states, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." The words "do it heartily" literally mean "from the soul." Don't do it haphazardly or half-heartedly. Put yourself into it.

- A. Know the importance of goals. Paul had goals. He said in Phil. 3:14, "I press toward the mark (goal)." The goal was stated in verses 9 and 10.
- B. Know the importance of plans. "To fail to plan is to plan to fail." Formulate your plan for reaching your goal.
- C. Know the importance of discipline. Discipline keeps the eye focused on the goal. According to Paul in Phil. 3:13,14, discipline
  1. puts aside things which keep us from fulfilling our purpose,
  2. evaluates the progress and alters the plan as needed, but
  3. does not eliminate all the fun.

**II. Do it happily.** Phil. 2:14 admonishes, "Do all things without murmurings and disputings," literally "without grumbling and arguing."

- A. One of the best ways to fail is to become a complainer. Not only will you fail to accomplish anything significant yourself, but also you may keep others from accomplishing anything either.
- B. Smile! Whistle! Sing! Happiness is contagious. If what you are doing is so much fun, others will want to get in on it too!

**III. Do it for the glory of God,** "as to the Lord, and not unto men" (Col. 3:23).

- A. One must first enjoy a personal relationship with Him in order to glorify Him.
- B. When anyone acknowledges his need of Christ and yields to Him as Savior from sin, He comes into that life, gives it new purpose—to glorify Him.
- C. Accomplishments done for the purpose of glorifying God are eminently successful and extremely satisfying.

## BACCALAUREATE SPEAKER RECEIVES DOCTOR'S DEGREE



*Dr. and Mrs. Ian Hay*

Speaking at the May 2 baccalaureate service, the Rev. Ian M. Hay '50 addressed Bryan's class of 1976 on the subject "The Kind of People God Uses."

This Bryan alumnus, who is vice president of the Bryan College Board of Trustees and the general director of the Sudan Interior Mission, developed his theme by showing that God uses people who do His will. The challenge to earnestly seek God's will in order to be used of Him and to achieve His highest purpose constituted the admonition to the graduates as they face their life's work ahead.

At the conclusion of the service in a surprise announcement, the honorary degree of doctor of divinity was conferred upon Mr. Hay. In presenting him for the degree, Dr. Brian Richardson, chairman of the faculty for 1975-76, stated that an honorary degree is intended to recognize and call public attention to merit which the recipient rightfully deserves and already possesses by virtue of his character, attainments, and service and that the faculty join heartily in this recognition. After President Mercer conferred the degree and presented Dr. Hay his diploma, Dr. John B. Bartlett,

vice president and academic dean, invested him with the scarlet and gold doctoral hood.

As the son of missionary parents Dr. Hay grew up in Africa and with his wife joined Sudan Interior Mission in 1951 to return after his education in America to the field of Nigeria. From the ranks as a missionary and teacher he was given responsibility successively as field secretary for West Africa in 1958, director of North America in 1965, deputy general director in 1972 until November 1975, when he was elected to the highest office, that of general director, in his mission.

Mrs. Hay is also a graduate of Bryan College in the class of 1951; and their daughter, Brenda Hay Kelly, and her husband, Larry, join the roll of Bryan alumni as members of the class of 1976. The Hay's son, Bobby, was also present for the occasion.

This baccalaureate service had special significance in the initial use of the Rudd Memorial Chapel, which though not completed, was made serviceable by the provision of over a thousand folding chairs to accommodate a capacity crowd.

## THIRD ANNUAL STUDENT ART SHOW

Twenty-six students exhibited more than eighty works of art in Bryan's third annual student art show in the third-floor reading room of the administration building April 18 through May 2.

The exhibition was judged by Miss Ruth Kantzer, associate professor of English. The following named students won awards in their respective divisions:

DIVISION	PLACE
<b>Drawing</b>	
Susan Shields Kettering, Ohio	1st & 2nd
Dawn Moore Wichita, Kansas	3rd
Linda Ovensen New Holland, Pa.	Honorable Mention
Carol Brooks Mt. Clemens, Mich.	Honorable Mention
<b>Sculpture</b>	
Susan Schmid Penns Grove, N.J.	Honorable Mention
<b>Painting</b>	
Linda Pedde Stevensville, Mich.	1st, 2nd, 3rd
Beth Davies Jackson, Miss.	Honorable Mention
Louise Burt Lima, Peru	Honorable Mention

### Ceramics

Linda Liebig Dayton, Tenn.	1st
Linda Rowland Hutchinson, Kansas	2nd
David Marshall Savannah, Ga.	3rd
Linda Liebig and Linda Rowland	Honorable Mention



*Linda Liebig*



*Linda Pedde*

## INCENTIVE SCHOLARSHIP WINNERS

Two students were awarded incentive scholarships for having secured from family and friends the highest number of contributions for auditorium chairs at \$50 each in the new Rudd Chapel. The students are David Moniz, of Smith's Parish, Bermuda, who received first prize of \$250 for the contribution of 35 chairs, and Vickey Hudson, of Dayton, Tenn., who received second prize of \$100 for 11 chairs. The scholarships were provided by the Chattanooga chapter of the Bryan Alumni Association.

## ALUMNI HOMECOMING

OCTOBER 1-3

Alumni Banquet  
Saturday, October 2, 7:00 p.m.  
Bicentennial Hall  
Rudd Memorial Chapel

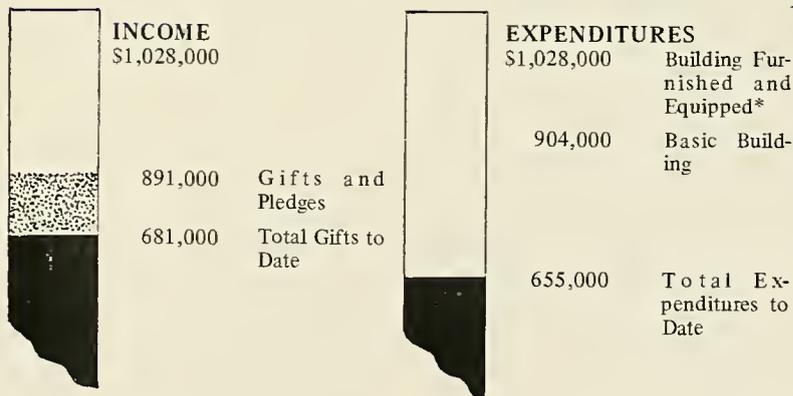
# RUDD CHAPEL PROGRESS UPDATED

by John B. Bartlett



## RUDD MEMORIAL CHAPEL

Current Status of Income and Expenditures  
June 7, 1976



	PLEGGED	PAID
Advisory Committee	\$ 70,732.00	\$ 52,362.50
Alumni	134,893.57	93,974.02
Faculty and Staff	34,675.00	18,797.60
Friends	263,055.57	227,721.54
Foundations	125,000.00	62,500.00
Trustees	232,778.95	195,488.95
	\$861,135.09	\$650,844.61
Interest	30,000.00	30,000.00
<b>Totals</b>	<b>\$891,135.09</b>	<b>\$680,844.61</b>

\* Interior furnishings, instructional equipment, and paved parking \$124,000. (Does not include pipe organ for auditorium.)

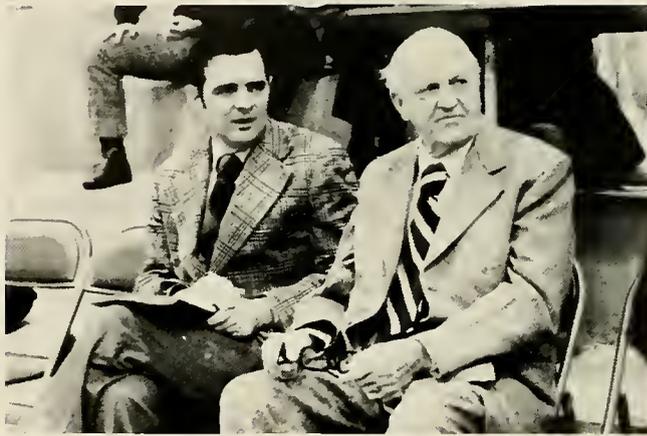
"Have you noticed the chapel as you drive north on the bypass? It certainly is a beautiful sight!" We hear this comment daily from townspeople and visitors and from friends who, coming to the campus for the first time, spot the chapel in the distance as they are approaching town from the south. The three streamlined Gothic arches make the facade of the Rudd Memorial Chapel a striking picture.

Although the completion date given by the Equitable Church Builders of Nashville, the general contractors for the Rudd Memorial, is the middle of October, project engineer Jim Kelley predicts the building will be ready for occupancy September first.

Major interior utility contracts, including heating, air conditioning, electricity, and plumbing, are nearing completion. The beamed ceiling of the auditorium proper, stained and varnished with several coats, has a beautiful final goldtone luster. Plastering of the auditorium walls is nearly completed, and the sealer coat has been applied to all ground-floor walls. Ceiling installation has begun, and the working crews are scheduled to finish this task in a period of two weeks. Ceramic tile installation in the restroom areas is completed. Sun-copper carpet has been ordered to complement the sunstream gold-tone walls in the auditorium proper, the balcony, and the music studios. Green-tone carpet has been ordered to match the avocado-mist walls in the classrooms, the band room, the choir room, and the music practice rooms on the ground-floor level. The opera-type seats for the auditorium have been ordered in burnt orange to complement the carpeting and the walls.

Gifts toward the completion of the project continue to come in daily. The chapel chair project, inaugurated as a part of the Mercer 20-year celebration, moves steadily ahead. Toward the overall goal of \$42,000, \$40,000 has been received to date, \$7,500 having been raised by the students. The trustees of the college—all of whom have been very generous, having already contributed over \$200,000 to the chapel project—voted at their spring meeting to furnish the carpet for the Rudd Memorial. Approximately \$290,000 is still needed to complete the total chapel project, including the pipe organ. Memorial opportunities are still available. Inquiries should be directed to Dr. John B. Bartlett, vice president of Bryan College.

# Campus Review



## CHAPEL SPEAKERS

In his thirty-fourth message since his eighty-ninth birthday last November, Dr. R. G. Lee was the featured Bryan Founders' Day speaker on March 17. This pastor-emeritus of famed Bellevue Baptist Church, Memphis, and former president of the Southern Baptist Convention spoke to the college chapel audience on "The Name of Jesus." At a luncheon in his honor, he spoke to ministers and their wives from Rhea County. In a community-wide evening bicentennial service at the First Baptist Church, at which delegations from seventeen churches were recognized, Dr. Lee brought his third message of the day. He is most famous for his sermon entitled "Payday Someday," which he has preached more than 1,800 times.

Dr. Lee is pictured to the right of Dr. Brian Richardson, head of the Christian education department, at the Bryan chapel assembly.

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Bryan observed a day of prayer on Tuesday, March 23, led by a well-known area minister, Rev. Ansell T. Baker, pastor of First Baptist Church, Athens, Tenn., who gave inspirational messages in morning and evening sessions. Other events of the day included individual Bible study and prayer and group prayer with each class being led by its president. Administration, faculty, and staff met in prayer session led by Dr. Ralph Paisley, associate professor of biology.

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Bryan trustee W. Earle Stevens, pastor of First Evangelical Church, Memphis, was featured speaker for the Bible Doctrine series, March 30-April 1. Former pastor of Westminster Presbyterian Church, Chattanooga, Mr. Stevens is well-known in the Chattanooga-Dayton area. His messages, based on Psalm 139, dealt with those attributes of God which are set forth in the Psalm—omnipotence, omniscience, and omnipresence—especially relating these to the daily lives of believers.

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Dr. N. A. Woychuk, founder and executive director of the Bible Memory Association, St. Louis, Mo., was chapel speaker on April 5. BMA holds Bible camps in eight locations in North America. This Bible memory program began thirty-two years ago with an enrollment of 575 in the tri-state area around Shreveport, La., where Dr. Woychuk was a pastor. In 1975 the enrollment reached 42,925. Of those enrolling, 75 percent completed the course. Dr. John Anderson, professor of ancient languages at Bryan, has been a frequent teacher at the Cleveland, Ga., BMA camp.

## FACULTY ACTIVITIES

Dr. Irving L. Jensen, professor of Bible and head of the department of Bible, is the author of a new series of

books entitled *Jensen Bible Charts*, published by Moody Press.

The three-volume set contains a total of 228 charts designed for use in teaching as overhead transparencies and ditto masters. Eight actual transparencies are included with the set.

Useful also in personal Bible study, all of the charts deal with some specific subject, such as the plan of the tabernacle and the temple. Some sketch the entire scope of the Bible, such as "God's Family Through the Ages." Volume I of the set is a general survey of the Bible. Volume II covers the Old Testament; and Volume III, the New Testament in greater detail.

Dr. Jensen is also author of the Moody Press *Bible Self-Study Guides*, widely used in group and personal Bible study, *Independent Bible Study*, *Enjoy Your Bible*, and several volumes in the *Everyman's Bible Commentary Series*.

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Dr. John B. Bartlett, vice president and academic dean, represented the Southern Association of Colleges and Schools in evaluating the academic program of Paul Quinn College in Waco, Texas. This was Dr. Bartlett's first appointment to an evaluating team.

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Two Bryan faculty members are listed in the 1976 edition of *Outstanding Young Men of America*. They are Dr. Brian Richardson, associate professor of education and head of the department of Christian education, and Gary Phillips, instructor in Bible and Greek.

Dr. Richardson, who has been at Bryan since 1972, received the B.A. degree from Campbellsville College and the M.R.E. and Ed.D. degrees from Southwestern Baptist Theological Seminary. He was faculty chairman this past year and is pastor of the Sale Creek Presbyterian Church.

Mr. Phillips is a graduate of Baylor School in Chattanooga and of Vanderbilt University, where he was an interdepartmental major. In 1975 he received the Th.M. degree from Dallas Theological Seminary and was honored with the Rollin Thomas Chafer Award in Apologetics.

In addition to teaching a young couples' class at Sale Creek Presbyterian Church, he also teaches a career singles' Bible class every Monday night at Coach John Reeser's home in Dayton.

Mr. Phillips is pictured with his wife, Betsy, and the plaque which he was awarded on Honors Day when he was named Teacher of the Year by the student body. Mrs. Phillips was a member of the 1976 graduating class.



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Miss Virginia Seguine, director of library services, began a one-year leave of absence from the college starting June 1. She will be associated with the Campbell-Reese Evangelistic Association of Cambridge, Ontario, working in advance crusade organization. She was honored at a faculty supper on March 19 and was presented with a gift from the faculty by Dr. Mercer. On Honor's Day Miss Seguine was presented the Student Body Appreciation Award.

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Dr. Richard Barnhart, associate professor of mathematics, and Glen Liebig, registrar and associate academic dean, represented Bryan at a curricular reform workshop in Washington, D.C., in March.

Sponsored by the Council for the Advancement of Small Colleges (CASC) and funded by the W. K. Kellogg Foundation, the workshop provided opportunity for faculty and administrators from small colleges to study recent innovations in college curriculum and consider curricular reforms designed to meet the needs of college students through the remainder of the twentieth century. Outstanding consultants in education related a variety of topics to the general theme of the workshop.

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This summer a special faculty task force began the first major study of the general education program of the college since 1969. The task force, consisting of Dr. Richard Barnhart, Mrs. Mayme Bedford, Dr. Paul Biggers, Dr. Richard Cornelius, Dr. Robert Jen-

kins, Mr. Glen Liebig, and Dr. Brian Richardson, worked half days from May 17 through June 11 to develop more specific objectives for general education, evaluate the effectiveness of the current program, and recommend program changes which give promise of fuller realization of objectives.

The findings and recommendations of the task force will be presented to the faculty in the fall and then to the Board of Trustees. This study should help Bryan College to fulfill better its role as a Christian liberal arts college.

### SUMMER MISSIONS PROGRAM

Spending a summer on the mission field with established missionaries will occupy most of the vacation period for four Bryan students who are serving under the Summer Missions Program (SMP) with support from their fellow students.



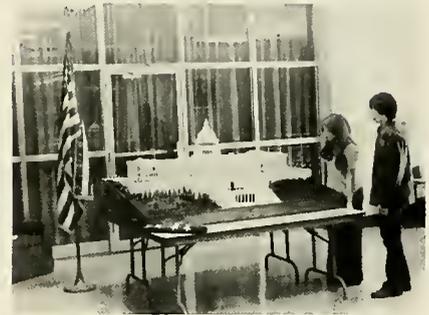
Cathy Robertson, a junior from Richmond, Va., and Sue Maxey, a sophomore from Glen Allen, Va., who are pictured (left to right) with Mr. and Mrs. Wilford Watson, representatives of the World-Wide Evangelization Crusade, will travel with the Watsons to Colombia and Venezuela for youth meetings and other evangelism.

Two other Bryan co-eds supported by SMP are Mary Kirtley, a sophomore from Hamburg, Iowa, who will go to Nicaragua under the American Baptist Mission Board, and Cathie Robbins, a graduating senior from Murfreesboro, Tenn., who will work with Child Evangelism Fellowship in Fairfax, Va.

### U.S. CAPITOL MODEL

A scale model replica of the United States Capitol was displayed for several days in the lobby of the Administration Building during the closing weeks of the academic year. Built by Mr. Charles McCrorie's American history class at the Rhea County

High School, Dayton, the model is 6 feet long, 4 feet wide, and 35 inches high. Weighing approximately 200 pounds, it is made almost entirely of wood-base products. Work on the replica began in January of last year with the gathering of information and drawing of plans. The model was completed and put on display in March of this year.



### TENNESSEE ACADEMY OF SCIENCE

Gary Degerman, a rising senior from International Falls, Minnesota, was elected president for the next annual meeting of the collegiate division of the Tennessee Academy of Science, East Tennessee section. Dottie Johnson, a rising junior from Athens, Tennessee, was chosen secretary.

Three Bryan students—Pam Ingram, of Soddy, Tennessee; Joseph Chu, of Dayton; and Sue Ridgely, of Glen Burnie, Maryland—presented papers at this year's meeting of the Academy at Lincoln Memorial University in Harrogate, Tennessee. The papers represented their work and that of Tim Faugl, Glenn Porcella, David Hobson, Randy Ballard, and Gary Degerman.

### DANDILINES III

Commemorating the American Bicentennial and the Fiftieth Anniversary of the Scopes Evolution Trial and the homegoing of William Jennings Bryan, this 148-page anthology of Bryan College student writing includes essays, poems, stories, literary studies, and miscellaneous prose on a variety of topics and is illustrated by eight photographs of local scenes. The book is issued under the auspices of the English Department and sells for \$3.25 (plus 25c for mail orders). Make out checks to Bryan College and send orders to Bryan College Bookstore, Dayton, TN. 37321.



## MERCER APPRECIATION DAY

Theodore C. Mercer Day was proclaimed throughout Rhea County on April 2 in recognition of Dr. Mercer's twenty years of service to Bryan College as its fourth president. At an impressive afternoon ceremony on the Rhea County Courthouse lawn, State Representative Bill Carter presided and read a special congratulatory citation to Dr. Mercer, passed in the House of Representatives of the Eighty-Ninth General Assembly of the State of Tennessee, the Senate concurring, and signed by the Speaker of the House, the Speaker of the Senate, and the Governor.

Mr. Clyde Roddy, Dayton City Manager, and Mayor Gerald P. Henley, of Spring City (Dr. Mercer's home town), read citations representing the two cities of Rhea County and recognizing Dr. Mercer's efforts and influence in community leadership.

The afternoon ceremony also included patriotic selections by the College Chorale and Symphonic Band, featuring an original composition, "Mercer's March," written for the band and directed by Professor William R. Boyd.

At a testimonial dinner in the evening at the college, Dr. and Mrs. Mercer received congratulations from approximately 400 friends, and brief presentations were made by representatives of the larger college constituency. Appreciation speeches were made by George McLawhon, president of the Student Senate; Dr. Brian Richardson, chairman of the Faculty; Mrs. Betty Wynsema, secretary to the president; Ralph Green, president of the Alumni Association; Dr. J. Wesley McKinney, chairman of the Board of Trustees; Bill

Carter, state representative; and John Stophel, Chattanooga attorney.

Dr. McKinney presented to Dr. and Mrs. Mercer the keys to a 1976 Oldsmobile Delta 88 as a gift from the college in recognition of their outstanding service. In addition, a Memory Book was presented which contained scores of letters from such dignitaries as President Ford; Tennessee's two U. S. Senators, Bill Brock and Howard Baker; the third district congressional representative, Mrs. Marilyn Lloyd; Dr. Billy Graham; and many long-time friends, including alumni and former students.

During the twenty years of the Mercer administration, God has blessed the college in many ways. The student body has grown from 235 to 620, and campus facilities have been greatly expanded. The administration building was completed; three new dormitories were constructed; a music building, a gymnasium, tennis courts, baseball and soccer fields were added; twenty apartments were acquired for married student housing; and the new Rudd Memorial Chapel is scheduled for completion in the fall. Cafeteria and library facilities have been improved and expanded. Regional accreditation was achieved in 1969. A dedicated and well-trained faculty and an enlarged administrative staff have been maintained. The college is moving toward its goal of a student body of 800 full-time students, the number set as a planning limit by the college Board of Trustees.

Most significant to alumni, friends, and faithful supporters, many now of an older generation, Bryan is still Bryan!

## DISTINGUISHED SERVICE AWARD

At the May commencement Mr. and Mrs. William Hilleary of nearby Spring City, Tenn., were given the Distinguished Service Award for more than fifty years of service to their community. The Award, the first ever to be presented by the college, is equivalent to an honorary degree.

A Rhea County native who had to leave home to get a job, Mr. Hilleary was motivated to return to his home area to establish an industrial plant which would help stem the out-migration of the area's young people by providing employment at home. Starting with one building in a former strawberry patch bought with \$500 worth of stock in the new business, the Southern Silk Mills now sprawls over thirty-five acres and provides employment for 600, an achievement which has definitely helped to reverse the out-migration trend in this area.

Mrs. Hilleary, who has supported her husband in all his endeavors, enjoyed an outstanding career as a banker, serving more than fifty years with the Bank of Spring City, many of these years as president and as chairman of the board.

The fact that the community now enjoys the service of two doctors can be traced to the Hillearys' generosity in the erection of a building to house the Spring City Health Clinic on land donated in 1973 by Southern Silk Mills.

The award presentation was felt to be appropriate for the bicentennial year, for Mr. and Mrs. Hilleary have demonstrated in their own lives those characteristics which have contributed to the realization of the American dream in our nation's history—vision, courage, persistence, hard work, and personal integrity.



### ACADEMIC HONORS

Graduation with official honors is based on the student's cumulative grade-point average with a minimum of four semesters (or sixty semester hours) at Bryan. On Commencement Day, May 3, the following students were graduated with honors:

#### Summa cum laude (3.750-4.000)

- \*Kenneth Baker, Orlando, Fla.  
Jonathan L. Bennett,  
Cleveland Heights, Ohio
- Drew W. Blankman,  
International Falls, Minn.
- Pamela D. Dekker, Dunwoody, Ga.
- Rebecca J. Ely, Jimma, Ethiopia
- \*Gerard R. Fonte, Metairie, La.
- Mary E. Janke, Berrien Center, Mich.
- \*George B. McLawhon, Jr., Port St. Joe, Fla.
- \*David M. Mercer, Dayton, Tenn.
- John E. Rowland, Albion, Ind.
- \*Rebecca B. Spoede, Dayton, Tenn.
- \*Stephen J. Strauss, Escondido, Calif.
- Sarah N. Taylor Peterson, Winona Lake, Ind.

#### Magna cum laude (3.500-3.749)

- \*Randall H. Ballard, Trenton, Ga.
- \*Verna G. Carney, Little Hocking, Ohio
- \*Daniel B. Decker, Murfreesboro, Tenn.
- Margaret H. English, Kinsale, Va.
- \*Emily L. Hall, Roanoke, Va.
- \*Edward L. James, Hancock, Md.
- \*Marjorie Susan Ridgely, Glen Burnie, Md.
- Lois Tarbotton, Glen Mills, Pa.

#### Cum laude (3.250-3.499)

- \*Rebecca A. Barge, Macon, Miss.
- Vicky Bentley, Dyersburg, Tenn.
- Phebe L. Blount, Hampton, Va.
- \*Gary W. Criswell, Richmond, Va.
- Deborah F. Hampton, Spring City, Tenn.
- Christopher R. Hatten, Huntington, W.Va.
- Linda J. Schiller Hayes, Chattanooga, Tenn.
- Lynn I. Johnson, Chapel Hill, N.C.
- Deborah A. Kier, Beaumont, Tex.
- Carolyn L. O'Connor,  
South Yarmouth, Mass.
- Ralph Craig Samuelsen, Lapeer, Mich.
- Paula M. Purser, Dayton, Tenn.
- \*Robin G. Rummel, Durham, N.C.
- Grace Sturms, Marion, Wis.
- Sue Ann Timblin, Lower Burrell, Pa.
- Beatrice F. Turner, Quito, Ecuador

#### Other High Averages

Nine other seniors with high grade point averages who were enrolled at Bryan for less than the four semesters or sixty semester hours required for official honors achieved averages at the honors level for the period enrolled as follows:

- Robert Alarid, Belen, Costa Rica (3.842)
- Connie Alderman, St. Albans, W. Va. (3.607)
- Daniel Alderman, St. Albans, W. Va. (3.621)
- Peter Eugene Brooks, Crato, Ceara,  
Brazil (3.679)
- Craig Bruce, Fulton, Ky. (4.000)
- James Hoover, Kalamazoo, Mich. (3.830)
- Steven C. Johnson, Chisholm, Minn. (3.921)
- Elizabeth Nowicki, Roselle, Ill. (3.568)
- Bette Theilig, Pittsfield, Mass. (3.400)

### Who's Who

The names marked with an asterisk (\*) were also selected for the honor of being included in this year's *Who's Who in American Colleges and Universities*. These students were chosen by faculty and administrators on the basis of academic excellence, character, and citizenship. In addition to the fifteen listed above are Terri Fouts, Vero Beach, Fla., and Mary Jo Hemme, De Soto, Mo.

### UNDERGRADUATE RECORD EXAMINATION

Each year the Undergraduate Record Examinations (URE) are administered to Bryan seniors for the sake of comparison with other college seniors throughout the country. The tests are given in three basic liberal arts areas—social science, humanities, and natural science—and in the major fields. Listed below are the names of students whose scores placed them at or above the 90 percentile rank.

Social Science	Percentile Rank
Chris Hatten	99
Steve Strauss	99
Jon Bennett	99
Craig Bruce	98
John Rowland	98
Steve Johnson	93
Gary Criswell	92
June Ferry	92
<b>Humanities</b>	
Rebecca Spoede	99
John Rowland	97
Lucy Lieb	95
Chris Hatten	94
George McLawhon	93
Sue Ridgely	93
Randy Ballard	92
Margaret English	92
Steve Strauss	92
Steve Johnson	92
<b>Natural Science</b>	
Randy Ballard	98
Rebecca Ely	97
David Mercer	96
Beatrice Turner	96
Tim Faugl	93
Kenneth Baker	92
Margaret English	92
Highest combined total score for all three areas—Steve Strauss.	
<b>Advanced Tests</b>	
Steve Strauss	99 History
Kenneth Baker	98 History
Jon Bennett	99 Business
Lucy Lieb	97 Literature
Rebecca Spoede	97 Literature
Doug Clark	92 Literature
Margaret English	94 Music
George McLawhon	98 Mathematics
Susan Ridgely	95 Psychology
Lois Tarbotton	97 Education
Rebecca Ely	98 Biology

### DEPARTMENTAL AWARDS

#### Bible and Christian Education

Those who graduated with a degree in Christian education and were awarded the diploma of the Evangelical Teacher Training Association are the following: Gary Amos, Ten Mile, Tenn.; Drew Blankman; Rick Farney, Lowell, Ind.; Emily Hall; Glen Hansen, Anna Maria, Fla.; Grace Howard, Schaefferstown, Pa.; Larry Kelley, Akron, Ohio; Mike Maikowski, Grand Rapids, Mich.; Luanne Maze, Camanche, Iowa; Randall Paeplow, Lake Placid, Fla.; Betsy Woodard Phillips, Dayton, Tenn.; Susan Smith, Hogansville, Ga.; Gregory Thayer, San Jose, Calif.; and Bette Theilig.

The F. R. Rogers Senior Award in Bible—Gerard Fonte (awarded to the senior who has had at least four semesters of Bible at Bryan, who excels as a Bible student, and who manifests true consecration)

Christian Education Department Senior Award—Drew Blankman

#### Business

Senior Business Award and Wall Street Journal Business Senior Award—Jon Bennett

#### Chemistry

Highest Achievement, First-Year Chemistry—Tom Hatten, Huntington, W. Va.

#### Education

Mrs. E. B. Arnold Student Teacher Award—Mary Janke

#### English

Freshman English Term Paper Awards:

Section A—Susan D. Shields, Kettering, Ohio—"Tragedy From Within" (A study of Marlowe's *Dr. Faustus*)

Section B—Dean J. Ferguson, Mt. Laurel, N.J.—"Is Samson a Type?" (A study of Milton's *Samson Agonistes*)

Section C—Linda Miller, Kalona, Iowa—"The Heart of the Forest in Hawthorne's 'Young Goodman Brown' and *The Scarlet Letter*"

Section D—Don A. Neumann, Dayton, Tenn.—"The Hand of God in History: A Plot Study of *Measure for Measure*" (Shakespeare)

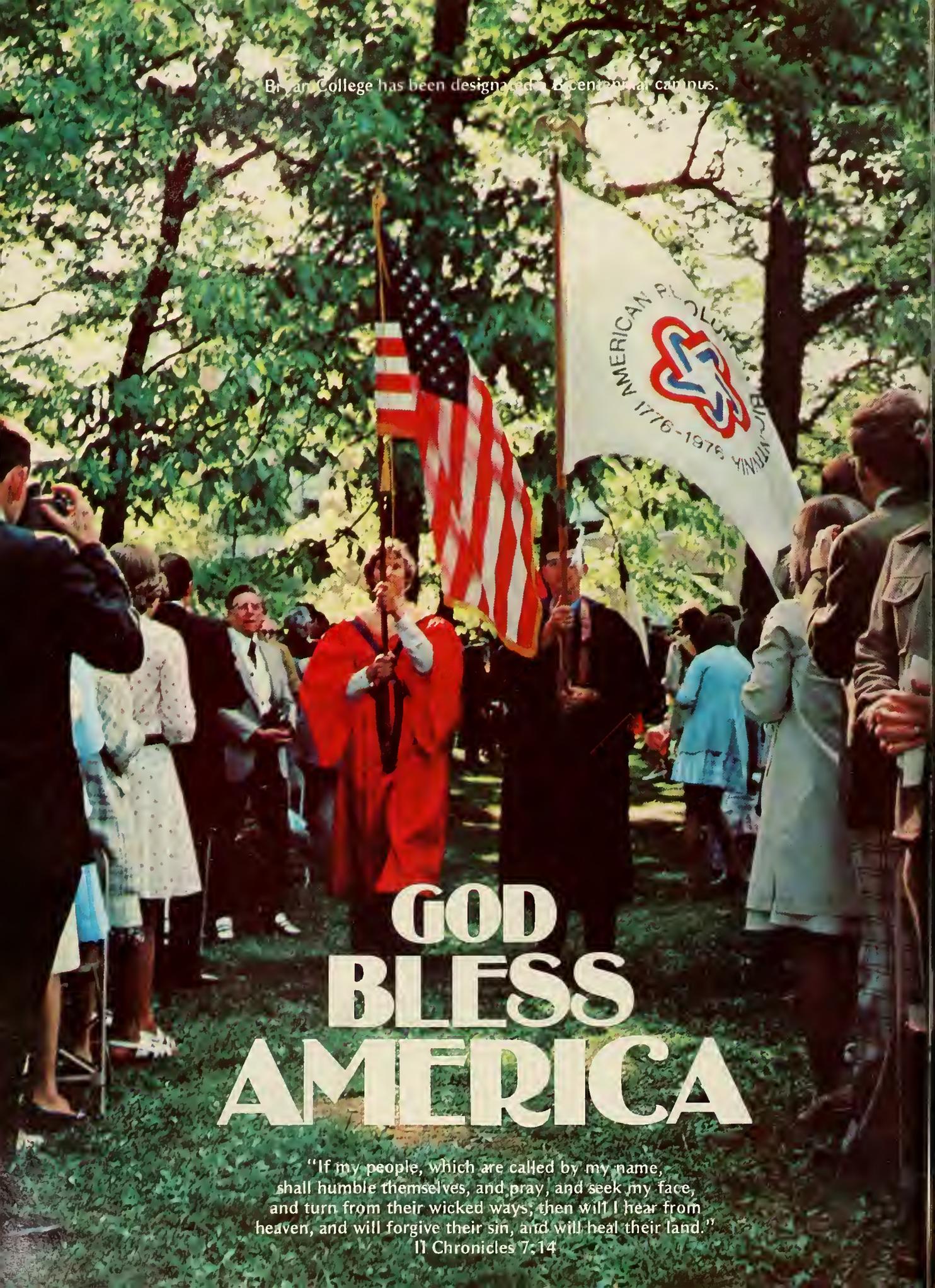
Section E—Anthony E. Castlen, Spencer, Tenn.—"Heroes and Dreams: A Prelude to Suicide" (A study of Hemingway's *The Old Man and the Sea*)

Section F—Priscilla R. Chapman, Banner Elk, N.C.—"Portia, Shakespeare's Perfect Woman" (A study of *The Merchant of Venice*)

Section G—David W. Drake, Hamilton, Ohio—"The Religious Significance in the Land of Eldorado" (A study of Voltaire's *Candide*)

Section H—Debra C. Woodworth, Monroe Center, Ill.—"Conflict: Captain in Vere's Emotions and Intellect in a Crisis" (A study of Melville's *Billy Budd*)

Bryan College has been designated a Bicentennial campus.



# GOD BLESS AMERICA

"If my people, which are called by my name,  
shall humble themselves, and pray, and seek my face,  
and turn from their wicked ways, then will I hear from  
heaven, and will forgive their sin, and will heal their land."

11 Chronicles 7:14

# BRYAN LIFE

V.2 #1

Fall 1976

Sexual Purity

Campus Review

Financial Bondage

Personal Independence



# BRYAN LIFE

MAGAZINE

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## COVER PHOTO IDENTIFICATION:

Occupying a prominent position at the entrance of the Bryan campus, the new Rudd Memorial Chapel, which was put into full use at the opening of the fall semester, is a focal point for daily activity with its classrooms and offices for the fine arts department and its auditorium for chapel and other assemblies.

(Photo by Cunyningham Studio, Dayton, Tenn.)

Volume 2

Fall 1976

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## I have seen a miracle

in God's provision for the Rudd Memorial Chapel. From the birth of the idea in the hearts and minds of the alumni three days after Dr. Rudd's death in October 1970 until today, the process has been like that of a compact rosebud which has grown and developed into a beautiful mature

flower. Now the building has been put into use and lacks only some of the furnishings. It is good news indeed that the fund-raising is also about 85% complete. The covers of this magazine show you how handsome the building is from the outside and where we stand in the matter of money. I hope that you as one of our readers will undergird the completion of this project with your prayers. If you are not actively involved financially in this matter at present, I hope you will want to have a part in providing the final dollars needed so that this building can be dedicated free of debt.

*Theodore C. Mercer*  
 Theodore C. Mercer

# I WAS A SUMMER MISSIONARY

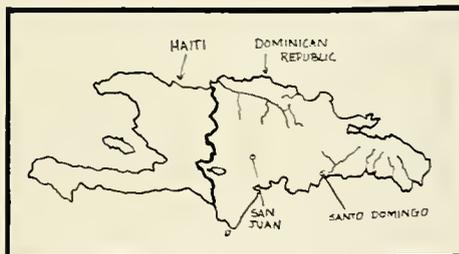
by J. Wesley McKinney, M.D.

In June of this year, 1976, the Lord gave me the opportunity to serve Him in a foreign mission with talents which He had given me. The project was a two-week medical eye clinic conducted by the Christian Medical Society in the Dominican Republic.

The Christian Medical Society is a national organization of Christian physicians and medical students whose purpose is to serve and be a witness for Jesus Christ in medical work worldwide. In addition to maintaining contact with its members who serve numerous American religious denominations, it also organizes and staffs medical and dental clinics in several countries where medical care is out of reach of a large part of the population. The clinics are staffed by volunteer specialists from the United States, who pay their own plane fare, room, and board and many of whom take their teen-age children and wives to give valuable auxiliary services.

Because eye care is a particular need where there are so few ophthalmologists to treat the many blinding eye diseases, such as cataracts, glaucoma, and pterygium, two-week clinics at six-month intervals are conducted each year by the Medical Group Missions project of the Christian Medical Society in the Dominican Republic. This country, occupying the eastern two-thirds of the island of Hispaniola, with Haiti occupying the western one-third, is populated by four million Spanish-speaking, mostly black people.

The mission clinic I visited is located thirteen miles west of Santo Domingo on unimproved roads. The mission compound consists of the summer home and outlying buildings of the former dictator, Gen. Trujillo, who was assassinated fifteen years ago. The buildings have been refurbished for living quarters and working areas of the clinic. Living was reasonably comfortable, except for the fact that the running water often did not run and the lights often went out. Air conditioning was furnished by the breeze always blowing from the Caribbean. Meals, including much tropical fruit, were adequate.



The personnel for the clinic, sixty-five in all, consisted of the local missionary directors and missionaries with their children who came to help with translation, together with the volunteers from the United States, including seven ophthalmologists, several optometrists, nurses, wives, and teenage children. Each morning at 6:30 we assembled for breakfast, followed by a short devotional and instruction period. We dispersed to our several posts at 7:15 a.m.

People came from all over the country and even from Haiti to see the eye doctors. They arrived on foot, by burro, bus, or taxi. The line began to form at 4:00 in the morning and soon extended far down the road. In turn, groups of them were seated on a large porch where their complaints were heard and recorded for the ophthalmologists. While they waited, a local missionary gave them the gospel together with spiritual songs over a loud speaker. Tracts were passed out and invitations given to take a correspondence Bible course. About ten per cent signed up for a course.

The patients were then brought for examination to the ophthalmologists not operating that day. Some needing only simple eye glasses for reading were sent to choose them from a large collection of used glasses contributed by many individuals and organizations in the U.S. Others were sent to the refraction sections for more thorough testing for the complicated eye-glass problems, and still others were held for further medical examinations, for treatment, or for surgery. The surgical schedule quickly filled up for the operating ophthalmologists of the day. The ladies took turns testing the patients' vision with the help of missionary children translating.

Eye surgery was performed each day at the clinic in an air-conditioned van furnished by a foundation in Dallas, Texas, and in the general hospital in San Cristobal eight miles from our compound. Temporary glasses were fitted on the second day after operation. In nine days six doctors performed 100 eye operations for cataracts, cross-eyes, glaucoma, and pterygium. Unfortunately, several eyes had to be removed on account of incurable diseases.

In ten working days we examined 4,350 patients, dispensed 3,000 pairs of eye glasses, and operated on 100 eyes.

On the day after the clinic was closed, a line of patients, along with a large number already diagnosed as needing operations, had to be told that, because we were physically unable to treat them at that time, they should return for the January 1977 clinic.

Although the work was arduous and even exhausting, we all agreed that it was well worth the effort; for it was a means of demonstrating God's love and of supporting the missionaries' endeavors to bring the healing message of Jesus Christ to the people. The Christian fellowship among the participants was great.

Gloria a Dios!



Dr. McKinney, prominent ophthalmologist of Memphis, has been a member of the Bryan board of trustees since 1950 and chairman since 1969. He also serves as a member of the board of Mid-South Bible College in Memphis and Reformed Theological Seminary in Jackson, Miss. He is an elder of the Second Presbyterian Church of his home city and is active in the Christian Medical Society as illustrated by this article on his experience as a summer medical missionary. A member of various professional societies in the field of medicine, he served thirteen years as secretary-treasurer of the Pan-American Association of Ophthalmology. He holds the bachelor of science degree from the University of Tennessee at Knoxville and the doctor of medicine from the University of Tennessee College of Medicine.

# Financial Bondage:

## What It Is

by Larry Burkett



(A two-part article to be continued in the next issue)

*Every year, thousands of people encumber themselves with heavy mental burdens in the area of finances. Are you one of them?*

In Biblical times, financial bondage actually meant physical bondage. If someone failed to repay an obligation, he was thrown into prison for the rest of his life and perhaps eventually sold out of prison as a slave. But today physical bondage has been replaced by mental bondage. Every year, thousands of people encumber themselves with heavy mental burdens in the area of finances.

But how can a person tell when he is in financial bondage? If any of the following attitudes apply to you, you are in bondage:

**ANXIETY FROM OVERDUE BILLS.**

A Christian is in financial bondage when he experiences anxiety produced from overdue bills. In counseling, I find that as high as 80% of Christian families suffer from overspending or have suffered from this malady in the past.

**INVESTMENT WORRIES.**

Worrying over investments, savings, money or assets also causes financial bondage and interferes with the Christian's spiritual life. Even if these investments are prospering, if they generate worry, a Christian can be absolutely sure that he is in bondage.

**"GET RICH QUICK" ATTITUDE.**

This individual attempts to make money quickly with very little applied effort. If the investment requires that a person assume excessive debts, borrow money to invest, or deal deceitfully with people, that investment is a "get rich quick" program.

Not only is this attitude prevalent in investments, but it also surfaces in the home when a family borrows to get everything they desire rather than saving for the items. It's important that a Christian assess exactly what his *motives* are for financial involvement.

**NO GAINFUL EMPLOYMENT.**

Financial bondage also exists when there is no desire for gainful employment. This area must be assessed in every Christian's life, for many people who want to "start at the top" never get started at all. Each of us must have a real desire for being gainfully employed if we are to accomplish what God put us on this earth to do.

**DECEITFULNESS.**

A Christian is in financial bondage if his basic attitude includes dishonesty with others in financial matters. This bondage can occur if, for instance, a family purchases an appliance on credit knowing that they are already behind in their average monthly obligations. They are dealing deceitfully with the supplier.

**GREEDINESS.**

Financial bondage can also result from an attitude of greediness. Someone who is never able to put others first, is never able to accept a loss when it's necessary, or is always desiring more than he has, suffers from greed. A person who cannot put his own wants and desires behind him to satisfy the needs of others also suffers from this form of financial bondage.

**COVETOUSNESS.**

Financial bondage exists if the Christian's attitude is one of looking at what others have and desiring it. In our society, we might call this "keeping up with the Joneses."

**UNMET FAMILY NEEDS.**

The "symptoms" for this bondage are almost inexhaustible but are all related to a common attitude—irresponsibility. There is a definite difference between a Christian who is financially bound because of irresponsibility and one

who cannot meet family needs because of the circumstances surrounding him—such as illness or other unavoidable difficulties. The attitude described here concerns those who are wanting because of past buying habits and those who *will not* meet the needs of their families.

**UNMET NEEDS OF OTHERS.**

It is the responsibility of each Christian to supply the *needs* of others who cannot do so for themselves. Harry Truman said of the presidency, "The buck stops here." The same is true for each Christian. If we see someone going without, and we close our hearts to him, what kind of love is that? Of course, God will not lay *every* need on *every* Christian's heart, but He will lay on our hearts specific needs that we are to meet. Failure to comply results in bondage.

**OVERCOMMITMENT TO WORK.**

A life that is devoted to business pursuits, to the exclusion of all else, is a life of bondage. Money is not always the prime motive for this overcommitment. Often it is ego, escape, or simply habit that drives a person to such excess.



**MONEY ENTANGLEMENTS.**

This bondage is described as "too many irons in the fire." Someone trapped by entanglements is so "strung out" that he has to continually apply "band aids" to his financial ventures. These entanglements become so complex that continual manipulation is required to keep his whole financial mess from collapsing. Often someone in this situation has dealt with so many people unfairly that he can no longer be an effective witness for Christ, and many times he has also involved friends in these ventures.

**FINANCIAL UNFAIRNESS.**

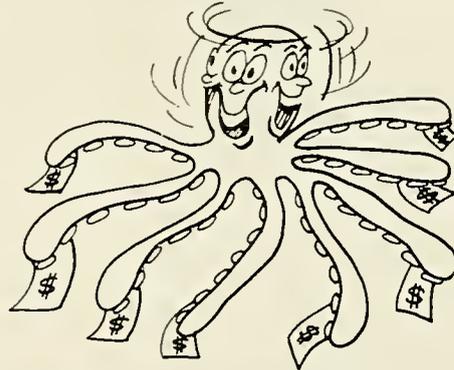
If a Christian deals unfairly with others, God says he is in financial bondage. In other words, this is a person who promotes his own interests to the detriment of others.

A classic example of this kind of bondage is the Christian who discovers someone in need and takes unfair advantage of the situation. He may apply so much pressure that the needy person is forced to accept a poor offer or, even worse, is forced to borrow from the high-pressure Christian. This tactic is often used in dealing with recent widows or with young couples through church-related contacts.

A Christian employer who fails to pay his employees a fair wage for a fair day's work also falls into this category. And a Christian who refuses to pay what is owed simply because he knows that a company is in financial difficulty and cannot pursue the debt is dealing unfairly. Examples of this bondage are as varied as individual craftiness.

**SELF-INDULGENCE.**

This individual is never able to deny himself a material desire, but satisfies every whim that comes to mind. A self-indulger can be identified by one or more of the following signs:



1. Purchasing without regard for utility.
2. Living a lifestyle characterized by lavishness.
3. Constantly trading cars and appliances for new models.
4. Having closet after closet full of clothes that are seldom or never used.
5. Spending money frivolously on virtually any "sale" item.

**LACK OF COMMITMENT TO GOD'S WORK.**

A Christian is in financial bondage if there is no financial commitment to God's work. We are stewards of our possessions; God is the owner. The financial commitment that we give to God is a testimony of His ownership, and the Christian who fails to give this testimony never acknowledges that God is the owner.

**FINANCIAL SUPERIORITY.**

This attitude often occurs in those who are blessed with an abundance. Someone who has wealth should think of it not as an honor or a right, but as a responsibility.

**FINANCIAL RESENTMENT.**

The converse of superiority is a Christian in financial bondage from feelings of resentment because he thinks that God has not given him what he deserves or desires. Not only does he covet what others have, but he is basically resentful toward God for his station in life.

If you have discovered you are in financial bondage or assess that you might be moving in that direction, the next article provides God's perspective on how to gain financial freedom.

*Taken from YOUR FINANCES IN CHANGING TIMES by Larry Burkett and used by permission of the publishers, Campus Crusade for Christ, Inc. Available at your Christian bookstore or through Bryan College Bookstore. \$3.50*



Larry Burkett, a financial counselor formerly with Campus Crusade for Christ International, is director of Christian Financial Concepts, Inc., Tucker, Georgia. He has been involved in several businesses, teaches seminars on Christian finances throughout the United States, and has a television series called "Your Finances in Changing Times." The accompanying article, "Financial Bondage," was one of four lectures given at the Bryan faculty-staff retreat held at the Harry Johnson cottage on Watts Bar Lake just prior to the opening of the fall term.

Mr. Burkett holds the B.S. degree in finance from Rollins College, Winter Park, Florida.

# Sexual Purity: Doing the Will of God



by Robert Andrews

Photo Courtesy Haggai Institute

Nearly everywhere in the New Testament it is assumed that Christians know what the will of God is. Therefore the common Biblical command is to “do the will of God.” In order to enter the kingdom of heaven, do the will of God (Matthew 7:21). Be willing to do the will of God if you wish to know whether or not Jesus’ teaching is of God (John 7:17). Christians are told to prove the will of God by not being conformed, but by being transformed; then they are told that the will of God is what is acceptable and perfect, and good (Romans 12:2). We are told not to be foolish, but to understand what the will of God is (Ephesians 5:17), and in Ephesians 6:6 we are commanded to do the will of God. The Epistle to the Hebrews talks about having done the will of God; this assumes that we know what it is (Hebrews 10:36)! Then there are

several passages that say specifically what the will of God is. “Give thanks always” (1 Thessalonians 5:18). Do right and therefore silence foolish men (1 Peter 2:15). These are both preceded by the statement that “this is the will of God.”

The Biblical evidence seems abundantly clear that in everything that matters we know already what the will of God is. This helps us to crystallize our thinking about the will of God. There are two steps to consider: (1) if we know it, we should do it, and (2) if we don’t know it, it doesn’t matter what we do! In all the really important aspects of Christianity, we already know what the will of God is. The problem is not one of *discovering* the will of God; it is *doing* the will of God.

Any decision that cannot be made on the basis of doing what we know to be the will of God, can be decided on

the basis of point two above—if we don’t know it, it doesn’t matter what we do! If it really mattered, God would have told us what to do. But in the absence of such direct, inspired, propositional revelation, we are to use common sense. Whatever usually helps us to make decisions should be used in this case. Don’t hesitate to decide and then woefully declare that you don’t know the will of God. Make a decision and do it! This is what A. W. Tozer calls the intelligent choice in his book *How the Lord Leads*. He says:

On the surface it appears more spiritual to seek God’s leading than just to go ahead and do the obvious thing. But it is not. If God gave you a watch, would you honor him more by asking him for the time of day or by consulting the watch? If God gave a sailor a compass, would the sailor please God more by

kneeling in a frenzy of prayer to persuade God to show him which way to go or by steering according to the compass? Except for those things that are specifically commanded or forbidden, it is God's will that we be free to exercise our own intelligent choice.

### The Biological Hand-grenade Stepladder

The first step in doing the will of God is to be certain that one's lifestyle conforms with these clear, specific instructions as to what God expects. The dating-marriage-sex relationship that God commands in Scripture is perhaps the most dangerous part of God's will for Christian young people—dangerous because young people don't want to hear what God has to say about the proper way to conduct a Christian courtship. What they don't know in this case *can* hurt them. It may be that they refuse to heed God's explicit instructions because they believe that it is old-fashioned to be careful about physical relationships while dating. That is why I believe that the best approach to this topic with young people is to talk about the biological hand-grenade stepladder. After that, they are more likely to listen to such passages as 1 Thessalonians 4:1-8.

How many times can a person do something for the first time? Only once. A friend and I once launched out merrily in a small sailboat even though neither of us knew how to sail. After several failures, one swim, and the great glee of all onlookers (the entire Bryan faculty), we learned how to manage sail and rudder in harmony. We were still novices, but we had learned the fundamentals of sailing. That was a one-time life experience that can never be repeated. There are many things in life that are similar to hand grenades: they happen only once. Nobody uses used hand grenades!

When a couple are dating, there are many hand-grenade experiences. When they first hold hands, boom—the biological hand grenade has gone off! There can never be another first time for holding hands. When a couple first kiss, boom—the biological hand grenade has gone off! There can never be another first time for kissing. The progression leads ever upward along the stepladder.

In all my counseling experience, I have never known a couple who could back down the ladder without the help of God. Just the opposite seems to be the norm. The physical relationship

progresses and progresses until the couple break up. When that happens, both partners are already far up the ladder. They usually then seek another partner and begin to climb the ladder as fast as possible to reach still higher levels. Is it any wonder that couples seem to think nothing of deep physical relationships with casual acquaintances?

Once a person is up the biological hand-grenade stepladder, he has a deep dependency on the physical relationship necessary to keep him contented. But there is no real contentment because God's basic plan for courtship has been distorted.

There is nothing more certain than the will of God for Christian dating relationships. Far too often couples need to understand the destructive effects of the stepladder before they are willing to listen to God. God wants us to please Him with our sexual purity, and He tells us that it is His will that we be pure (1 Thessalonians 4:1-8).

### Sex and the Single Christian

A common misconception about the Bible is that though it strongly rebukes adultery, it says little about premarital sex. The truth is that the Bible speaks plainly about sex and the single person. While young people seem confused and uncertain about premarital sexual relationships, the Bible says, "This is the will of God, your sanctification; that is, that you abstain from sexual immorality" (1 Thessalonians 4:3). For a young person who wants to *do* the will of God, this is his beginning point. Everywhere in the Bible the will of God is plainly stated. Christians are told to *do* His will rather than to *find out* His will or *seek* His will. For the single Christian young person, God knows that the most sensitive part of His will is the sexual purity of the individual.

The Apostle Paul summarizes what God expects from the single Christian with three commands. The first command is that he abstain from sexual immorality. My experience is that young people respond to this straightforward language with respect. It's what they expect to hear; it's what they want to hear. All they require is someone to speak as plainly as Paul and say, "This is the will of God ... abstain from sexual immorality."

The second command is that he know how to possess his own "vessel"; that is, know how to conduct a Christian courtship. Young people need to know how to date successfully in sanctification and honor. They need

to see successful marriages; they need to learn by our example. A Christian single person has an obligation to know enough to avoid immorality. He needs to know about "the biological hand-grenade stepladder." God's will is that each Christian should know how to possess his own spouse honorably in marriage. And to know that, he must first know how to conduct his courtship. Nothing changes drastically after marriage. The promiscuous person doesn't suddenly become chaste any more than the wise, honorable Christian suddenly becomes immoral. That is why the Bible insists that the young person should mold his habits of purity early in his courtship.

The third command is that the Christian not defraud his brother in the matter. How could a person defraud another person in his dating? I believe the Holy Spirit is saying that every person deserves to have a sexually pure marriage partner. One who practices promiscuity before marriage cheats someone of a sexually pure future marriage partner.

These commands are not given in a vacuum, but they are accompanied by the reasons why God expects proper behavior. The first reason is that God is the avenger. God is not mocked. That which some young people think they are getting away with, God sees. Second, God says that He has not called us for impurity, but in sanctification. God did not save us in order to allow us to sin more freely, but in order for us to be able to demonstrate to the world the abundance of a holy life. Third, the seriousness of this topic is reflected by the warning that these commands come from God, not man. What man thinks does not matter; God says we are to be pure.

Characteristically Paul blends his strong warning with an affectionate reminder of the extremely serious nature of this topic: "Brethren, we request and exhort you." To please God, to do God's will, Paul urges us to keep ourselves pure in order that we may excel still more in our Christian life.



Mr. Andrews, dean of men and part-time instructor in the division of Biblical studies, is a 1967 graduate of Bryan. He holds the M.Div. degree from Trinity Evangelical Divinity School and the M.A. degree in college student personnel services from Tennessee Technological University and is currently working on a doctoral program at the University of Tennessee at Knoxville. He is married to the former Lillian Seera '67.

# A Personal Declaration

Freedom is a precious quality of life. Freedom is a distinctive mark of the Christian. In Christ we have been set free from the law of sin and death. In Christ we have come into the glorious liberty of the sons of God. However, many Christians are living in bondage—bondage found in people pressure. Christians, singularly and in groups, easily confuse convictions with prejudices and preferences and arrange them in a well-ordered system of procedures as though they had been thundered from Mt. Sinai. Consequently, Christians are often guilty of attempting to press others into their mold. That usually means joining the fellowship of the miserable. In the light of such pressure, we must make our Declaration of Independence in Jesus Christ. To do so is Biblical.

## I'M FREE!

I Corinthians 9 is a unique chapter in the Scripture. In it is contained the Apostle Paul's Declaration of Independence. He did not declare his political freedom. He took his stand for personal freedom as it relates to people pressure. The principle is stated in verse 1: "Am I not free?" The original Greek of the New Testament demands a resounding "Yes, I'm free." In the following verses he speaks six times of his rights as a Christian, concluding with the sweeping statement of verse 19: "I am free from all men." The underlying principle in Paul's life as related to other people was his freedom. No persons, no groups could press him into their mold. Neither did the Apostle turn his back on any because they were not the kind of folks he felt comfortable around. He had learned the marvelous freedom in Christ to be himself as God was molding him into His image, rather than letting people remake him in their image and likeness.

Many Christians succumb to the pressure to fit a mold. Institutions fall in line with certain groups following prescribed witnessing methods, church procedures, standards of behavior and dress—not all of which are supportable by Scripture. Sadly, Christians outside these clearly defined molds are viewed as second-class citizens spiritually, if not suspected of being apostate. Paul would have rejected such a mentality.

While declaring his freedom, Paul also revealed the overriding motivation of his life. "For though I am free from all men, I have made myself a slave to all, that I might win the more." He is, in a word, revealing that he had the heart of a servant and was willing to become a slave for the Lord's sake in order to reach all men with the Gospel of Christ. No group of people turned him off. No type of individual repulsed him. A part of his freedom in Christ was the ability to accept people as they were, not as he wished them to be.

Paul did not live in a holy huddle of sweet saints. His was the real world, full of every type of person imaginable. In verses 19-23 he describes for us the people who made up the world he was trying to reach for Christ.

There were the Jews, his own people. "And to the Jews I became as a Jew, that I might win Jews." What were they like? The Jews in Paul's day were

- 1) **LEGALISTIC.** Their system of *do's* and *don't's* was well prescribed and deadening spiritually. The system was of greater importance than the substance of the system.
- 2) **TRADITIONALISTIC.** Jesus scathed the religious leaders for teaching as the doctrine of God the traditions of men. Their tradition was more important than the truth of God. We have such folks today. Every service must begin with the Doxology, followed by a sevenfold Amen. Stained glass windows assume the aura of divinity, a far cry from the simplicity of the worship of those early believers.
- 3) **SELF-RIGHTEOUS.** The Jews in Paul's day measured themselves by themselves and concluded they were righteous, needing nothing spiritually.
- 4) **BIGOTS.** Cultural, racial, religious, and personal bigotry is not new in our day. It dogged the steps of Paul throughout his life. The Jews in Paul's day would have made most of us sit in the back of their city bus.
- 5) **HYPOCRITES.** Someone has defined a hypocrite as a man who is not himself on Sunday. In Paul's day it would be a man who was not himself on the Sabbath. Professing godliness, but possessing emptiness, they played the spiritual game of outward show to be seen of men.

It is of these people the Apostle Paul said, "If I could, I would go to Hell for these my kinsmen according to the flesh" (Romans 9:3). The Jews of Paul's day did not turn him off; they drove him to his knees as he sought to win them to Jesus Christ.

The second group of people Paul dealt with are termed those without law. He is referring to the Gentiles. Paul was never shaken by extremes. He felt equally at ease with his legalistic, tradition-bound, self-righteous, bigoted, hypocritical kinsmen as he did with the lawless Gentiles. This was the "do-your-own-thing" crowd. Paul did not raise his hands in holy horror over their conduct, nor did he draw his righteous robes around him lest he in some measure be contaminated by their non-Christian actions. We should never be surprised at the world acting like the world. It can really do no other. One of the dangers the Christian world

# of Independence

by Mickey Park

today faces is isolationism. I heard of a Christian who proudly said to another, "I've never had an unsaved man in my house." There has to be something wrong with that. The Scripture clearly teaches it is the sinning, godless world that Jesus came to seek and save. Without assuming the sin of the world, we must, like Paul, reach that world with the Gospel.

The third group of people Paul declared his independence of and yet to whom he was a servant were those he termed the weak. "To the weak I became weak, that I might win the weak." As far as I understand the New Testament, the strongest Christian in that early church era was none other than the Apostle Paul. For whatever reasons, the New Testament era possessed an abundance of weak, immature Christians. Weak, immature Christians tend to be judgmental, critical, vacillating, and given to scrutinizing the actions of others with a jaundiced eye. Paul's ministry was constantly under fire, usually from weaker Christians, who questioned his authority, his message, his right to speak with conviction. But these weaker Christians did not upset him. "Owe no man anything but to love one another" is a command of the Word of God. Paul paid that debt even to these weaker believers, whose pressure on Paul was enough to make most of us reject them.

Regardless of the type of person with whom Paul was dealing, the overriding motivation of his life dominated him: "that I might by all means save some."

## NECESSARY ATTITUDES

Only freedom in Jesus Christ can give us insight into the responsibility we have as Christians to be a servant *to* all while at the same time being *free from* all men.

Such a lifestyle does not come easily. It is not natural to be free from all men and yet be a servant of all; it is supernatural. To permit God to effect such in our lives demands certain attitudes. These necessary attitudes are spelled out for us in verses 24-27.

First of all, it requires *determination*. Paul speaks of running the race of life to win the prize. "Run in such a way that you may win." Determination keeps us from giving up too soon. The Christian life is not a 100-yard dash; it is an endurance race. Longsuffering toward people is a rare quality in Christian circles. We must determine before God that we will be nothing less than free from all, but at the same time the servant of all, for the Gospel's sake.

Second, such a lifestyle demands *discipline*. "And everyone who competes in the games exercises self-control in all things." In verse 27 Paul speaks of buffeting his body,

or self-control, which is necessary. I have no doubt that everything in Paul screamed out against being a servant to all. As a pastor, I have problems with certain passages of Scripture, such as II Timothy 2:24. There I am commanded as a servant of God to be gentle to all men. It takes discipline to be gentle with a member of your flock who has violated the clear teaching of the Word of God, who has rejected your counsel, and yet comes to you in desperation, usually with the same old problem. Gentleness comes hard in such cases, yet it must for the Gospel's sake.

Third, such a lifestyle takes *discernment*—understanding the real issues. Paul refers to running with a goal in mind. He knew his purposes, his direction of life. He did not run his race aimlessly. During my Bryan College days I went out for track one year, and only one year. I discovered I was built for comfort, not for speed. At a triangular meet at Emory University, I entered the 220-yard dash when one of the regular dash men dropped out. My problem was not aiming for the finish line. I knew where it was; it just took me too long to get there.

Discernment that gives direction to your life is a necessary attitude to be free from all men and yet a servant to all. That discernment determines what the real issues are. We are not those who are beating the air (v.26). We must discern the eternal issues of life and death. An older Christian, taught in the Scripture and experienced in living with the Lord, commented to me about a truly spiritual man in our church, "He is such a man of God; if only he didn't have that beard." Discernment of the real issues is necessary if we are to live in the freedom we have in Christ to reach our world with the Gospel.

People do not make you or break you; they expose you. The world (people) exposed the heart of God to be unfathomable love. Our freedom in Christ as it relates to people is not just the right to do what we want to do; our freedom in Christ includes the power to do what we ought to do. For the Gospel's sake, we ought to be free from all men—no one turns us off. For the Gospel's sake, we ought to be the servant of all men—to win them to Christ.



Mr. Park '55 is pastor of Shades Mountain Bible Church, Birmingham, Ala. He earned the Th.M degree at Dallas Theological Seminary in 1960. He and his wife, the former Martha King '57, are parents of five children. This printed message is one of five sermons given by Mr. Park at the 1976 summer Bible conference at Bryan.

# Giving While Living



Shown above are Bemyce and Mercer Clementson "at home" in a characteristic setting. Mr. Clementson enjoying his newspaper and Mrs. Clementson watering the flowers. Named Bermerpoint Lodge in a play on their first names and from its location at the point of faculty circle, their home was built as a gift to the college under a life-tenure plan.

In the summer of 1972, Mr. and Mrs. Mercer Clementson moved to Dayton and became a part of the Bryan College family. Mrs. Clementson states, "Our building a home here on Bryan campus was an answer to prayer. We were both retired, and it was time for us to be relieved of the care of our Chattanooga property. We wanted to be free to pursue our hobby of traveling, and we also wanted to have a home to come back to in a community of Christian fellowship." Mr. Clementson explains, "It had been a dream of mine to live out our days on the campus of a small college and on our death for the property to go to the college. A big part of our dream was the enrichment that comes from living in an intellectual, spiritual, and collegiate atmosphere. The opportunity to hear outstanding Christian speakers was a major consideration with us."

Mr. Clementson, now in his 82nd year, first became acquainted with the name of William Jennings Bryan in rural Meigs county, Tennessee, when his mother read to him as a pre-school child from Mr. Bryan's nationally circulated paper, *The Commoner*. He also recalls with pleasure hearing W. J. Bryan speak in Chattanooga in 1915 on the subject "The Value of a Soul." As his custom was on occasion, Mr. Bryan had allowed his audience to decide whether he should make a political address or speak on a religious topic. That was in the day before public address systems, but Mr. Clementson recalls that every word could be heard distinctly. Mr. Clementson also heard Mr. Bryan speak in Dayton in July 1925 at the Southern (now First United) Methodist Church, where he had been advertised to teach Sunday school. Riding a train from Chattanooga, Mr. Clementson arrived to find the church crowded out, people in the windows, and others in the yard outside.

The Clementsons, now in their fifth year here, have become involved in community and college affairs and have made a wide circle of friends. "We have realized fully our dream in the years we have been here," Mr. and Mrs. Clementson say.

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Dayton, TN. 37321

# Campus Review



Dr. Richard Seume and Dr. Theodore Mercer

## CHAPEL SPEAKER

Dr. Richard Seume, chaplain at Dallas (Texas) Theological Seminary, introduced his four-sermon series at the Bryan Spiritual Life Conference, August 25-27, with a question, "Are you a *gimper*?" He illustrated the meaning of *gimper* by the life of Jabez, who was "more honorable than his brethren" (I Chronicles 4:9). The term *gimper*, Dr. Seume stated, was borrowed from Dr. DeHaan, who in his *Daily Bread* pamphlet referred to a *gimper* as "one who excels or does more than others." Dr. Seume supported his theme with an exhortation from Matthew 5:47, "What do you more than others?" and an illustration from the Samaritan who befriended a wounded stranger and took him to an inn where he promised "whatever thou spendest more I will repay" (Luke 10:35). Dr. Seume challenged the student body at the beginning of a new school year to do more—to be a *gimper* in serving God in all the activities at the college.

Well known at Bryan for his helpful ministries in the past, Dr. Seume has spoken to conferences throughout the United States, Canada, Central America, Europe, and Africa. He is author of *Shoes for the Road* and numerous articles in Christian periodicals. He holds the B.A. degree from Wheaton College, the Th.M. from Dallas Seminary, and the D.D. from Wheaton.

Dr. Seume, who was enthusiastically received by the college community, fulfilled in a very adequate way the purpose of the annual spiritual life meetings at the beginning of the

school year in confronting the college family with the gospel of Jesus Christ and His claims on the individual Christian.

## 50TH ANNIVERSARY

Mr. and Mrs. George Mercer Clementson, II, whose retirement home is located on Faculty Circle, were honored at a reception celebrating their fiftieth wedding anniversary on Sunday afternoon and evening, August 15, at Rhea House, the official college residence, with President and Mrs. Mercer serving as hosts.

A program of music, including selections sung at the Clementsons' wedding, was presented by Miss Linda McInnish, of Broken Arrow, Okla. She was accompanied on the piano by Dr. J. James Greasby, professor of music at Bryan. Nearly three hundred guests, representing nine states besides Tennessee, greeted the honorees.



The Clementsons, who are both retired teachers, were residents of Chattanooga for forty-five years before moving to Dayton four years ago. In recognition of their wholehearted involvement in the life of the college community, the alumni have bestowed upon them honorary membership in the Bryan Alumni Association.

## FACULTY ACTIVITIES

L. Donald Hill, chairman of the division of education and psychology, received the Ph.D. degree with a major in school psychology from Union Graduate School, Yellow Springs, Ohio, on September 9. UGS is the graduate level division of the Union for Experimenting Colleges and Universities and was established in 1969 as



a result of the Union's involvement in developing alternative forms of higher education. One of these developments has been the inauguration of a non-traditional, noncampus graduate program leading to the Ph.D. degree. The title of Mr. Hill's dissertation is "The Need for Child-centered Program Planning with the Learning Disabled." His study has been supported through the sabbatical program of the college. Mr. Hill has a total of twelve years of full-time service at the college, 1959-66 and 1971 to the present.

Dr. John C. Anderson, professor of ancient languages, was one of the teachers of adults at the Bible Memory Association's Miracle Camp in Cleveland, Ga., July 12-17.

Robert Andrews, dean of men and assistant professor of Greek, was speaker to high-school-age campers at the Lake Forest Ranch in Macon, Miss., July 17-23. The camp is operated by Richard Barge, father of Becky Barge '76.

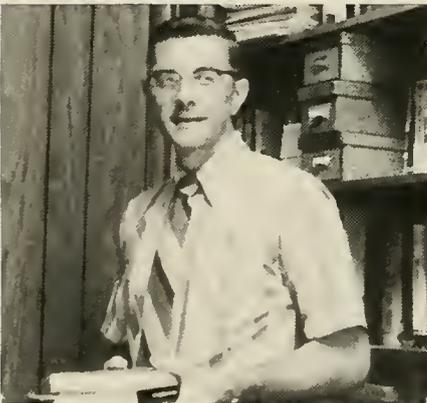
Miss Ruth Kantzer, associate professor of English, will serve this year as chairman of the division of literature and modern languages and as head of the department of English and speech.

## NEW FACULTY AND STAFF



Dr. Brian C. Richardson, associate professor of Christian education, was speaker for the Christian Life Conference at Graham Bible College, Bristol, Tenn., September 7-10. During the summer Dr. Richardson prepared a script and workbook to accompany a new filmstrip presentation on new-church-member orientation being produced by the Baptist Sunday School Board, Nashville, Tenn.

Miss Rachel Ross, assistant professor of speech, attended the Christian Drama Seminar in Houston, Texas, July 30 and 31, where she shared the private viewing of a new film, "Corrie—Behind the Scenes at *The Hiding Place.*"



Dr. Richard Cornelius, professor of English on sabbatical leave for the first semester, left for Cambridge, England, on August 8, with his wife, Donna, and their children, Craig and Crista. Dr. Cornelius will do independent study, research, and writing at Tyndale House, a residential library for Biblical research. The Cornelius children will attend a British school. The family expects to return home about December 22.

David L. Wolfe was appointed to the faculty for 1976-77 as instructor in mathematics to replace Lloyd J. Matthes, who resigned. A 1973 honor graduate of Bryan, Mr. Wolfe earned the M.A. degree in mathematics at the University of Tennessee at Knoxville in 1975. He is married to the former Karen Brodsky, a 1974 Bryan graduate who is the daughter of Bryan trustee Morris Brodsky and Mrs. Brodsky, of Fincastle, Va.

A member of both the track team and cross-country team as a student at Bryan, Wolfe set several new course records here and elsewhere, besides finishing first in the state cross-country meet in his senior year. Chosen most valuable athlete for his leadership and accomplishment in two sports, he also was selected for listing in *Who's Who Among Students in American Universities and Colleges*. He was a member of the Student Senate, president of Missions in Action, and one of four students chosen to speak at graduation in 1973.

Miss Cynthia Chrisfield, formerly of Spencer, New York, has joined the staff of the personnel department as secretary to the dean of students. The niece of Mrs. Dorothy Seera, wife of Director of Student Recruitment E. Walter Seera, she was for the past five years a civil service stenographer in Ithaca, New York.

Mrs. Inez C. Neumann has been employed as a secretary for the institutional planning, evaluation, and research project sponsored by the Council for the Advancement of Small Colleges, in which Bryan is participating along with 55 other colleges. Mrs. Neumann's husband, Don, is a sophomore. They are parents of Sandra '75.

Dale E. Linebaugh, a senior majoring in psychology, has replaced James Hughson in the financial aid office as a counselor and student-work coordinator. A former pastor, evangelist, and Bible camp director, he lives in Dayton with his wife, Opal. Their daughter, Melodie, was school nurse in 1974-75.

Robert L. McCarron, a former missionary-educator, was appointed assistant professor of English to fill the position held last year by Bryan Shelley '71, who has returned to graduate study.

After graduating from Moody Bible Institute in 1956, Mr. McCarron earned the B.A. degree in literature from Wheaton (Ill.) College in 1958. He received the M.A. degree in the teaching

of English from Western Michigan University in 1960 and is now in the final stages of his Ph.D. program in English at Indiana University.

From 1962 to 1971 Mr. McCarron was a missionary in Monrovia, Liberia, serving with the Sudan Interior Mission as educational director for the mission school there. He also served as chaplain to the First Infantry Battalion of the Liberian National Guard from 1963-66. He wrote, produced, and broadcast a weekly musical program over the missionary radio station ELWA and taught Bible classes at Monrovia Bible Institute. Mr. McCarron and his wife, Maureen, have a fourteen-year-old daughter, Pamela.



Miss Betty Ann Brynoff came as instructor in English for the first semester during the absence of Dr. Cornelius on sabbatical leave. Recently employed by the Union College Environmental Education Center, Middlesboro, Ky., Miss Brynoff formerly taught English and journalism at Good Shepherd School, Addis Ababa, Ethiopia. Prior to graduating from Wheaton College in 1963, she attended Rocky Mountain Bible Institute, was field representative for Pioneer Girls' Clubs for two years, church secretary and parish worker for two years, and spent several summers in youth camps as counselor and director. This summer she completed requirements for the M.A. degree in English at Kent State University in Ohio.

Miss Miriam Sailors, a former assistant in counseling services, assumed new responsibilities as head resident at Huston Hall, a women's dormitory. She will continue her teaching responsibilities as instructor in the education-psychology department.

James E. Hughson, formerly veterans' counselor and student-work coordinator, is now serving as assistant to the dean of students and head resident of Bryan Village.

## FACULTY BRIEFS

Miss Zelpha Russell, director of admissions, visited Bermuda May 7-18. She was the guest of Mr. and Mrs. Daniel Moniz, parents of David, who is returning to Bryan this year as a sophomore. She also visited in the



home of Mr. and Mrs. Joe Da Costa, whose son, Roger, is a new freshman. While in Bermuda, Miss Russell attended a missionary conference at the Evangelical Church where Rev. and Mrs. Jack Shalanko were speakers. The Shalankos are missionaries in Ecuador with Radio Station HCJB. Their son, John, will be a senior at Bryan this year.

Dr. John B. Bartlett, vice president and academic dean, led his eleventh tour to Europe June 15-July 5, visiting England, France, Switzerland, and Italy. He was accompanied by 16 members in his tour party, including Candy Durham, Mary Lane, Sherri West, and Paula Purser, all Bryan students; William Ketchersid, associate professor of history; Carol Purser and Mark Huston, both of Dayton; and Ruth Brock, alumna of Spring City.

Kermit Zopfi, dean of students, Miss Karin deRosset, dean of women, and Robert D. Andrews, dean of men, took part in a national dean's conference and workshop at Philadelphia College of Bible, June 6-10. The religious, social, and political trends of today as they affect the work of Christian colleges were topics of study.

Four Bryan administrators—Dr. Theodore C. Mercer, president; Mrs. Mayme Bedford, dean of counseling services; Vern Archer, treasurer; and Carlos Carter, business manager—attended the 21st national institute of the

Council for the Advancement of Small Colleges (CASC) held in Washington, D.C., June 13-17. The objective of the institute was to examine the federal aid program and federal regulations as they apply to the small private college.

Dr. J. James Greasby, professor of music, attended the American Guild of Organists' annual national convention in Boston, Mass., June 20-28. He also was accompanist for the Chattanooga Boys' Choir on its bicentennial tour this summer.

Dr. Ralph B. Paisley, associate professor of biology, and Dr. Merlin D. Grieser, assistant professor of chemistry, participated in a summer study program at Oak Ridge, Tennessee, conducted by the Special Training Division of Oak Ridge Associated Universities. Dr. Paisley studied the biological applications of radiation, and Dr. Grieser studied energy sources for the future. A stipend was provided by ORAU for the participants in this faculty institute.

Dr. Paisley also attended the annual meeting of the American Scientific Affiliation held August 20-23 at Wheaton (Illinois) College.



## ENROLLMENT REPORT

Fall enrollment is at 603 according to the total head count on census day. Of this number 557 are full-time students and 46 are part-time with a full-time equivalent of 571. Applications for new students for the current year are the same as last year, but the net enrollment for first semester shows a 4.7% drop from a year ago. All college dormitory housing facilities, however, are full.

# Friends

...an important factor influencing your life at a Christian college. For spiritual support and encouragement, for prayer times and academic challenge, you look to your friends for that added help. Bryan attracts the kind of student who is seeking an involvement in a close Christian community.

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Director of Admissions

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Christ  
above all





### SOCCER

Despite the loss of eight seniors from last season's National Christian College Athletic Association championship team, head soccer coach John Reeser is optimistic for the Lions in the current season.

Several new recruits (both freshmen and transfers) fill the positions vacated by players who were graduated; but because of Bryan's loss of a goalie, two fullbacks, and a sweeper, the defense needs rebuilding. The offensive line returns intact, and Reeser is counting on good goal production from them.

A highlight of the year was the season-opening Bryan Invitational Tournament, the first invitational soccer tourney the Lions have ever hosted. Three nearby powerhouses—Covenant, Temple, and Tennessee Wesleyan—gave the tournament added interest. The University of Tennessee is this fall's Homecoming opponent on October 2.

### VOLLEYBALL

Student coach Don Hewlett begins his second season as leader of the Lionette volleyball squad. In leading his team to a second-place finish in last year's conference championship tournament, Hewlett was named Co-SCAC Coach of the Year. A strong returning nucleus combines with new students to bolster the team's position as a contender for the conference title. The Lionettes opened their campaign with a tri-match against the University of Tennessee at Chattanooga and Covenant on September 21. Bryan will also participate in the Covenant Invitational on November 5, 6.

### SPORTS FLASH

In the first four contests of the season Bryan Lions recorded three wins and one loss. The cross-country team continued its winning ways from last year by defeating Covenant College 22-36 in the opening run of the season and by gaining an even stronger victory over University of Tennessee-Chattanooga 19-41 in its second meet.

The soccer Lions defeated Tennessee Wesleyan College of Athens 3-0 in the opening game of the Bryan Soccer Invitational but lost a hard-fought game to Covenant 1-0. Covenant had defeated Tennessee Temple 4-0 in its first game; Temple won the consolation game over Wesleyan 1-0.

### CROSS COUNTRY

Bryan is depending on the triumvirate of Mike Wood, Eric Clarke, and Tommy Lane to fill the void left by two runners lost by graduation—number-one man, Tom Potter, and number-five man, Chris Hatten.

Jeff Tubbs, who coached cross country two years ago when Coach Jake Matthes was on leave and now replaces him, has many new freshmen adding their talents to the 1976 squad.

The cross-country Lions will be defending both their National Christian College championship and their Southern Christian Athletic Conference title, the latter having been won for the past two seasons. The season opened at Covenant on September 11; the NCCAA meet, the final event of the season, will be held on November 13 in Winona Lake, Ind.

### COACH RESIGNS

Lloyd J. Matthes '59 resigned in June as associate professor of mathematics and cross-country coach, a position he has held since 1967. He has accepted a similar position at Liberty Baptist College, Lynchburg, Va. His wife, Sandy (Schmickl) '72, will be instructor of music theory and organ at Liberty.

Mr. Matthes had coached track and cross country at Bryan for nine seasons and had produced consistently winning teams. In 1968 his cross-country squad won the Tennessee Intercollegiate State Championship.

When cross country became a Southern Christian Athletic Conference sport in 1973, the Lions began to dominate under Matthes' leadership. For the last two years, Bryan was undefeated in league competition and Matthes was named SCAC Coach of the Year both seasons. He capped off his accomplishments last November when his runners won the National Christian College Athletic Association championship. It was the first national title Bryan had ever won and Matthes was voted NCCAA Coach of the Year.

Many smaller championships were achieved by Bryan in both cross country and track under Matthes' direction throughout the nine seasons he was at the school.

Bryan athletics is losing not only a first-class coach this fall but also an excellent person, whose testimony for the Lord has influenced many individuals.



# 1976-77 CAMPUS CALENDAR

## SOCCER SCHEDULE

Oct. 2	University of Tennessee	H
Oct. 8	King	A
Oct. 9	Tusculum	A
Oct. 13	Tennessee Wesleyan	H
Oct. 16	University of Alabama— Huntsville	H
Oct. 19	Tennessee Temple	H
Oct. 22	Toccoa Falls	H
Oct. 23	Maryville J.V.'s	A
Oct. 29,30	Tennessee Intercollegiate Soccer Tourney	TBA
Nov. 5,6	NCCAA District Play-off	TBA
Nov. 13	NCCAA Regional Play-off	TBA
Nov. 19,20	NCCAA National Play-off	TBA

## 1976-77 CONCERT SERIES



Bill Pearce, noted Christian baritone soloist and trombonist, delighted the student and faculty audience in the opening Student Union concert for the year when he appeared on the platform of the new Rudd Chapel early in September. His first selection was accompanied by Charlie Loshbough, senior music major, and the later numbers were accompanied by recorded background music which supplied the contemporary sound of guitar and orchestral arrangements. His selections included "God Is So Wonderful," "There's No Friend to Me Like Jesus," and "Joshua Fit the Battle of Jericho," which had very dramatic sound effects in the accompaniment to his trombone solo.

Among other performances in the Student Union series this year are Lamb, a Jewish Christian singing group, on October 22; Dino, pianist, November 19; and Honeytree, guitarist and soloist, January 14.

## COLLEGE CONCERT SERIES

The 1976-77 Bryan College Concert Series to be presented in the attractive auditorium of the new Rudd Memorial Chapel will feature five outstanding musical performances by top-rate classical artists or groups of musicians.

The schedule is as follows:

Oct. 21—Robert Regal, bass-baritone soloist

Nov. 4—Mario Abril, guitarist

Feb. 8—Chattanooga Opera Association in Rossini's *Barber of Seville* in joint sponsorship with Rhea Creative Arts

Feb. 24—Chattanooga Boys' Choir

Mar. 24—Allison Nelson, concert pianist

A social hour after each concert in the form of a dessert buffet will be featured in the Brock Bicentennial Hall with admission by a special dessert ticket.

Season tickets for the five concerts are \$10 for adults and \$5 for students. Children under 12 accompanied by an adult are admitted free. Tickets for individual performances are \$3 for adults and \$2 for students.

Community participation in attendance at these concerts is being promoted by the public relations department to share the opportunity to hear well-known musicians in a small community setting.

## BASKETBALL SCHEDULE

### Men's

Nov. 15	Johnson Bible	H
Nov. 19	King	A
Nov. 22	Tennessee Wesleyan	H
Nov. 25-27	Grace College Invit.	A
Nov. 29	Sewanee	A
Dec. 4	Maryville	A
Dec. 10	King	H
Dec. 17-18	Miami Christian Invit.	A
Jan. 8	Tennessee Wesleyan	A
Jan. 10	Milligan	H
Jan. 13	Maryville	H
Jan. 15	Tenn. Temple	A
Jan. 18	Trevecca	H
Jan. 25	Covenant	A
Jan. 29	Lee	A
Jan. 31	Johnson Bible	A
Feb. 5	Tenn. Temple	H
Feb. 7	Milligan	A
Feb. 14	Sewanee	H
Feb. 18	Trevecca	A
Feb. 19	Covenant	H
Feb. 21	Lee	H
Feb. 25-26	SCAC Tournament	A

### Women's

Nov. 18	Chattanooga State	A
Nov. 20	Georgia Tech.	H
Nov. 22	Roane State	A
Nov. 29	Sewanee	A
Dec. 3-4	Bryan Christmas Tourney (Milligan, Roane St., Covenant)	H
Dec. 7	Chattanooga State	H
Jan. 8	Tennessee Wesleyan	A
Jan. 11	Maryville	H
Jan. 15	Tenn. Temple	A
Jan. 21	Warren Wilson	A
Jan. 22	North Carolina— Asheville	A
Jan. 25	Covenant	A
Jan. 28	Warren Wilson	H
Feb. 1	Maryville	A
Feb. 3	Clearwater Christian	H
Feb. 5	Tenn. Temple	H
Feb. 11	Atlanta Christian	A
Feb. 12	Georgia Tech.	A
Feb. 14	Sewanee	H
Feb. 19	Covenant	H
Feb. 21	Lincoln Memorial	H

## STALEY LECTURE SERIES

October 11-13  
9:00 a.m. and 8:00 p.m.  
Rudd Memorial Chapel

### A BIBLICAL PERSPECTIVE ON THE OCCULT

Speaker: DR. ROY B. ZUCK

Assistant Academic Dean  
and

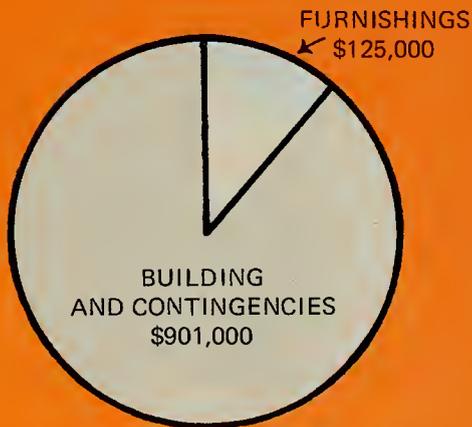
Assistant Professor of Bible Exposition  
Dallas Theological Seminary

Sponsored by the Biblical Studies Division of Bryan College

# RUDD CHAPEL



## Income



## Expenses

Donor Categories	<u>Pledged</u>	<u>Paid</u>
Rhea County/ Advisory Committee	\$ 71,000	\$ 52,000
Alumni	137,000	98,000
Faculty	35,000	20,000
Foundations	125,000	63,000
Friends	270,000	249,000
Trustees	<u>233,000</u>	<u>209,000</u>
Subtotals	871,000	691,000
Earned interest	<u>30,000</u>	<u>30,000</u>
Totals	\$901,000	\$721,000



# BRYAN <sup>J2 #2</sup> LIFE

WINTER 1977

TIM FAD

AMERICA'S HOPE

FINANCIAL FREEDOM

PURPOSE IN EDUCATION

# BRYAN LIFE

MAGAZINE

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**COVER PHOTO IDENTIFICATION:**

**FRONT COVER**

Laurel Falls, captured in its winter glory, is a scenic highlight in the 710-acre Laurel-Snow Pocket Wilderness, which is the largest of Bowaters Southern Paper Corporation's pocket wilderness areas. The Laurel-Snow entrance is about three miles north of Dayton and three miles west of US Highway 27.

**BACK COVER:**

Bible teacher and author Dr. Irving Jensen is shown in conversation with students.

(Photo by Cunyningham Studio, Dayton Tennessee.)

Volume 2

Winter 1976/1977

Number 2

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## A Thought for the New Year



For this first issue of the new year, I share the famous lines used by King George VI in his address to the British Empire for Christmas 1939 in those early dark days of World War II. Though we are not in a shooting war, our country stands in dire need of divine guidance at this hour. The dominant characteristics in every area of human society worldwide are ominous. The sentiment expressed in these lines is my prayer for myself and for the Bryan community, as well as for our country:

*I said to the man who stood at the gate of the year: "Give me a light that I may tread safely into the unknown." And he replied: "Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way."*

—from "God Knows," 1908, by Minnie Louise Haskins

*Theodore C. Mercer*  
 Theodore C. Mercer

# The Hope of AMERICA

by Roy J. Clark

Our bicentennial year has been for some Americans a time of thoughtful introspection and growing desire to do something to halt the moral decline in our nation. An increasing number of people are wondering what life will be like for their children and grandchildren. What is the hope of America for the future?

I would suggest to you that the hope of America lies in the caliber and Christian character of its young people. Their training and development deserve our undivided attention. I find a very real parallel between the events recorded in the opening chapters of the book of Daniel and American society in the seventies. Daniel and some of his friends had been transported by their captors from the hallowed environment of Jerusalem to the secular surroundings of Babylon. Nebuchadnezzar immediately began a "brainwashing" campaign with these choice young people. In an effort to get God out and Babylonian culture in, certain changes were prescribed—in the food they ate, the clothes they wore, the teaching they received, and the very names that identified them. For Daniel this dramatic change was geographical and was experienced in a matter of weeks.

For our American society the change has been philosophical and theological and has taken us from the Christian frame of reference that was ours at the turn of the twentieth century to the humanism of the 1920s and 1930s, and now to the secularism and nihilism of our day. We are in the post-Christian era. We live in the secular city. There is a godlessness that is reflected in art, music, and literature. Daniel and his three friends—Shadrach, Meshach, and Abednego—found themselves in a similar secular society. What we need to see is what they did about it!

First, there was the pressure to conform. J. B. Phillips translated Romans 12:2: "Don't let the world around you squeeze you into its own mould . . ." And Daniel did not. Although he was ordered to dine from the delicacies of Nebuchadnezzar's table, he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank . . ." (Daniel 1:8).

Daniel and his young friends had an established set of spiritual convictions. Such convictions are valuable spiritual equipment these days. Instead of yielding and conforming,

they had spiritual stamina to refuse. Think of the situation. They were a long way from home and could have reasoned, "Who will ever know?" What one does in a strange place where he is not known is a fairly good barometer of his spiritual life. Daniel and his friends could have been frightened into conformity by fiery furnaces and dens of lions. They were not. They could have been resentful about their captivity and surrendered in order to spite God. They did not! They might have desired to please their captors and save their lives. But they were unmovable!

Second, one discovers in this opening chapter in Daniel that these young people not only had personal convictions but they knew what God was doing in history. Throughout this book of Daniel, one can find the attempt through astrology and magic to unravel history. How it reminds us of the 1970s! There are vain attempts through horoscopes, prophets, and seances to find out what is happening. No one can read the handwriting on the wall. Daniel could! He knew God's program in history (see Daniel 2). In "all matters of wisdom and understanding," he was found to be "ten times better than all the magicians and astrologers" in the realm (Daniel 1:20).

The hope of America lies in young people like Daniel. What greater need do we have than young people of Christian character equipped with personal convictions and aware of what God is doing in His universe? People will never discover the secrets of the future through dabbling in the occult. They can find out through young people who know God's plan from God's Word. May we thank God for the contribution of Christian colleges that help to shape the thinking of our young people by giving them a truly Christian education.



Mr. Clark '51 is pastor of the Immanuel Baptist Church of Fort Wayne, Indiana. He was pastor of the Bethlehem Baptist Church in Cleveland, Ohio, for 18 years and while there was founder of the Baptist Christian School and also vice president of the Cleveland Hebrew Mission. He currently serves as a member of the Council of 12 for the Regular Baptist Churches of Indiana and of Bryan's National Advisory Council. Following his October visit to Bryan, Mr. Clark wrote the accompanying article.

# WHAT'S WRONG WITH TM?

by Roy B. Zuck

In 1959 a Hindu guru (teacher) by the name of Maharishi Mahesh Yogi came out of several years of reclusive and meditative study in a cave in India and came to the Western world to teach Transcendental Meditation. In the 1960s, when he was back in India, he became popularized by a visit of the Beatles, who then took up TM and proclaimed him the savior of mankind.

In the last several years his teachings have attracted many students on college and high-school campuses. But TM is no longer limited to the student world. Housewives, business executives, scientists, surgeons, college professors, military officers, prisoners, and children are practicing Transcendental Meditation.

## What Is Transcendental Meditation?

Transcendental Meditation (commonly referred to as TM) is an easily learned meditation technique in which the person sits with his eyes closed for twenty minutes twice a day while thinking of a sound assigned to him by a TM teacher.

This is probably one of the fastest growing movements in the United States and it certainly represents one of the greatest advances the Eastern world has ever made in the West. It is reported that 15,000 recruits are taking up TM every month. Numerous organizations and businesses are recommending it to their employees, as something that is much like a Dale Carnegie course. Several state legislatures have passed resolutions recommending their citizens to practice TM. A total of seventeen research grants have been made by the United States government to help finance the teaching of TM in public schools. A course on the Science for Creative Intelligence (on TM) has been taught in numerous universities and high schools.

## Why Has It Grown?

Why have almost a million people taken up this meditative practice? Ac-

ording to a sheet distributed at introductory free public lectures introducing TM, "Studies have indicated a wide range of benefits including improved health and interpersonal relationships, increased learning ability, better job performance, and reduced tension, anxiety, and depression." The claim is made that people who practice TM can have serenity without drugs and that TM "gives fuller meaning to all religions."

Many people insist that TM has made a difference in their lives. For example, Major General Davis, formerly of the U.S. Army War College, said that after he began meditating before breakfast and dinner his blood pressure came down ten points. A state senator remarked, "It's changed my life. I am more stable emotionally." Others have spoken of how it has given them additional energy and has enabled them to get along better with people. The International Meditation Society makes much of the scientific research done on those involved in TM, seeking to prove in this way that TM "speeds up reaction time, indicating increased alertness, improved coordination of mind and body, reduced dullness, and improved efficiency in perception and performance." However, not all scientists are readily accepting the validity of these findings. One such person is Gary E. Schwartz, of the Harvard Medical School (see the April, 1974, issue of *Psychology Today*). A British neurophysiologist, Peter Fenwick, is another scientist who questions the validity of these scientific studies on TM (*London Times*, May 17, 1974).

## How Is Transcendental Meditation Learned?

Seven steps are involved in beginning the practice of TM. The first two steps are two introductory lectures, made free to the public and advertised in newspapers and on the

radio. The first lecture emphasizes what TM is not and what TM does. The lecturer states that TM is not a religion, a philosophy, biofeedback, nor hypnotism, and does not involve drugs, a diet, exercises, or special equipment. Two benefits that are stressed are these: It helps maximize intellectual capacities, and it helps minimize stresses. The second lecture discusses the technique of TM. At the end of the second lecture those who are in attendance are encouraged to enroll for the next five steps.

Step three is a personal interview with the teacher. Though it is called a personal interview, it also includes an initiation ceremony. Then steps four through seven are group sessions of about one and a half hours each in four consecutive days or evenings in order to help the recruits get started in the practice correctly.

As the person comes for the personal interview, he pays \$125 if he is an adult (\$200 for married couples), \$65 if he is a college student, or \$55 if he is a high-school student. The first two lectures are offered in TM centers known as "World Plan Centers."

In addition to bringing the course fee at the time of the personal interview, the person is also asked to bring six flowers, two items of fruit, and one clean white handkerchief. Then in the initiation ceremony he is asked to remove his shoes and kneel before a picture of the Guru Dev, the now-dead Hindu teacher of the Maharishi Mahesh Yogi. The room is filled with incense and candles are burning. The recruit places the fruit and flowers on the handkerchief beneath the picture of the Guru Dev. Then the teacher begins chanting in Sanskrit what is called the puja, a song of thanksgiving. Following the chanting, which takes about ten minutes, the teacher rises and looks at the initiate and tells him a Sanskrit word, which is his mantra. The recruit is then to pronounce the

word; and then in his twice-a-day practice of TM, he is to repeat the word silently over and over in order to cause his mind, as TM teachers put it, to float. He is not to reveal the mantra to anyone. The purpose of the meditation is to "reverse the thought process to more subtle levels of thought."

### How Should TM Be Evaluated?

#### 1. It is deceptive.

Although TM teachers make much of the fact that TM is not a religion, the ceremony, which certainly takes on a religious flavor, is said to be "only an act of gratitude," and its purpose is "to maintain the purity of TM." However, in the lengthy chanting in Sanskrit (which the teachers must also memorize in English, a fact which means that they know what they are chanting in Sanskrit) various gods are invoked (including Brahma, Vashishtha, and Shakti), many offerings are made to the dead Hindu teacher Guru Dev, and then Guru Dev is praised as having great glory and is referred to in these words: "The Unbounded, like the endless canopy of the sky, the omnipresent in all creation . . . bliss of the Absolute, transcendental joy, the Self-Sufficient, the embodiment of pure knowledge which is beyond and above the universe like the sky . . . the One Eternal, Pure, Immovable . . ." A copy of this initiation ceremony chanting, called The Puja, can be obtained from the Spiritual Counterfeits Project, P. O. Box 4309, Berkeley, CA. 94704, for ten cents.

The very name "Yogi" in the name of the promoter of TM is strongly tied in with the Hindu religion. "Yogi" means "one who has attained to union with the impersonal god of Hinduism." The goal of Hinduism is that the soul or self, called the Atman, may unite with the Brahman, which is the All, Ultimate, the impersonal That. It is very evident that though Transcendental Meditation pretends not to be religious, it is in actuality very deeply religious. This amounts to intentional deception.

#### 2. It is dangerous

A college student said that in his practice of TM he began to have "some scary experiences" and therefore dropped the practice. The former meditator said that he "became aware of the presence of spirit beings" while meditating. A former TM meditator told a Christian in India the names of some of the mantras. The Christian quoted him as saying, "They are Om, Ham, Vam, Yam, Tham, Aeim, Hrim,

Krom, Srim, Krim, etc. These are esoteric, secret spells, generally associated with magic." The Christian then explained that when the mantra is repeated in a mood of intense concentration it produces a kind of hypnotic effect on the mind of the person meditating. A paper entitled "Transcendental Meditation and a Christian Response" (available for twenty-five cents from the Spiritual Counterfeits Project) cites the experience of a former teacher of TM: "I had a vivid experience of demonic oppression while there, when in the night during sleep I awoke with a sense of fear and apprehension, as pressure was being put all over my head and body by a spirit who was trying to enter my body. . . . Other supernatural experiences began to occur, such as clairvoyance, telepathy, and the beginnings of astral travel." This testimony and the testimony of others make it clear that the practice of TM places one's mind in a neutral, passive state, which is dangerous.

#### 3. It is diverse from Scripture.

In his first book, *Meditations of Maharishi Mahesh Yogi*, this Hindu teacher stated that "TM is a path to God" (p. 59). This, of course, is contrary to the Scriptures, which teach that Jesus Christ is the only way to God (John 14:6; Acts 4:12; I Tim. 2:5). In that same book (p. 95), the statement is made that TM is "a very good form of prayer, a most refined and a most powerful form of prayer."

The encouragement to abandon consciously directed thoughts during the time of meditation is contrary to true biblical meditation, which is to be centered consciously on the Word of God, the works of God, and the ways of God (see, e.g., Ps. 119:15, 27, 148). The encouragement to repeat a mantra is in direct violation to the instruction given by Christ himself in Matthew 6:7: "When ye pray, use not vain repetitions, as the heathen do."

Furthermore, the Maharishi Mahesh Yogi makes other statements that are in clear contradiction to the Scriptures: "I don't think Christ ever suffered or Christ could suffer." "TM will enable all men to find their god within themselves." "The answer to every problem is that there is no problem." TM enables man to come "out of the field of sin" and become "a virtuous man." These and other statements make it very obvious that it is entirely wrong for TM teachers to say that Transcendental Meditation is "compatible to all religions." It is certainly not compatible with Christianity!

### What Can Be Done About TM?

Christians should vigorously undertake the following several steps:

1. Share this information on the deceptive, dangerous, and scripturally diverse nature of Transcendental Meditation. For further study consult these books: *Meditation That Transcends*, by Robert P. Lightner (Denver: D/P Publications, 1976, 95c) and *What Everyone Should Know About Transcendental Meditation*, by Gordon R. Lewis, (Glendale, Calif.: G/L Publications, 1975, \$1.45).

2. Share the Gospel with those who are unsaved. It is not enough to divert them from Transcendental Meditation; we must also give the positive message of salvation from sin.

3. Pray that God will dissipate the enormous psychic power of Maharishi Mahesh Yogi.

4. Be alert to and oppose any TM activity in your community, such as lectures in city meeting halls, the practice of TM in public schools, or the promotion of TM by state or local governments.

5. Write to the Honorable James O. Eastland, chairman of the Committee on the Judiciary, United States Senate, Washington, D.C. 20510, pointing out your disapproval of the Senate Resolution no. 64, which is a resolution being considered by the Committee for the purpose of establishing the first full week of each November as World Plan Week. The resolution itself is entitled, "A Resolution to Increase Awareness of TM." Point out to Mr. Eastland that you oppose this resolution's becoming a bill because of the religious nature of TM and because the encouragement of TM by the federal government would violate the constitutional principle of the separation of church and state.



Dr. Zuck is assistant academic dean at Dallas Theological Seminary and assistant professor of Bible exposition, positions he has held since 1975. His professional experience

includes serving as a Teaching Fellow, Dallas Seminary (1957-59); editor of youth programs, Scripture Press (1959-64); and executive vice president Scripture Press Ministries (1965-73). He graduated with honor from Biola Bible College (1953) and with high honor from Dallas Theological Seminary (1957), which also conferred on him the Th.D. degree in 1961. Dr. Zuck's message on Transcendental Meditation was one of five lectures on the theme of the occult which he delivered at Bryan for the Staley Distinguished Christian Scholar Lecture Series on October 11-13.



# FINANCIAL BONDAGE:

## And What To Do About It?

by Larry Burkett

### STEPS TO TAKE TO BREAK THE FINANCIAL BONDS

It is important for a Christian to be able to recognize financial bondage, but it is equally important to know how to achieve freedom. Financial freedom manifests itself in every aspect of the Christian's life—relief from worry and tension about overdue bills, a clear conscience before God and before other men and the absolute assurance that God is in control of his finances.

This is not to say that a Christian's life will be totally void of any difficulties in the area of finances once he achieves freedom. Often God will allow the consequences of earlier actions to remain in order to reinforce the lesson; also God does not promise to remove every difficulty. But no matter what circumstances we encounter, God promises peace; thus the Christian's life can be totally void of worry.

How can we achieve financial freedom? First, a transfer of ownership of *every* possession must be made to God. This means money, time, family, material possessions, education, even earning potential for the future.

There is absolutely no substitute for this step. If we believe that we *own* a single possession, then the events that affect that possession are going to affect our attitudes.

It is simple to say, "I make a total transfer of everything to God," but not so simple to do. At first a person will probably experience some difficulty in consistently seeking God's will in the area of material things because he is so accustomed to self-management and control. But financial freedom comes from knowing that God is in control.

What a great relief it is to turn our burdens over to *Him*. Then, if something happens to the car, you can say, "Father, I gave this car to You; I've maintained it to the best of my ability, but I don't own it. It belongs to You, so do with it whatever You would like."

Second, a Christian must get out of debt altogether. Debt exists when any of the following conditions are true:

- Payment is past due for money, goods, or services that are owed to other people.
- The total value of unsecured liabilities exceeds total assets. In other words, if you had to cash out at any time, there would be a negative balance on your account.
- Anxiety is produced in the area of financial responsibilities, and the family's basic needs are not being met either because of past or present buying practices.

### GETTING AND STAYING CURRENT

To get and stay current, establish a written plan of all expenditures and their order of importance, listing needs first, then wants and finally desires.

The difference between needs, wants, and desires can be illustrated this way: We can see in our society today that more people, particularly those who work, need an automobile. That *need* can be satisfied by a used Volkswagen. The *want* can be satisfied by a larger car such as an Oldsmobile. And the *desire* may be satisfied only by a brand new Cadillac.

Each of us must assess those levels according to the plan that God has for *our* lives. For instance, if a Christian is in financial bondage and is not able to keep his family's needs met and bills paid, he must assess whether a television set is a need, a want, or a desire. He must also assess vacations and other activities on the same basis.

A Christian in debt must stop any expenditure which is not absolutely essential for living and should *think* before every purchase. He should ask himself: Does this item enhance God's work in my life? Is it a necessity? Does it reflect my Christian ethics? Can I continue to take magazines, encyclopedias, or book and record subscriptions while I owe others? Is this the very best possible buy I can get? Will it add to or detract from my family relationship? Is it a highly depreciative item? Does it require costly upkeep?

A Christian in debt should also begin buying on a cash basis only. The principle to observe is this: If you are in debt from misuse of credit, stop—*totally* stop—using it. One of the best things to do with credit cards, when in debt, is pre-heat the oven to 400 degrees and put them in it. Then mail the cards to their respective companies and ask them to mail you no more. Include in your letter the plan for paying off that credit card debt, and then commit yourself to buying solely on a cash basis.

### DEEPER BONDAGE

Every consumer should understand that credit card companies *will* allow borrowing beyond the ability to repay. And once someone has over-extended his finances, it is necessary to sacrifice some of the wants and desires in life to get current; otherwise, he will continue to borrow and only get deeper into bondage.

To get out of debt, an individual must also practice saving money. Even if it's only \$5 a month, develop a discipline of saving. This does not mean to store up a large amount of money and to sacrifice paying creditors, but it is necessary to accumulate some reserve.

The third step to obtaining financial freedom is to establish the tithing as the *minimum* testimony to God's ownership. How can anyone say that he has given total ownership to God when he has never given testimony to that fact?

Fourth, to obtain financial peace, recognize and accept that God's financial provision is used to direct each of our lives. Often Christians lose sight of the fact that God's will can be accomplished through a withholding of funds; we think that God can direct us only by an abundance of money. But each Christian *must* learn to live on what God provides and not to live under pressure brought on by driving desires for wealth and material things. This necessitates planning lifestyles around the provision that God has supplied; it *can* be done. Seek to understand the wisdom in God's providing for you what He has. With this understanding come perfect peace and freedom.

If a Christian pursuing this plan cannot meet the basic necessities of his family, God will simply use the abundance of other Christians to assist. God will *never* fail to supply.

### A CLEAR CONSCIENCE

Fifth, a Christian must have a clear conscience regarding past business practices and personal dealings in order to have financial freedom. God *often* requires restitution. If you have wronged someone financially, spiritually, morally or otherwise and God has laid it on your heart to go and confess, do so. The failure to act will retard any further spiritual growth for you. But there will be a great personal blessing in going. Understand that it is not the individual's forgiveness that is necessary, but God's.

I recall a friend who had wronged an individual financially before he became a Christian. God convicted him about this and indicated that he should go and make restitution. He contacted this individual, confessed what had been done, and offered to make it right. The person refused to forgive and refused to take any money.

For a while, it hurt my friend's ego and pride, until he realized that it was not for the offended person that he had confessed, but for himself. It was not for the loss that restitution was offered, but for his relationship with God. God had forgiven him and he had done exactly what God had asked. Nothing further was required.

Sixth, a Christian seeking financial freedom must always be willing to put other people *first*. This does not imply that a Christian has to be a floor mat for others; it simply means that he doesn't profit at the disadvantage of someone else. The key, again, lies in *attitude*.

To avoid financial superiority, a Christian must apply the attitude God shows us in His Word: "Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; do not merely look out for your own personal interests, but also for the interests of others" (Philippians 2:3,4).

Seventh, to achieve financial freedom, a Christian must also limit time devoted to business affairs when family involvement suffers. It is an easy trap to find yourself spending 12, 14, or 16 hours a day at work. But an interesting thing happens when God's principles are applied. You can trim the work day back to 10 hours and get the same amount of work done. Then back to eight with the same result. If they planned their schedules properly, worked on the important things first, and allowed other people around them to do their jobs without interfering with them, the majority of Christians could trim their average day back to five hours and accomplish the same amount of work or perhaps more. But seek a balance. If business involvement requires that you sacrifice God's work or your family, it is *not* according to God's plan.

### OVERCOMING SELF-INDULGENCE

Eighth, every Christian, to achieve financial freedom,

must avoid the indulgences of life. Unfortunately, most of us are self-indulgents, rarely passing up a want or desire, much less a need. But in light of the needs around us, it is important that Christians assess their standards of living. Most of us can reduce our expenditures substantially without a real reduction in living standard.

And finally, step nine, it is important to seek *good* Christian counseling whenever in doubt. "Without consultation, plans are frustrated, but with many counselors they succeed" (Proverbs 15:22). God admonishes us to seek counsel and not to rely solely on our own resources. In financial planning, many Christians become frustrated because they lack the necessary knowledge and then give up. God has supplied Christians with the ability to help others in the area of finances. Seek them out.

The very first counselor to be used is the spouse. Many times God will provide the answer right within your own home. Husbands and wives together can frequently work out financial problems that would frustrate either of them alone.

Also, let your need for counsel be made known to other Christians. Too many times we Christians set up the facade that we have no problems. How can others help unless they are aware? It is not necessary to broadcast every problem throughout the Christian community, but at least allow others the opportunity to minister to you.

If necessary, seek professional financial counseling. I would advise counseling *only* from a Christian source. Often good, sound financial counseling can come from a non-Christian source, but many of the things that you want to accomplish will be nonsense to the non-Christian.

So you can see, as we examine the concept of financial freedom, that there are definite symptoms that indicate when a Christian is in bondage but that there are also clearly defined steps to attaining freedom. Begin to put these principles into practice in your life and share them with other Christians.

I would encourage you to study God's Word to gain a deeper understanding of His perspective on financial bondage and attaining freedom. The following passages will be helpful to you:

**CONCERNING FINANCIAL BONDAGE:** Proverbs 27:12; Matthew 6:24, 25; Proverbs 28:22, 11 Thessalonians 3:10; Luke 16:10; Ephesians 5:5; Psalms 73:2, 3; 1 Timothy 5:8; James 5:1-4; Proverbs 3:9, 10; Revelation 3:17; John 6:27.

**CONCERNING FINANCIAL FREEDOM:** Proverbs 10:22; Deuteronomy 5:32, 33; Psalms 37:21; Proverbs 21:20; Deuteronomy 14:23; Romans 11:34; Matthew 5:24; Proverbs 23:4, 5; Luke 9:23.

*Taken from YOUR FINANCES IN CHANGING TIMES by Larry Burkett and used by permission of the publishers, Campus Crusade for Christ, Inc. Available at your Christian bookstore or through Bryan College Bookstore. \$3.50*



Larry Burkett, a financial counselor formerly with Campus Crusade for Christ International, is director of Christian Financial Concepts, Inc., Tucker, Georgia. He has been involved in several businesses, teaches seminars on Christian finances throughout the United States, and has a television series called "Your Finances in Changing Times." The accompanying article, "Financial Bondage," was one of four lectures given at the Bryan faculty-staff retreat held at the Harry Johnson cottage on Watts Bar Lake just prior to the opening of the fall term. Mr. Burkett holds the B.S. degree in finance from Rollins College, Winter Park, Florida.

# EDUCATION

Some months ago while eating in a restaurant in one of our large cities, two men were overheard expressing dissatisfaction with the education of their children. One of them was saying that education should prepare youth for life. The incident recalls a conversation from *The Thousand and One Nights*. A royal gentleman, having traveled into a distant land, fell into the hands of highwaymen who robbed him of all his goods and servants. He escaped wounded and finally found his way to the shop of a tailor who fed and lodged him. After three days the good tailor asked him, "Dost thou not know any trade by which to make a gain?"

The unfortunate traveler replied, "I am acquainted with the law, a student of science, a writer, and an arithmetician."

To this the tailor responded, "Thy occupation is profitless in our country: there is no one in our city acquainted with science or writing, but only with getting money."

What type of education prepares the individual for life? The faculties of the colleges of early America believed that education should train the mind to think and the tongue to speak. The *Yale Report of 1828* declared the end of higher education to be the "disciplined and informed mind." The curriculum consisting of prescribed studies in the classics of Greek and Latin and in pure mathematics was to develop intellectual skills that could readily be transferred to other fields of study and to any future vocation. Particular knowledge of the trades and professions was to be gained outside of college.

## Technical Training

By the middle of the nineteenth century, the expanding industry and commerce of a growing nation called for more technical training. The Morrill Act of 1862 resulted in the founding of the institutions which were to evolve into our great state universities. These institutions offered specialized training in agriculture and in the mechanical arts. The trend toward technical specialization was further stimulated by the influence of the German universities and their preoccupation with the search for new

knowledge. The older institutions, such as Harvard and Yale, began to replace the prescribed curriculum with electives from an ever-widening range of academic disciplines. The growing diversity in curriculum is demonstrated by the fact that the number of departments of instruction in these traditional institutions grew between 1825 and 1900 from six or seven to twelve or fourteen in most cases and to a high of twenty-two at Yale. By the turn of the century, the prescribed programs of general studies had been reduced from the full four-year program to less than half of the program, taken primarily in the freshman and sophomore years. The remainder of the program consisted of concentrations in chosen major and minor fields and of free electives.

## General Education Foundation

Following the pattern which evolved during the nineteenth century, most colleges still require a core of general education as a foundation on which the more specialized major program is built. In most four-year institutions, these prescribed programs usually include courses in English, math, natural sciences, social sciences, literature, fine arts, and foreign languages. The goal of this general education is to enable the educated person to think clearly, communicate effectively, make relevant judgments, and discriminate among values.

During recent years, required general education has come under considerable attack. In the decade of the 60s, the student revolts which made headlines focused on curricular as well as administrative matters. Students demanded more voice in curricular decisions and more freedom in the selection of courses of study. The result was modification or reduction of required general education and particularly of foreign language requirements. The economic recession of the 70s placed further stress on required general education programs, particularly in the liberal arts colleges, because many college graduates with liberal arts degrees were unable to find jobs. Some recent critics of higher education have gone so far as to say that college is a waste of time and money. Government-sponsored

media advertisements advise youth to enter one- and two-year vocational programs and promise them salaries and status equivalent to those of the holders of the bachelor's degrees.

Just as colleges of the past century modified their curricular offerings to meet the new demands of a changing environment, so colleges today must continually evaluate their curricula and answer for each new generation the question, "What education prepares the individual for life?" Undoubtedly education for life will provide the individual with a means of earning a living, but life consists of more than buying and selling. The Christian must reject the notion that all things reduce themselves to economics. "The Kingdom of God is not food and drink, but righteousness, and peace, and joy in the Holy Spirit." A Christian liberal arts education should provide for the physical, social, intellectual, and spiritual development of the individual. "And Jesus increased in wisdom and stature, and in favor with God and man."

## Educational Purpose

According to the Bryan statements of educational purpose, required general education at the college is intended "to provide opportunity for students to gain a knowledge of the Bible and the arts and sciences and to understand their relationships" and "to encourage students to think critically, to work independently, to communicate clearly, and to express themselves creatively in their search for truth." The board of trustees, administration, and faculty of Bryan College have always believed that a strong specialized major program built upon an effective general education core designed to realize these objectives is the best education for life.

College constituencies do not always appreciate the value and importance of general education. Students who have grown up in the material-success-oriented culture of America see gainful employment and social position as being the principal objective of a college education. Bryan College is making renewed efforts to inform its constituencies concerning

# FOR LIFE

by Glen H. Liebig

the educational philosophy and purpose of the college. This article is one aspect of this effort. The new college catalog contains the following statement of the rationale of required generation education:

As a Christian liberal arts college, Bryan requires certain courses as a part of each student's program regardless of his major field or professional goal. These core requirements are designed to provide for the student's intellectual, physical, spiritual, and social development (Luke 2:52).

It would be extremely difficult for the student, even with the help of a faculty adviser, to devise an ideal education. Requirements are a form of academic advising based on the collective educational thought of many individuals and on the continuum of educational experience of numerous generations. Requirements give the student both intellectual breadth by providing an opportunity to acquire the knowledge that forms the common culture of his world and also intellectual freedom by affording an opportunity to learn to think in various modes. These requirements represent the student's intellectual rights of which he cannot be deprived by anyone, including himself.

Because Bryan is a Christian college, biblical studies are required of all students. Every Christian, accepting the Bible as the supreme authority in matters of belief and daily life, should have a knowledge of its content.

## Refined Objectives

In an effort to make general education more effective at Bryan, the college has embarked on the most thorough study of general education undertaken in recent years. As the first phase of this study, a special faculty task force worked during part of the summer of 1976 on general education, devoting most of its effort to the writing of general education objectives. These objectives are more specific than the statements of institutional purpose quoted earlier. Selected

sample statements will give the reader an idea of their character. They define what the student should be able to do on graduation from the college.

... discuss the major evidences that the Bible is a divine revelation.

Describe the scientific method and give examples of its application.

Judge the logical consistency of verbal and non-verbal material.

... exemplify, through behavior, respect for and acceptance of established standards of conduct which are consistent with Christian ethics and testimony.

These statements will be used by faculty and academic administrators as a basis for the analysis of the present program, decision-making on program changes, and the development of institution-wide evaluation programs.

The completion of this general education program, together with indicated program reforms, is expected to occupy at least two years and will include the refinement of the general education objectives, the development of academic and student-life programs that have promise of realizing these objectives, and the development and implementation of systems of evaluation that will enable the college to determine the effectiveness of the general education program. Phases of the study which are yet to be accomplished are being incorporated into an institutional development project being sponsored by the Council for the Advancement of Small Colleges. This project began in the fall of 1976 and continues through the 1978-79 academic year.

A quality broad education in the arts and sciences complemented by a strong specialized major program gives the college graduate an excellent preparation for life in its varied dimensions. The development of basic intellectual skills enables the individual to attack and solve problems of many types. Skills in communication and in interpersonal relations have applica-

tion at all social levels from the family to the larger community. Biblical and theological studies equip the student to discriminate among values and to make moral and ethical judgments in an environment of relativism. Studies in the social sciences contribute to more effective citizenship, and studies in the natural sciences give the individual a layman's appreciation for the complexities of the world of science and technology.

## Foundation for Vocational Preparation

It has been logically and effectively argued that the development of basic intellectual and communication skills is the best vocational preparation. In a world of rapidly changing technology, the fact that specialized vocational education is frequently obsolete by the time the graduate is placed in a job makes on-the-job training necessary. The individual with well-developed mental faculties and communication skills and a good store of general knowledge is better equipped to cope with changing technology and retraining than the individual who received only narrowly specialized technical training.

What education prepares for life? We at Bryan College believe that a general education that develops basic skills and provides the individual with broad knowledge complemented by a generous concentration of biblical studies and a specialized major program will provide the best preparation for life for many Christian young people.



Mr. Liebig is associate academic dean and assistant professor of modern languages and has been a member of the faculty since 1964. He holds the bachelor's degree from Barrington College and the master's from the University of Tennessee Knoxville. This article is part of a renewed effort by the college to inform its constituencies concerning the educational philosophy and purpose of the college. It grows out of the general education task force study of last summer when six faculty members spent two weeks working full time identifying specific objectives of general education at Bryan.

# gifts of stocks yield extra benefits

"We try to help young people the best we can. Young people today are the citizens of tomorrow and our hope for the future." This statement made by Col. J. Henderson Brock in acknowledging the dedication of the Brock Bicentennial Hall characterizes the spirit which has motivated Col. and Mrs. Brock to support Bryan. Most of the Brocks' financial help for the Rudd Memorial Chapel has been in gifts of appreciated stock.

The federal tax structure has been designed to encourage contributions to qualified non-profit organizations through the use of income tax deductions. Making gifts of appreciated stocks enables the donor not only to take full advantage of the federal income tax deduction for charitable contributions but also to reduce or avoid the capital gains tax liability.

Since income tax rates are progressive, the higher the donor's income, the less his cost of giving. For example, the after-tax cost of a \$1,000 gift for a donor in the 20% income tax bracket is \$800. A person in the 50% income tax bracket has an after-tax cost of only \$500 for each \$1,000 contribution. In the first case the Internal Revenue Service could collect \$200 less from the taxpayer than if there had been no gift, and in the second case, \$500 less.

## ADVANTAGES OF CONTRIBUTING APPRECIATED SECURITIES

In certain situations a donor realizes greater tax advantages by contributing securities instead of cash. Since a sale does not occur when stocks or other securities are given to a qualified charitable organization, the Internal Revenue Code does not recognize the potential capital gains. Thus, when such property which has been held more than nine months is transferred to most publicly supported charities and certain private charitable foundations, the amount deductible is based on the fair market value. Any difference between the cost basis and fair market value is not recognized as a capital gain.

A capital gain is simply the profit realized from the sale of a capital asset which has been held longer than nine months. The tax rate on realized capital gains is a maximum of 25% of the first \$50,000 of capital gains income. Additional capital gains are taxed at somewhat higher rates.



The portrait of Col. and Mrs. Brock was unveiled by Mrs. Brock at the dedication of the Brock Bicentennial Hall in the Rudd Memorial Chapel before a capacity crowd of alumni, trustees, and other guests attending the homecoming banquet. Col. Brock unveiled also the bronze plaque which states, "This room has been named to commemorate the bicentennial of our nation and to honor Col. and Mrs. J. Henderson Brock of Bradenton, Florida, in recognition of their generous overall financial support of the college and especially for their contribution in the erection and furnishing of the Rudd Memorial Chapel." The Brocks were given a certificate by the Alumni Association recognizing them as honorary alumni of Bryan.

## EXAMPLE:

Mr. Edgar Smith is in the 40% income tax bracket. He bought 150 shares of XYZ Corporation four years ago at a cost of \$1,000. The fair market value of these securities is \$4,000. Mr. Smith has a paper profit of \$3,000. If he sells the securities and gives the proceeds to a charity, he will pay about \$600 in additional income tax because he realizes a long-term capital gain. However, if he transfers the stock to a qualified charity as a gift, he makes the same \$4,000 charitable contribution but avoids a capital gains tax of \$600.

Certainly for the Christian, tax savings are important. Although the primary motive for giving is not tax savings, good stewardship includes avoiding unnecessary taxes.

For further information on gifts of stock to qualified charitable organizations, write for our free booklet entitled *Giving Stocks*.

Please send me a copy of *Giving Stocks*.

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## CARTER and the FUTURE

by Lewis Llewellyn

As President-elect James Earl Carter, Jr., prepares to take over the reins of government on January 20, it may be interesting to take a look at the kind of world in which we will be living during the first part of his administration.

### Foreign Affairs

First, a quick look at foreign affairs.

England, one of our strongest allies in two world wars, is facing economic catastrophe, having frittered away her once vast wealth and power. She may not be much help to us in a crisis.

Russia, having undertaken to surpass us in military power, has pulled ahead of us in some areas and effectively wiped out our former superiority in over-all defense capacity.

Alexander Solzhenitsyn has said, "At one time there was no comparison between the strength of the USSR and yours. Then it became equal to yours. Now, as all recognize, it's becoming superior to yours. Soon it will be two to one, then three to one. Finally, it will be five to one . . . and it is fully determined to destroy your society."

Africa is a tinderbox. It will probably be impossible to prevent widespread guerrilla warfare, fomented and armed by Russia and her allies. Angola is only the start. Rhodesia is under pressure now. Before the matter is settled, the whole continent may be engulfed in bloodshed.

Can we avoid becoming entangled?

### Domestic Affairs

The major problem in domestic affairs is inflation, fueled by government deficit spending. It took us 173 years to reach the level of \$100 billion a year in spending by the federal government. Then in nine years spending rose to \$200 billion a year. Then in four years it was \$300 billion a year. In two more years it reached \$400 billion.

Spending more than our income has become the accepted way of life as a nation. This is rapid progress toward insolvency.

Can President Carter restrain this tendency for us as a nation to commit economic suicide?

### Conclusion

To save our nation, President Carter is going to need the help of all of us—and of a Power greater than any of us.

An ancient historical Book tells of a conditional commitment made, long ago, by a great Power to the people who lived in a nation which, like ours, was established on the principle "In God We Trust."

This commitment was given by the Lord: "If My People . . . shall humble themselves and pray . . . and turn from their wicked ways, then will I . . . forgive their sin and will heal their land."

This is what we need to do.



Lewis Llewellyn

Lewis Llewellyn '38, pastor of the Calvary Baptist Church of Sebring, Fla., is also a Bryan trustee. Charles Robinson is assistant director of public relations for the college. Their articles are reprinted from the *Christian Commentator*, a syndicated weekly feature carried by some one hundred newspapers across the country. Mr. Llewellyn's column usually interprets some timely news item in the light of the Bible, and Mr. Robinson comments on the International Sunday School Lesson. Anyone wishing to receive the *Christian Commentator* each week without cost should request it from Southern Evangelistic Committee, 565 Fernleaf Ave., Sebring, FL. 33870.

## GOD'S FLUOROSCOPE

by Charles Robinson

When asked what was the most profound thought ever to cross his mind, Daniel Webster replied, "My personal accountability to God."

Paul raises a pertinent point when he asks: "Why dost thou judge thy brother? . . . For we shall all stand before the judgment seat of Christ." Be slow to judge, lest you seem to usurp God's prerogative. Live each day mindful that one day God will judge you. Of the judgment seat of Christ notice three things:

### Fact of Judgment

The Bible teaches a judgment of the Christian's thoughts, words, and deeds. This is not a judgment to determine individual salvation. The Christian's judgment for salvation was settled at Calvary and its benefits appropriated when the believer trusted Christ. The believer in Jesus will, however, appear at the judgment seat of Christ—not as a sinner, but as a steward; and there he will give an account of his stewardship to Christ. That judgment will determine not his salvation, but the degree of his reward.

### Nature of Judgment

The believer's judgment will take place when Jesus returns. He, the just and holy Judge, will require of every steward an account of his stewardship and will reward each according to his work. This will be done not in the privacy of some sort of great confessional booth in the sky, but in the openness of eternity. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

As a physician places an X-ray machine against his patient's body and presents to view the inner workings of its hidden parts, so the eyes of God will expose every word, deed, thought, motive, and desire which we supposed was hid from view. God's great fluoroscope will bring to light every secret sin of commission and omission in that great examination day.

Present at that scene as the subjects of God's fluoroscopic examination, the unfaithful steward, the profaner of the Lord's Day, and every other Christian, including you and me, will account to the Lord of the harvest for the use or misuse of talents and goods received from Him.

### Result of Judgment

To the Corinthians Paul added that the purpose of this judgment is "that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." All would do well, then, to heed the bidding of John's first epistle: "Abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

How will it be with you in that day?



Charles Robinson

# Campus Review



**CHAPEL SPEAKER**

Dr. George Sweeting, president of Moody Bible Institute, of Chicago, spoke in chapel on October 15, emphasizing five basic attitudes that are important for the Christian student as he faces the future: 1) great faith in God, 2) concern for the urban centers of the world, 3) love for all people, 4) total trust in the Word of God, and 5) flexibility and creativity regarding methods of communicating the gospel.

A 1945 graduate of Moody Bible Institute, Dr. Sweeting served for five years as senior pastor of the historic Moody Memorial Church in Chicago before being called to his present post. He has also traveled extensively in the United States and Europe in the capacities of evangelist, pastor, and author.

Dr. Sweeting is now heard weekly on "Moody Presents," an MBI radio program heard internationally over a network of more than 200 stations.

## FACULTY NOTES

Mayme Sheddan Bedford, dean of counseling services, was awarded the Ed.D. degree in educational psychology and guidance by the University of Tennessee Knoxville at its December graduation.

Dr. Bedford's dissertation, "Prediction of Persistence for College Students Receiving Federal Financial Aid: A Multiple Discriminant Function Analysis," is based on research which she did with data accumulated from freshman students enrolling at Bryan through nine years, 1966-1974. The emphasis of her doctoral program was in college student personnel and her minors were in psychology and in educational administration and supervision.

For a three-year special assignment, Dr. Bedford is Bryan's on-campus coordinator for the project of institutional development of a consortium of fifty-six colleges under the sponsorship of the Council for the Advancement of Small Colleges.

Dr. Bedford's experience as a collegian is typical of that of many women who go to college after several years of pursuing a homemaking or other career. She entered Bryan College after a span of seventeen years following her high-school graduation and received her B.S. degree in business administration in 1965; in 1968 she received the M.Ed. degree at the University of Chattanooga. While still an undergraduate student, she began on the staff at Bryan as secretary to the academic dean. As a full-time staff member, she served as dean of women for five years and since 1968 as financial aid officer and dean of counseling services. She holds a faculty appointment as associate professor of education.



Mrs. Bedford has three children, two daughters and a son—Barbara Sheddan '67, who is Mrs. Herman Posey of Chattanooga; Frank Sheddan '75, who is band director at Rhea County High School; and Beverly, who is a ninth grader. The late Mr. Sheddan was director of Bryan's general services at the time of his death in 1972. Mrs. Bedford is married to Frederick Bedford, assistant professor of modern languages.

Dr. Brian Richardson, associate professor of Christian education and chairman of the Department of Christian Education, addressed the national meeting of the American Association of Bible Colleges in Chicago on October 30. He also addressed the National Association of Professors of Christian Education, which convened there during the same week.

Dr. Tom Biller, assistant professor of psychology and chairman of the psychology department, received notice in October of his selection for listing in *Who's Who Among Child Development Professionals, 1976*. His nomination for selection was made by his professional peers.

Dr. Biller is a licensed psychologist and a clinical member of the American Association of Marriage and Family Counselors. He is certified by the Tennessee State Department of Mental Health as a forensic examiner and a director of the Joseph W. Johnson Mental Health Center in Chattanooga.

## ALUMNUS OF THE YEAR

Allen Jewett '52, minister of education at the First Baptist Church of Hendersonville, N.C., was honored as Alumnus of the Year at the alumni banquet. Mr. Jewett has served as youth and music director in several Baptist churches in five states; he was dean of students at Bryan for two years; and he is the father of Carolyn Jewett Hobbs, a Bryan graduate of 1974, and of Douglas, a senior, and Cathy, a freshman.

## BRYAN FOUNDER HONORED

Mrs. James S. (Ellen Hoyal) Frazier of Dayton, the oldest living founder of the college and a trustee emeritus, was honored with a community-wide reception on November 28 to celebrate her ninetieth birthday. The reception, hosted by Dr. and Mrs. Theodore Mercer, was held at Rhea House, the official residence of the college.

Mrs. Frazier and her late husband were involved in Bryan affairs from the beginning. Living on Market Street, just one block from the courthouse, Mr. Frazier attended every

session of the Scopes Trial in 1925 and became an active member of the memorial association formed to establish a college in Mr. Bryan's memory. When the college was organized in 1930, Mr. Frazier became a trustee and served until his death in 1937. Mrs. Frazier later served as a trustee from 1945 to 1962.

In discussing her appreciation for the college, Mrs. Frazier commented, "Bryan College is where I got my feet on the ground in Bible knowledge." She used that knowledge to teach Bible classes for many years, including the Volunteer Sunday School Class at First United Methodist Church, which on her retirement from teaching a few years ago was renamed the Ellen Frazier Class in her honor. She continues to be active in church and community affairs and is a frequent attendee of Bryan campus functions. Of her it can be truly said, "They shall still bring forth fruit in old age" (Psalm 92:14).

#### HOMEcoming QUEEN



Photo by Bruce Robbins

Carla Johnson, who is shown above with her escort, Student Senate President Larry Efird, was crowned homecoming queen October 2 during half-time ceremonies at the soccer game with the University of Tennessee. A senior English major, she is the daughter of Mr. and Mrs. Leonard Johnson, Abilene, Texas.

Members of the queen's court were Judy Welch, sophomore, Kalamazoo Mich.; Karen Jensen, junior, Dayton, Tenn.; and Melanie Webb, freshman, Charlotte, N.C.

#### IN MEMORIAM



Mrs. Ella Levensgood, widow of the late Rev. A. J. Levensgood, was called into the Lord's presence on September 15, after nearly a year's confinement in a nursing home. She had reached the age of 83.

Mrs. Levensgood was born in Milwaukee, Wis., and received her high school and college training at the Mission House near Plymouth, Wis.

In 1938 Mr. and Mrs. Levensgood moved with their five children to Dayton, Tenn., where they became founders of the Tennessee Mountain Mission, Inc., with a ministry through Bible classes in the public schools. In 1948 they added the Cumberland Springs Bible Camp for a summer program for children and youth.

Mr. Levensgood was also a faculty member at Bryan from 1938 to 1944, teaching Bible and Greek. During this time the family built a home adjoining the campus. The three older children enrolled at Bryan when they came to Tennessee from Ohio, with Paul completing three years and Mark and Grace graduating with the class of 1942. Later another daughter, Miriam, attended Bryan for one year; and their youngest son, Albert, Jr., graduated in 1952.

Following the Levensgood trend at Bryan, four grandchildren have recently been enrolled, with two graduating in the class of 1976—Jerry Dale Levensgood, son of Paul and Lillian Hummel ('40) Levensgood, and Jonathan Bennett, son of Bob and Grace Levensgood Bennett. Kathy Levensgood, daughter of Albert and Joyce Cooper ('52) Levensgood, is currently enrolled as a sophomore, and her sister Karen attended one year.

Since Mr. Levensgood's death in 1956, his oldest son, Paul, has continued to direct the work of the mission and camp. The family name has become well known in Dayton through the community service which Paul Levensgood has rendered as city council member and mayor of Dayton for eight years.

### PLAN NOW TO ATTEND THE 14TH ANNUAL SUMMER BIBLE CONFERENCE

AT BRYAN COLLEGE  
JULY 16-23, 1977

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#### TRUSTEE SPEAKER



Mrs. Cliff Barrows, a trustee of Bryan, was special speaker for the October meeting of the Bryan Women's Auxiliary in the Brock Bicentennial Hall of the Rudd Memorial Chapel.

The wife of the song leader for Billy Graham, Mrs. Barrows was the first pianist for Graham's evangelistic ministry. She is the mother of five children, one of whom, Betty Ruth, attended Bryan for two years and is now the wife of David Seera '74, a teacher in the science department of the Rhea County High School.

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### SOCCER LIONS GAIN SECOND STRAIGHT NCCAA CROWN

Bryan became the first Christian College in America to win the National Christian College Athletic Association soccer championship for two consecutive years by defeating Grace College 2-1 in the final game on November 20. Last year Bryan won the tournament in Harrisonburg, Va., and gained a berth in this year's contest as the host team. Approximately 80 colleges were in competition for the title.

The Lions beat LeTourneau College in the semi-final contest, also by a 2-1 mark. The other team in the tourney, King's College, took third-place honors over LeTourneau by a 1-0 count.

Both of Bryan's victories came in overtime. Rocky DaCosta scored the winning goal against LeTourneau and Ngugi Githuka the clincher against Grace. Luke Germann had a part in all four Lion goals, scoring one himself and assisting on the other three.

Bryan had six players on the eleven-member NCCAA all-tournament team—Germann, of Nashville, Tenn., originally from Switzerland; Githuka, of Limuru, Kenya; DaCosta, of Devonshire, Bermuda; John Shalanko, of Quito, Ecuador; goalie Brian Chapman, of Pompano, Fla.; and Carlos Vega, of Tela, Honduras. Shalanko was also named Most Valuable Player in the tournament.

The Lions finished their season with an overall record of 6-5-3, which included top honors in the Southern Christian Athletic Conference and second place in the Tennessee Intercollegiate Soccer Association. All-conference honors for TISA went to Germann, Shalanko (for the fourth consecutive year), Vega, and Charlie Goodman, of Athens, Ala.

### CROSS COUNTRY

Bryan's cross-country team, led by the superior running of Eric Clarke and Mike Wood, finished the regular season with a record of 12-4 in dual meets.

The Lions took first place in the Bryan Invitational for the third consecutive year, beating out nine other teams for the title on October 9. Bryan finished third in the Fisk Invitational, second in the Southern Christian Athletic Conference (SCAC) run, and third in the NAIA District 24 race.

In competition with 13 schools in the National Christian College Run at Grace College, Bryan finished fifth with Eric Clarke placing second individually and being named to the All-American Squad.

Other top runners for Bryan during the season were Mike Bagdanovich, Carrollton, Ga.; Kevin Davey, Cambridge, Ohio; Tom Hatten, Huntington, W. Va.; Tommy Lane, Trenton, Ga.; Chris McAdams, Conyers, Ga.; and Don Yentes, Greensburg, Ind.

### WOMEN'S VOLLEYBALL CHAMPIONSHIP

The women's volleyball team became the first women's athletic team from Bryan ever to win a conference championship when they captured the SCAC title on October 23. Three weeks later, the Cinderella team, as they were called by the

officials in Murfreesboro, came home with a Tennessee State Volleyball Championship. Bryan's Lionettes were competing in the non-AIAW division of the state's small colleges and swept through four matches to claim top billing. The gals, under the direction of SCAC Coach-of-the-Year Don Hewlett, hit a third peak when they finished second in the eight-team Covenant Invitational Tournament early in November.

In the Murfreesboro meet for state honors, the Lady Lions conquered Freed-Hardeman, Trevecca, and Southwestern in two-game victories over each team to gain a well-earned berth in the title match. Because of an earlier elimination of Maryville, Southwestern was set up for a rematch with Bryan for the title when the Lady Lynxcats handed the Lionettes a 15-8 defeat to open the best two-of-three match. Bryan bounced back to take the second game 15-1. The third contest was a nip-and-tuck affair with a 13-13 deadlock as time ran out. But Bryan scored the next two points to bring home the championship.

Louise Burt, of Lima, Peru, Most Valuable Player in both the SCAC and Covenant tourneys, led the Lionettes to a fine 20-4 season record. Captain Kathy McReynolds, of Dayton, Ohio, and Barbie Puckett, of Williamsport, Pa., together with Louise Burt, were named to the All-State Volleyball team at the state tourney. Other Bryan starters listed with their hometowns were Sheila McGill, Daisy, Tenn.; Jeanie Fletcher, Nasuli, Philippines; and Jenny Meznar, Sao Paulo, Brazil. Completing the 12-girl squad were Donna Koch, Ephrata, Pa.; Lynette Goehring, Fortaleza, Brazil; Nancy Giberson, Bath, New Brunswick; Dawn Fuller, Liberty, N. Y.; Susan Smith, Waxhaw, N.C.; and Shannon Thomas, Vicksburg, Miss.



The volleyball champions are shown with Coach Don Hewlett and Captain McReynolds in front; standing at left is manager Linda Crabtree, who is flanked by players McGill, Giberson, Goehring, Koch, Meznar, Burt, Smith, Fuller, Fletcher, Puckett, and Thomas.

—Rhea County News photo

# BALDWIN MULTI-WAVEFORM ORGAN

## Donated as a Memorial Gift

Through a generous memorial gift, a custom-designed Multi-Waveform Organ for the Rudd Memorial Chapel is being manufactured by the Baldwin Organ Company in Fayetteville, Arkansas. Deriving from discoveries and inventions beginning in 1946, this newly developed instrument has been on the market for about five years. The Multi-Waveform organ provides the standard hand-crafted console built strictly according to American Guild of Organists specifications and played by the same procedures as any pipe organ console. The organ sound is released by a light photography system activating computer-stored pipe-organ sounds which are amplified through the Electro-Acoustic pipes visible on each side of the auditorium. Similar instruments have recently been ordered by Taylor University and a prestigious music hall in New York City. Installation of the new organ for Bryan is planned for the last week in April 1977.

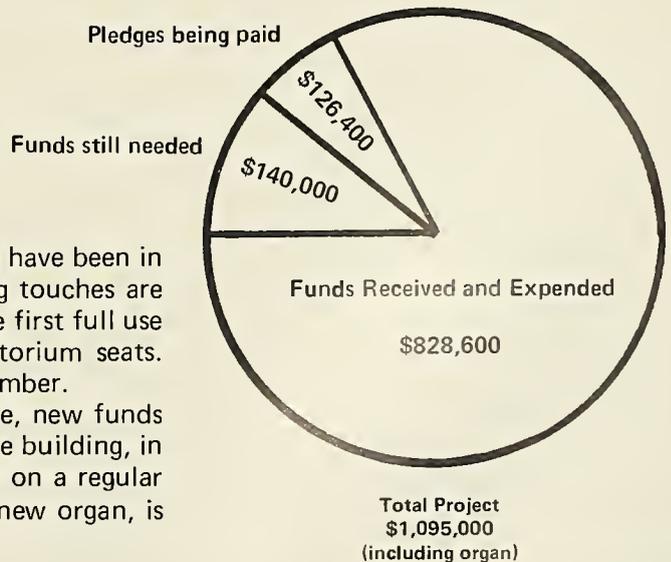


# Dedication of Rudd Memorial Chapel MAY 1, 1977

## RUDD CHAPEL PROGRESS REPORT

The classrooms and auditorium of the Rudd Chapel have been in use since the beginning of school even though finishing touches are still being added. The week of November 1 marked the first full use of the auditorium after the installation of 848 auditorium seats. Curtains for the stage were also installed for use in November.

Although the physical construction is now complete, new funds in the amount of \$140,000 are still needed to pay for the building, in addition to \$126,400 in pledges, which are being paid on a regular schedule. The total cost of the building, including the new organ, is \$1,095,000.



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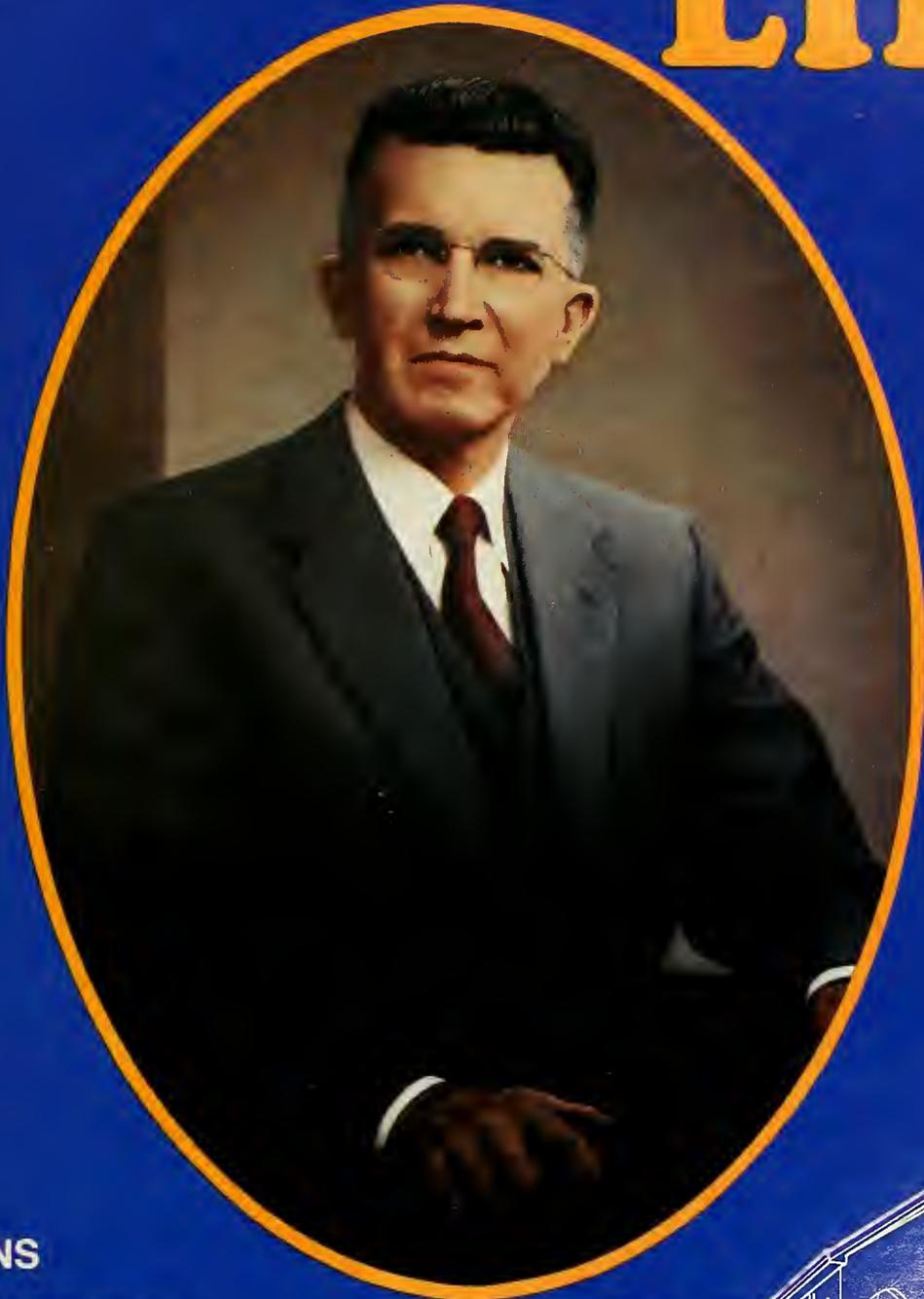
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**Christ above all**

# BRYAN LIFE

SPRING 1977



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# BRYAN LIFE

MAGAZINE

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## COVER PHOTO IDENTIFICATIONS:

### FRONT COVER

Portrait of Dr. Rudd to be hung in the Rudd Memorial Chapel foyer. Photograph by Cunningham Studios.

### BACK COVER

Bryan's gold uniforms identify the Lions in the game in which they won the 1976 SCAC tournament by defeating Lee College in the Bradley County gym in Cleveland, Tenn.

<b>TEMPTATION—REALITY AND REMEDY:</b> A Bryan professor examines the areas of temptation common to the believer and points out the sure remedy available from God's Word.	3
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## EDITORIAL .....



It is eminently appropriate that the newest and most impressive building of the college be named to honor Dr. Rudd, who was associated with Bryan from 1931 (the second year of the college) until his death in October 1970, a little over 39 years later. He was truly "a man for all seasons," performing during those years nearly every kind of function associated with a college. Augmenting his impressive versatility were his warm humanity and his true spirituality.

Dr. Rudd was not unlike the believers of former times enumerated in the eleventh chapter of Hebrews in their relationship to the fulfillment of the promises of the old covenant. He saw the potential of Bryan; he endured, "seeing Him who is invisible"; and he died in the faith, not having lived to see the greater fulfillment of Bryan's potential as realized in recent years, but, like the men and women of old, believing fully in the *promise* of that potential. I have not forgotten his wise words of counsel to me and our years of fellowship together.

Inasmuch as Dr. Rudd struggled for years with college debts, meager funds, inadequate facilities, and with many other inescapable deficiencies of those pioneer years, it will be an even greater tribute to him if this handsome and functional building named to honor him can be dedicated free from debt. To that end every effort is being made to secure commitments to underwrite the remaining \$131,000 by May 1. I urge all Bryan friends to support this project with their prayers and whenever possible with their gifts.

Theodore C. Mercer

# Temptation: Reality and Remedy

by W. Gary Phillips

Temptation to sin may be defined as "the enticement of a person to commit sin by the prospect of some seeming pleasure or advantage." Being the object of temptation to sin is one of the common denominators of being human. A shrewd man once said, "The man who has no problems with temptation is the man who always yields!" No matter what age, no matter what economic or social status, no matter what level of spiritual maturity or immaturity, temptation to sin invades our consciousness. It may come toward us galloping boldly or discreetly slithering through the underbrush, but it is there.

The purpose of this study is to glean some principles from key Scriptures which may aid our escape when temptation beckons. Each of these may be seen in the "classic" passage describing human temptation to sin, Genesis 3, but of course in many other Scriptures also. These are not exhaustive (books could be written on the subject) nor have the Scriptures been milked for all they are worth. Furthermore, some of them may overlap. Nevertheless, these principles are basic and common to our Christian experience. When we see how temptation can operate, we will be able to focus in on God's remedy.

## 1. TEMPTATION MAY DISTORT REALITY

As Christians, we, of all people, should have a proper perspective of ourselves and our relationships. We understand that we are sinful beings with two natures warring within for mastery and that God is a God of love, who has implanted the "new" nature. This is reality, clearly revealed in Scripture.

Temptation, however, may distort this picture of reality. In Genesis 3 the serpent used this tactic on Eve. First, he distorted the picture of God by denying the judgment of God ("You surely shall not die!") and the goodness of God (impugning God's motives: "For God knows...your eyes will be opened...you will be like God!"). God is pictured as the villain, who desires to impose only *don'ts* on those who follow Him. This picture of God, camping only on the negatives, is very different from that of a loving Creator, who desires to give. Actually, the bountiful provision of God, which God mentioned first (2:16-17), is completely ignored by Satan, whereas the one lone prohibition is magnified: "How dare God do this to you!" Of course, when the picture of God is distorted, the picture of sin becomes distorted as well. No longer is it so forbidding; no longer is it such a personal affront to a loving God, who is also holy and must judge sin.

Temptation may also use this same tactic (distortion of reality) in a much more subtle way. For example, all of us, as Christians, are under constant pressure to "adopt attitudes" of those around us. The experience of "waking up" from a television show and realizing that the values we have thoroughly enjoyed watching and agreeing with are completely against Biblical



W. GARY PHILLIPS has been instructor of Greek and Bible at Bryan since 1975. He came from Dallas Theological Seminary, where he had received the Th.M. in Greek in May and had also won the Rollin Thomas Chafer Award in Apologetics. Originally from Chattanooga, Tenn., where his parents still live, Mr. Phillips graduated from Baylor School for Boys and then earned the B.A. from Vanderbilt University with an interdepartmental major in math, philosophy, and English. In his first year of teaching at Bryan, he was voted "Teacher of the Year" by the students and in 1976 was listed in *Outstanding Young Men in America*. He and his wife, the former Betsy Woodard, of Signal Mountain, Tenn., have a son, David Paul. Mrs. Phillips is an example of a faculty wife who began her college career elsewhere but completed it at Bryan.

standards is a common one. But while we are watching it, the way the story was presented made it seem just "so right" for the hero to divorce his wife (she was a real witch anyway) and marry (or start living with) the heroine. Our minds have been unconsciously saturated with a perversion of the Tenth Commandment: "Thou shalt not covet thy neighbor's wife in vain."

Can we live with two such interpretations of reality? Both cannot be right.

## God's Remedy:

We must bring the temptation into the focus of reality by backing up and thinking about what we are tempted to do or to agree with. God is not an oppressive ogre but a God of love, who desires to keep us from temptation (Matt. 6:13). Further, the results of yielding to the temptation will be vastly different from what we may be expecting (in the "distorted" view). After Eve and Adam yielded to temptation, there grew about them a sense of guilt and shame, not that sense of power and majesty which they were so pitifully awaiting! What promises to be so enjoyable may lead only to deep depression and guilt, as well as to alienation and chastisement from the Lord (Heb. 12:5-13). Just to see how this idea might work, try an experiment: Sometime while you are watching a typical television show, turn off the sound (it's amazing what the lack of violin music will do to ruin a love scene). Then imagine that the hero has just come back from running ten miles or that the heroine has just eaten an onion pizza. In this way the temptation is brought back into the focus of reality!

## 2. TEMPTATION IS MORE INTENSE WHEN WE ARE NEAR THAT WHICH TEMPTS US

Though this is almost an axiom, it is seldom thought about and acted upon. Obviously, if I know of something that attracts me (which I know is wrong) I will be less likely to yield if I do not hover around it! It is not wise, for example, for a dieter to enter a bakery "just to window-shop" or for a kleptomaniac to seek a job as a bank teller.

The exact dimensions of the Garden of Eden are not known to us, but clearly there was ample space for Eve to roam without being close to that one prohibited tree.

# Temptation: Reality and Remedy - - - - -

the focal point of her temptation. The adultery of King David provides a more pointed example. Though David did not know (apparently) that Bathsheba would be exposed on a nearby roof or in a nearby courtyard, he was clearly out of the place where God would have him be. The stage is set for David's sin with the words "at the time when kings go out to battle...David stayed in Jerusalem" (2 Sam. 11:1). Had David been in his rightful place at the head of Israel's army (instead of shifting that responsibility onto someone else), the sin that marred the rest of David's life and ultimately marked bloodshed and destruction for the rest of the nation would never have taken place. "David's lifework was that of fighting God's battles; but here we find him idle, off his guard, tarrying in Jerusalem when it was the time for battle. Satan quickly took advantage of that!" (Jensen, 1, 2 *Samuel Self-Study Guide*, p. 94).

## God's Remedy:

When we realize that something is tempting us, we must get away fast before its teeth sink in. The example of Joseph is instructive (Genesis 39). In the first place, when Potiphar's wife continued to proposition Joseph sexually "day after day," this wise young man refused to "listen to her...or be with her." He stayed away! But even so, the temptation was persistent, and she eventually entrapped him. Joseph's response again was in line with what he knew God would have him do: "He left his garment in her hand and fled" (compare 2 Tim. 2:22—"flee youthful lusts"). In other words, the best place for a young couple who have trouble controlling desires is *not* in a parked car. Such laxity is playing with dynamite.

## 3. TEMPTATION MAY BE MORE EFFECTIVE WHEN WE HAVE HAD NO FELLOWSHIP WITH OTHER BELIEVERS

I know from personal experience the tremendous value of supportive Christian fellowship in an environment basically hostile to Christianity. When I was in college, the greatest joy I had was fellowship with other believers on campus in Bible studies and prayer groups. This fellowship proved to be a tremendous reservoir from which to draw spiritual strength when faced with various temptations. Without that supportive element, yielding to temptation is much more likely. God has made us, as the Body of Christ, spiritually dependent beings. We are dependent upon the Head of the Body, Christ; we are also dependent upon other members of the Body (1 Cor. 12:14-27). Whenever this element of fellowship is missing, we lack the strength that can come from this good gift of God. Our potential for strength is reduced just as if we were lacking a limb. A hand by itself can do little unless it is anchored to the body. Apparently Eve was alone when facing the tempter. Perhaps had Adam been there from the first, their combined strength might have made a difference.

## God's Remedy:

The solution is transparent. We must seek out fellowship and mutual support from other members of the body of Christ. In his book, *Born Again*, Charles S. Colson repeatedly emphasizes that without the fellowship of his prayer group he would not have made it through the Watergate trials and prison. We are to bear one another's burdens (Gal. 6:2), and being tempted would certainly qualify in God's dictionary for "burden." Daniel provides a supreme example of this con-

cept. When all Nebuchadnezzar's "wise men" (including Daniel and his three companions) were under edict of condemnation for not interpreting the king's dream, Daniel asked for time in which to declare the dream and its interpretation (2:16). The next statement is momentous: "Then Daniel went to his house and informed his friends...about the matter, in order that they might request compassion from the God of heaven concerning this mystery, so that Daniel and his friends might not be destroyed with the rest of the wise men of Babylon. Then the mystery was revealed to Daniel." This man, facing perhaps the most important task of his life (and, no doubt, tempted to fear and to doubt God's ability and God's preservation) sought out the fellowship of his companions and their prayer support! Surely we must do the same.

## 4. TEMPTATION MAY COME AT A TIME OF GREAT SPIRITUAL EXPERIENCE OR TRIUMPH

This seems a curious statement. Are not the "mountaintop" experiences and the times of spiritual victory and blessing also the times of greatest spiritual strength? Unfortunately they are not. One of Satan's common battlegrounds is a mountaintop—a spiritual mountaintop. Satan is a brilliant strategist and knows that at these times we might tend to become overconfident, spiritually idle and let down our guard. We may forget that the recent spiritual victory was not won through our own strength, but through the Lord's strength. Actually, why should Satan attack a Christian whom God is not using? According to his tactics, "the next best thing to a damned soul is a neutralized Christian!" (Martin, *Screwtape Writes Again*, p. 10). From Satan's standpoint, only those whose lives reflect spiritual victory merit his full attention as tempter.

As we might expect, the Bible provides ample evidence for this tactic. It was in the midst of daily communion with God that Eve was tempted. It was just after David had been installed as king of both Judah and Israel and the Lord was giving him many military victories that he let down his guard and stayed home. It was after the incredible victory over powerful Jericho that the overconfident Israelites were defeated by little Ai (Joshua 7). It was after the astounding victory over the prophets of Baal that Elijah fled from Jezebel. It was immediately after the Lord gave the covenant to Abram (promising to make him a great nation) that, when a famine came, he fled to Egypt from the land to which God had called him (Gen. 12:20). In view of the fact that Abram (as well as others) is described as a man of faith, how may we hope not to fall?

## God's Remedy:

As believers we are urged repeatedly in Scripture to be ever on the alert! "Keep watching and praying, that you may not enter into temptation; the spirit is willing, but the flesh is weak" (Matt. 26:41). How much more is this admonition applicable in times of spiritual triumph, when potentially we may be more vulnerable! The continuing narrative of Genesis 12 demonstrates the result of Abram's watchfulness. After his recorded failure in falling to the temptation (12:10-20), he returned to the land to which God had called him. Another problem immediately arose which Abram used as an opportunity to exhibit his faith. He had learned his lesson. Rather than run away from the problem, he met it squarely this time; and the result was blessing from the Lord (13:14-18). Why did Abram not fall to the temptation as he had

done before? This time he was watchful; his guard was up. The first thing he had done on re-entering the land was to consecrate himself to the Lord again and re-arm himself spiritually ("there Abram called on the name of the Lord"—13:4). This was the source of his new strength.

#### 5. TEMPTATION MAY BE BASED ON THE ASSUMPTION THAT GOD'S WORD IS SUBJECT TO OUR JUDGMENT

This principle needs careful explanation. Ever since Satan's challenge to Eve, "Yea, hath God said?" doubting God's Word has been a basic factor in a believer's yielding to temptation. It is an invitation to pass judgment on whether or not God *really meant* what He said, if indeed God had spoken. Too often Bible study can be approached with the motive of finding "as many reasons as possible why this does not apply to me." Yet the Bible is essential, all of it, for both "faith and practice" (that is, belief and behavior). If we regard the voice of God to us as anything less than completely authoritative, we are exposed; there is a gap in our armor, because we have no offensive weapon.

One common denial of God's Word regarding temptation is the denial of God's promise to judge and punish sin. Regarding the eating of the forbidden fruit, God had forcefully said, "You shall surely die!" Eve, referring to God's prohibition, showed little respect for God's word when she diminished the penalty, "lest you die." Satan, not merely showing little respect but actually denying, replied, "You surely shall not die!" (It is interesting that in the Hebrew, though Eve misquoted God, Satan quoted God to the letter, simply adding a negative to God's pronouncement.) Eve "swallowed" the deception. But the Bible is very clear about judgment: "Whatever a man sows, that shall he also reap." This applies across the board to believer and unbeliever alike. The basis for such a claim is the statement preceding it: "God is not mocked" (Gal. 6:7).

#### God's Remedy:

There can be no better example of offensive spiritual warfare than that of our Lord, who met temptation with an intimate working knowledge of the Word of God (see Matt. 4:4,7,10 for the counter to each of Satan's attacks). If this defense was necessary for God's Son (the Word made flesh!), how much more should we as followers of Jesus copy His example in this vital tactic! As Christians we are given armor and urged to make use of it (Eph. 6). The only offensive weapon included in that armament is the "sword of the Spirit, which is the Word of God" (v. 17). If we are not skillful in its use, we diminish our chances for spiritual victory over temptation. A soldier under attack is not allowed the luxury of a pause by his attacker so that he may put on his armor. He must be skilled and ready from the first if he would survive.

It is important for us to know that Scripture also can be misused. When our Lord was tempted, Satan used Scripture to try to break down Jesus' resistance (Matt. 4:6). One might say that Satan knew "all the right words." But Jesus countered with other Scripture, a fact which led to A. W. Tozer's observation that the whole truth of God is not contained in "it is written" so much as in "again, it is written" (that is, the systematic study of comparing Scripture with Scripture). Thus we are encouraged in 2 Timothy 2:5 to "be diligent to present yourself approved to God as a workman who

does not need to be ashamed, handling accurately the word of truth." This is a tested and proven method for fending off temptation.

#### 6. THE MORE WE CONTEMPLATE THAT WHICH TEMPTS US, THE MORE LIKELY WE ARE TO FALL TO THE TEMPTATION.

Again, not only is this axiomatic, it is also Scriptural. The more we purpose in our hearts to lust, for example, the more likely we eventually are to commit adultery. I sincerely doubt that David simply "glanced" at Bathsheba. James describes temptation as a clear progression (James 1:14-15). The object of lust is contemplated so that lust "conceives"; eventually it "gives birth" to the sinful act itself (note the final product—death). To carry James's illustration of birth further, just as a child is alive before the actual moment of birth, so sin does not begin to be sinful only when it is manifest in a specific, visible action. Sin works its way out (Matt. 5:28). Joshua 7 traces the defeat of Israel to the sin of one man, Achan. The verbs which describe the progression of this man's sin are eloquent: "I saw...I coveted...I took." This may be seen in Genesis 3 also. Note that Eve *saw* the tree; this was more than a mere glance. The same Hebrew word occurs later in Gen. 30:1,9. In both verses the word refers to a long, deliberate process on contemplation "Rachel *saw* that she bore Jacob no children"! The result of such contemplation on sin is usually inescapable.

#### God's Remedy:

Instead of filling our minds with evil thoughts, we are to set our minds on higher things! "Whatever is true ... honorable ... right ... pure ... lovely ... of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things" (Phil. 4:8). Note that this is commanded as an act of the *will*. God does not give His children hollow commands; it is within the ability of our Spirit-led wills to obey.

Hebrews 12:2 is also appropriate: "Let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus!" There is more behind this exhortation than meets the eye. The author of Hebrews has repeatedly made the point that Jesus was tempted in all things as we are, yet without sin (2:18; 4:13-16). Nevertheless, the difference in the *degree* of temptation is staggering. Because Jesus did not yield, He experienced a much greater and more intense degree of temptation than we ever could (just as only the runner who finishes the twenty-five-mile marathon understands completely how grueling the race can be, not the man who drops out after ten miles.) It is upon this sympathetic Savior that we are to fix our gaze, not upon the object of our temptation.

We have seen from these few Scriptures how temptation operates. Again, it must be repeated that many other Scriptures illuminate these as well as other principles. But no matter what tactic the Enemy may use, it is comforting to know that God has prepared for us a corresponding remedy, as He promised: "The Lord knows how to rescue the godly from temptation" (2 Peter 2:9) and "No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it" (1 Cor. 10:13).

# Mrs. Rudd Reflects on Bryan's Beginnings

"I can remember when only one Bryan student had a car on campus, and now it is a problem to find a place to park," Mrs. Judson A. Rudd reminisced about early days at Bryan College. In a recent interview, the widow of the man for whom Rudd Memorial Chapel is named, described her feelings as she accompanied her husband to Bryan in 1931.

Young Judson A. Rudd had taught mathematics for a year at the University of Alabama and had spent the following year working on his father's ranch in southern Colorado. Drought had brought hard times to the ranch, already beset with the economic depression that followed the stock market crash of 1929. When the young professor wished to resume his teaching career and re-applied to the University of Alabama for a position on the faculty, he was told that no vacancies existed there but that a small "university" in Dayton, Tennessee, was looking for a person with his qualifications. After applying to Bryan and receiving an appointment as professor of mathematics, he with his wife began their arduous journey to the then little-known college.



Mrs. Judson A. Rudd, assisted by her daughter, Miss Mary Frances Rudd, turns the first spadeful of earth for the Rudd Memorial Chapel of Bryan College.

"It seemed that the Lord had opened up the opportunity," Mrs. Rudd recalls now. The automobile trip from Colorado to Tennessee took five days, and Mrs. Rudd still remembers a stretch of dirt road between Chattanooga and Dayton.

The couple arrived in Dayton five days after school had opened. Wary from their journey, they got their first glimpse of the Bryan campus at dusk. "Much to our surprise," she comments today, "there were no buildings here. It was the biggest disappointment of my life." Had they not been so far from home, they might have turned back.

The now beautiful and commodious administration building was then a vast unfinished basement. Classes met in the abandoned high school building downtown. What is now Cedar Hill dormitory had been built three years previously as a hospital, but it had failed like many other business ventures of that day. The college leased the edifice in 1932 and used it for a women's dormitory and for faculty apartments. It was there that the Rudds lived

until 1938, when they moved to the expanding administration building and had an apartment where the present main library is located.

Dr. George Guille, then president of the college, died quite suddenly just six weeks after the Rudds' arrival. Dr. Malcolm Lockhart, vice president, succeeded Dr. Guille. Within a short time, he resigned on advice of his physician; and Dr. Rudd became acting president and later president.

"They tried hard," Mrs. Rudd relates, "to find someone else to take the presidency of Bryan, but it seemed that no qualified person wanted to risk his reputation by assuming leadership of a school which few believed would survive." Likewise many people would not invest their money in an institution whose future was as uncertain as Bryan's. How the school survived the economic struggle during Dr. Rudd's twenty-two years of wise and prayerful leadership is another story.

Rudd Memorial Chapel stands today as a monument to those trying and difficult years when the character of the school was being hammered out on the anvil of faith. Its presence attests to the faith of one man while assuring all men that Bryan College is still a quality institution of higher learning where "Christ Above All" is more than just a motto. It is a reality.

## CALENDAR

### RUDD MEMORIAL CHAPEL DEDICATION

April 30 ORGAN RECITAL  
8:00 p.m. Don Hustad

May 1 BUFFET SUPPER  
5:30 p.m. Rudd and Ryther friends  
Brock Bicentennial Hall

7:30 p.m. UNVEILING OF  
RUDD PORTRAIT  
Rudd family and Alumni

8:00 p.m. DEDICATION SERVICE  
Rev. Cliff Barrows, speaker

### COMMENCEMENT

May 1 BACCALAUREATE  
3:00 p.m. Dr. Jack Dark, preacher

May 2 GRADUATION  
10:00 a.m. Senior Speakers

This interview was conducted by Charles H. Robinson, assistant director of public relations, with Mrs. Judson Rudd, who makes her home on the college campus. Mrs. Rudd is a native of central Kansas and later lived in Olathe, where her father, Rev. W. W. Searcy, was pastor of the First Baptist Church. Mr. and Mrs. Searcy made their home in Dayton in their later years. Mrs. Rudd is a graduate of Ottawa (Kansas) University, where she met her husband, who also graduated at Ottawa. Mrs. Rudd has one daughter, Miss Mary Frances Rudd, director of continuing education and evening instruction at Motlow State Community College in Tullahoma, Tenn.

# A SENIOR LOOKS AT PCI

by Charlie Loshbough

My first contact with a gospel team came as a freshman when I was asked to accompany an evangelistic team to Atlanta. Beginning with that weekend, I have had many opportunities for service in PCI that have changed my life.

For the last three years at Bryan, I have been the vice president of PCI in charge of the gospel team ministry. This responsibility has helped me to develop in the area of leadership and has been beneficial in my summer ministry with the gospel messengers. Frequent contact with students and with pastors has forced me to become more extroverted in personality. It has been a great opportunity for me to learn how to work more effectively with people of all ages and vocations.

I have grown to appreciate the many areas of ministry that are provided for the students to meet their various needs. I have seen how the other ministries of PCI, such as the

AWANA program, Bible classes for children, summer missions program, nursing home ministry, and even the Student Foreign Missions Fellowship, all are working toward one common end—to provide opportunities for the students to serve and also to be stimulated in their spiritual growth. It has been a real joy for me to see changes in the lives of students as they have participated in the various ministries, and I have also appreciated the opportunity to serve in a position that gives a needed outlet away from the requirements of academic life.

I recognize the Lord's will in providing the opportunities that have been mine in the past four years. It is obvious that the practical training afforded me is just one more part of the total education I have received at Bryan College. This practical experience will have an effect on the musical work that I will be engaged in when I leave Bryan in May.



Charlie Loshbough

Practical Christian Involvement is the name of Bryan's student Christian service organization. This year some 330 volunteers have participated in 11 various ministries. Charles Loshbough, a senior majoring in church music, who has been active in PCI since his first year, evaluates his experiences. Charlie, as he is known on campus, is a native of Portland, Oregon; but since 1974 his family has resided in Canada, where his father is a pastor. Mr. Loshbough, who is also a Bryan graduate, and his wife are currently living in Biggar, Saskatchewan.



# The Inspiration of

by K

The first article of the Statement of Faith of Bryan College, which is endorsed every year by each member of the faculty, as well as the Board of Trustees, reads:

“We believe that the Holy Bible, composed of the Old and New Testaments, is of final and supreme authority in faith and life, and being inspired by God, is inerrant in the original writings.”

In the perilous times in which we live, it is of tremendous importance to have a spiritual anchor. Through the years, Bryan College has been held true to the high purposes of its founders by this anchor—the Word of God.

What is meant when it is said that the Bible is “inspired by God?” Perhaps the basic point is to be found in the meaning of the Greek word translated “inspiration of God” in II Timothy 3:16, “All Scripture is given by inspiration of God.” This word means “God-breathed.” Can you conceive of anything which could more aptly convey the idea of coming from the very depth of one’s being? The Bible issues from the very heart of God, as one’s breath issues from the very heart of one’s body.

Then, too, the part of this Greek word which means “breathed” is derived from the same root which is often translated “spirit,” sometimes referring to the human spirit and sometimes to the Holy Spirit. II Peter 1:21 explicitly teaches that the Holy Spirit was the inspirer of the authors. Not only does the Bible come to us from the heart of God, but it is vitally connected with the work of the Holy Spirit.

All of this means that when men turn to the Bible, they turn to a book which speaks with the authority of God Himself, for this is God’s Book. Indeed, this is the testimony of the Bible to itself. It is said that the Old Testament contains at least 2,600 references to its divine origin, such as “Thus saith the Lord,” “The word of the Lord came,” or other phrases. Paul said to the Corinthians, “If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord” (I Cor. 14:37).

Of final authority to the heart of the believer is the testimony of our Lord Jesus. He quoted as authoritative each of the three divisions of the Jewish canon of Scripture, and, in addition, made the statement found in Matthew 5:18, “Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.”

Furthermore, He validated in advance the authority

of the New Testament by telling His disciples, “The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. . . . When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me. . . . When he, the Spirit of truth is come, he shall guide you into all truth. . . and he shall declare unto you the things that are to come” (John 14:26; 15:26; 16:13).

God-breathed, mediated by the Holy Spirit, authoritative—these are some of the things involved in the *meaning* of inspiration.

Another fascinating aspect of this topic is the *method* of inspiration. Two factors have to be recognized. The first of these factors is the divine. Whatever else may be involved, inspiration means above all that God the Father, through the Holy Spirit, brought into being this authoritative book, which tells man of God’s supreme revelation of Himself through Jesus Christ. When the Bible speaks, it speaks not with the voice of man but with the voice of God.

The other factor is the human. God did not miraculously create the Bible out of nothing, as He could have done, but He chose to use men as His instruments in its production. And He used them just as they were, with their individual peculiarities of speech, vocabularies, cultural backgrounds, literary styles, and all the other human characteristics which distinguish men one from the other. It is for this reason that it is important to study the historical background of the Bible, since God has spoken in the midst of history.

It is in the blending of these two factors that the great miracle of inspiration is to be seen. The Holy Spirit has taken human beings, with all their individual personalities, and has used them to convey God’s message authoritatively and infallibly, so that the Bible says exactly what God intended that it should say. When the Bible speaks, God speaks. The words of men have become the Word of God. And yet at the same time, the individuality of the men who wrote the Bible has not been obliterated. Indeed, it is often through a recognition and appreciation of their individualities that fresh insights into God’s Word may be obtained.

To go to either extreme in the matter of method leads to a distorted view. Many liberals have emphasized the human element at the expense of the divine, with the result that the Bible has become for them merely

# he Scriptures

, Jr.

another human document, with only that authority which they wish to read into it. Some conservatives have emphasized the divine at the expense of the human, so that the Bible has lost the "common touch" and no longer speaks in terms which men can understand.

If one had to choose either extreme, the emphasis on the divine would doubtless be preferred. Happily, one does not have to adopt an extreme view, but can understand inspiration as the interaction of the two elements under the superintendence of the Holy Spirit. This is precisely what Peter refers to when he says, "Holy men of God spake as they were moved [carried along] by the Holy Spirit" (II Peter 1:21).

Actually, of course, this does not explain the method of inspiration, which is ultimately beyond human explanation. But it may perhaps afford some measure of insight into the elements which, blended together by the wisdom and power of God, have given men a book which, trustworthy down to its very words, meets men where they are and lifts them to a new life in Christ.

One point remains to be made. The *message* of inspiration involves more than intellectual assent to certain theological propositions or creedal statements. Belief in the inspiration of the Bible, vital and basic as it is, becomes a hollow mockery unless it is translated into changed behavior. Orthodox doctrine must produce an orthodox life.

Here again the Bible itself bears eloquent testimony when Paul says, "All Scripture is given by inspiration of God, and is profitable for *doctrine*, for *reproof*, for *correction*, for *instruction in righteousness*, that the man of God may be complete, furnished completely *unto every good work*." Those who believe in the inspiration of the Scriptures need to be very sure that their behavior conforms to their belief.

This, like the other aspects of inspiration, is the work of the Holy Spirit. He who proceeds from the very being of God, who overshadowed men as they wrote the Word of God, He it is who, dwelling in the body of the believer, can use the Word of God to transform human life. He can turn an empty, hollow profession of orthodoxy into a full, rich possession of new life in Jesus Christ. All He needs is a willing, yielded human being.

This is the great need of the Christian church today. This is the great need of Bryan College today. Through submission to God and prevailing prayer, let us claim this transformation for each one of us.



DR. KARL E. KEEFER, who holds the M.Ed. from the University of Chattanooga and the Ed.D. from the University of Tennessee Knoxville, has been dean of the school of education at the University of Tennessee Martin since 1969. He was administrative vice president and academic dean at Bryan for nine years, 1957-66. He has been a member of the Bryan Board of Trustees since 1971 and serves on the academic affairs committee. Both of Dr. and Mrs. Keefer's sons, as well as their wives, are graduates of Bryan.

The article printed here was originally prepared by Dr. Keefer in 1963 as one of a series of chapel messages delivered by four Bryan faculty members. The series is being reprinted in four successive issues of *Bryan Life*.

## FAITH

*Faith in faith is nothing;  
Faith in God is everything!  
Faith without God is illusion;  
It is God who validates faith.*

*Faith does not save;  
Christ saves!  
Faith does not heal;  
Christ heals!*

*Faith does not change human nature;  
Christ changes human nature!  
Faith is not a cause;  
Faith is an effect!*

*Faith is not humanly generated;  
Faith is a gift of God!  
Faith in faith is futile;  
Faith in God is triumphant.*

*Not because of faith  
But because of God!*

*"By grace are you saved through faith;  
and that (faith) not of yourselves,  
it is the gift of God." Ephesians 2:8.*

Quoted from *Perspective*, a bi-weekly devotional letter for business and professional men by Richard C. Halverson, Washington, D.C.

# CAMPUS REVIEW

## FACULTY AND STAFF NOTES

► **Miss Ruth Kantzer**, associate professor of English, was awarded the Ph.D. in English by the University of Iowa in December. The title of her dissertation was "The Significance of the Heart in the Works of Nathaniel Hawthorne." Dr. Kantzer, whose area of special interest is American literature, is cur-



**Dr. Ruth Kantzer**

rently serving as chairman of the division of literature and modern languages.

Before joining the Bryan faculty in 1973, Dr. Kantzer taught at Cedarville College in Ohio, the University of Wisconsin, and Wheaton College in Illinois. She earned the B.S. in English from Ashland College, Ohio, and the M.A. from the University of Wisconsin.

Dr. Kantzer is the sister of Dr. Kenneth Kantzer, dean of Trinity Evangelical Divinity School, Deerfield, Ill., who delivered the Staley Distinguished Christian Scholar Lectures at Bryan in the fall of 1975.

► **William L. Ketchersid**, associate professor of history, led a tour group to the Soviet Union during spring vacation, March 8-16. Accompanying Mr. Ketchersid were Dr. and Mrs. Theodore Mercer and students Joan Meznar, a junior from Rio de Janeiro, Brazil, and Jill Heisler, a sophomore from Montoursville, Pa.

Flying to Moscow from New York by way of Copenhagen, Den-

mark, the tourists spent three days in the Soviet capital and then traveled by train to Leningrad, where they spent three days. The train trip was broken by a one-day stopover in Kalinin, formerly known as Tver and one of Russia's oldest cities with a history dating back to the tenth century. It is now one of the major industrial centers of the Soviet Union.

Mr. Ketchersid made his first trip to Soviet countries two years ago and organized this year's tour in cooperation with General Tours of New York, the American organization which directs more travel to the Soviet Union than any other agency.

► **Miss Zelpha Russell**, director of admissions, enjoyed a February ten-day tour of Bible lands in Israel and Rome with a Chattanooga tour group sponsored by Dr. and Mrs. Jacob Gartenhaus. The highlights of her trip included two days in the Tiberias area, where her hotel overlooked the Sea of Galilee; three days in Jerusalem with side trips to Bethlehem, the Dead Sea, and Jericho; a tour of the modern city of Tel Aviv; and two days of sight-seeing in the busy metropolis of Rome. "It was a never-to-be-forgotten experience," says Miss Russell, "and I hope I can go again."

► **Dr. John B. Bartlett**, vice president and academic dean, was one of the participants in the recent Consulting Skills Workshop held at the Leadership Center, Bethany College, W. Va. Attended by representatives from nearly fifty colleges across the nation, the workshop was organized by the Council for the Advancement of Small Colleges National Consulting Network and financed by the W. K. Kellogg Foundation. The Council includes 158 small private colleges.

► **Two faculty members** of the natural science division presented papers before the Tennessee Academy of Science during its 86th annual meeting in November at the University of Tennessee Chattanooga. The theme of the meeting was "Science yesterday, today, and tomorrow."

**Mrs. Betty W. Giesemann**, instructor in chemistry and physics, read a paper in the section for science and mathematics teachers. Her paper was entitled "Under-

graduate Research in the Small College."

**David L. Wolfe**, instructor in mathematics and a graduate in the class of 1973, read a paper in the mathematics section. His subject was "The Asymptotic Behavior of the Convolution Product of Real-Valued Sequences."

## NEW FACULTY

Two new appointments to the faculty for next year will bring to 16 the number of full-time faculty members holding the doctorate.



**Bobby J. Neil**

**Bobby J. Neil** will graduate from the New Orleans Baptist Theological Seminary in May with the Ed.D. degree in music and will join the faculty as assistant professor of music. Mr. Neil replaces Dr. J. James Greasby, professor of music, who has resigned after nine years on the faculty.

Born across the river from Dayton in Athens, Tenn., Mr. Neil graduated from McMinn County High School and earned the B.A. in music from Carson-Newman College, Jefferson City, Tenn., and the M.S.M. in church music administration from Southern Baptist Theological Seminary. He also studied organ at Winthrop College, S. C. The title of his doctor's dissertation is *Philip P. Bliss (1838-1876): Gospel Hymn Composer and Compiler*.

He and his wife, Julia, have two sons. His hobbies are handicrafts and collecting old hymnals.

**Phillip E. Lestman**, of Cypress, Calif., will join the faculty as assistant professor of mathematics. He was the valedictorian of his class at Valley High School in Cerritos,



Phillip E. Lestman

Calif., and graduated magna cum laude from Biola College with the B.S. in mathematics. He is now at UCLA on a teaching assistant scholarship and expects to receive the Ph.D. in mathematics at the June commencement exercises. Mr. Lestman is married and enjoys sports and private study on a variety of subjects. He replaces David Wolfe '73, a one-year replacement for Lloyd Matthes who joined the faculty of Liberty College in Lynchburg, Va., last fall.

### INSTITUTIONAL DEVELOPMENT PROGRAM INAUGURATED

Bryan is one of 56 colleges involved in a three-year program of institutional development under a project known as the Small College Consortium. Sponsored by the Council for the Advancement of Small Colleges, the Consortium has a membership representing all sections of the United States. Bryan has received a first-year grant of \$22,000 to support the project, which is being coordinated by Dr. Mayme Bedford, dean of counseling services, and Glen Liebig, associate academic dean.

The first phase of the project, involving planning, research, and evaluation, used a faculty and administrative survey which identified retention of students as the most pressing problem facing the college in its institutional development. Students were then surveyed to determine what they particularly like about Bryan, what policies or regulations should be changed and what ones should not be changed, what people have been helpful and what

people add strength to the institution, and what problems need to be resolved.

The results of the student survey, answered by 405 students, and the results of the surveys by the faculty and administration were discussed in small groups at the January faculty workshop; and the recommendations generated are being processed by appropriate committees or officials.

Other aspects of the institutional development concern enrollment and financial aid, academic and student development, personnel management and development, and fiscal resources management and development. Several Bryan personnel have attended conferences and management courses and have also used the services of a consultant on data information systems to evaluate the need for a computer for administrative purposes.

Members of an advising committee assisting Dr. Bedford and Mr. Liebig are Dr. Paul Biggers, associate professor of education; Martin Hartzell, assistant professor of biology; Dr. Ruth Kantzer, associate professor and chairman of the division of literature and modern languages; and President Theodore Mercer.

In the early stages of its work, the committee has decided to suggest the formulation of a General Education Council to deal with general education and the integration of faith and learning, with special attention being given to the possibility of developing a "freshman year program" that would have the potential of meeting more adequately the needs of freshman students as well as fulfilling the objectives of the college. In addition, a questionnaire is planned for mailing this spring to parents of new and continuing students regarding their expectations of the college.

Additional reports on the progress of the institutional development program will be made periodically.

### CHRISTIAN LIFE CONFERENCE

In contrast to cold weather and a snowfall, which extended Christmas vacation for one day, was the warm-hearted spiritual life conference conducted at the beginning of the second semester by eight members of the Navigators staff from Tennessee and Kentucky. Led by

Dave Legg, director for the two-state area, the conference included morning and evening services in the Rudd Chapel plus two seminars each day which dealt with such topics as developing a meaningful devotional life, setting up priorities amidst pressures, disciple-making, and managing finances.

Among the Navigator staff participating were Roy Zinn, who directs ministries at the University of Tennessee Knoxville; Gordon Adams, who represents Navigators in Knoxville among the business and professional community; and Hal Denny, who is area director of Louisville, Ky., community ministries and supervisor of the University of Kentucky ministry. In addition to other professional staff, several Navigator associates assisted in the conference.

The fruit of the conference was evident in such expressions as that of a student who testified publicly, "Through the Navigators Conference, I found a tool that has enabled me to begin and maintain a consistent devotional life, something I always wanted but never had till now."

### YEARBOOK USED AS MODEL

A sales representative of Herff-Jones Co., yearbook publishers, has reported to the 1977 yearbook staff that each salesman of his company carries in his sample case a copy of Bryan's 1976 yearbook, *The Commoner*, as a model to show prospective clients. The book is cited for the four-color cover; end-sheets featuring the construction of the Rudd Memorial Chapel; an impressive introduction which utilized black and white, duo-tone, and color photographs, white tooling lines around pictures with reverse type on colonial red background pages; and the use of American art to carry out the theme "One, yet many—many, yet one." The Bryan yearbook is produced by a student staff with a faculty or administrative sponsor. Co-editors of the 1976 book were Gary Degerman and Richard Liebig with Dr. Ruth Kantzer as sponsor.

### FAMILY LIFE CONFERENCE

For the second year, the college hosted a Moody Bible Institute Family Life Conference in cooperation with the Chattanooga Moody

radio station, WMBW. The First United Methodist Church of Dayton, of which Rev. Harold Buck is pastor, and three Chattanooga churches—two Baptist and one Presbyterian—joined in the round-robin conference. This year's speakers for the meetings held February 27-March 3 were Dr. J. Vernon McGee, of Pasadena, Calif.; Dr. G. Allan Blair, of Charlotte, N.C.; Rev. Craig Massey, former pastor of Des Plaines Bible Church and now on the MBI extension staff; and Dr. Edgar James, a Moody faculty member.

### LOVE, COURTSHIP, MARRIAGE

Discussions on love, courtship, and marriage dominated the two-day conference on January 20 and 21 conducted by Dr. Robert Nuermberger, executive director of the Christian Counseling Service, Inc., Chattanooga, and Dr. George Knight, associate professor of New Testament at Covenant Theological Seminary, St. Louis, Mo. Presentations on the Biblical basis for building a good marriage, for evaluating the divorce problem, and for considering the abortion issue afforded the stimulus for discussion sessions with the students.

Larry Efird, president of the Student Senate, provides a student



Larry Efird

reaction to the timely conference in his comments which follow:

"Love? Marriage? Why do I need to think about that? My philosophy has always been that, when the right person comes along, a bolt of lightning will strike me down! Anyway, that's the way it's done on television!

"According to Dr. Nuermberger and Dr. Knight, more than a streak of lightning and T.V. education are necessary in starting a Christ-centered marriage.

First of all, God will show each of us the person He wants us to marry. The couple must seek God's will above their own. God has never made a mistake, and His choice of a life partner will be better than anyone we could possibly dream up.

"After a person knows the one he is to marry, love has to be developed in a godly way. The human concept of love is dangerously shallow, and we must allow God to show the depth of His love through us.

"The final step (not into the grave, but into faith!) leads the couple to marriage. The two lives involved must become *one* to enjoy the love relationship God has ordained. By following the practical rules for marriage in God's Word, the couple will be able to experience this new life together as a dynamic and powerful testimony for Jesus Christ.

"My attitude now is to forget the streak of lightning and 'Love American Style.' Dr. Nuermberger and Dr. Knight stressed finding all the answers in God's Word. Anyway, God's ideas have been around much longer than ours!"

### MUSIC CONCERTS

Opera came to the college campus on Tuesday evening, February 8, when the Chattanooga Opera Company brought its production of Rossini's tuneful *Barber of Seville* to Rudd Chapel auditorium. Bryan was one of six caravan stops for the production prior to the final production in Chattanooga. The event was made possible through cooperative arrangements between the Bryan concert series and the Rhea Creative Arts League.

Other spring concerts on the Bryan calendar include Allison Nelson, concert pianist, March 24; Chattanooga Symphony Orchestra, March 31; and the Chattanooga Boys' Choir, April 14.

### TRUSTEE CONSULTANT

President and Mrs. Hudson Armerding of Wheaton College visited the campus February 13 and 14, when Dr. Armerding served as consultant for the trustees in their in-service training program. The activities began with a dinner at which Dr. Armerding addressed the trustees and their wives and representatives of the faculty, administration, and students on the subject of the place of the Christian college in today's society. He also spoke to the students at chapel; and he and Mrs. Armerding were among special guests at a luncheon hosted for the trustees by President and Mrs. Mercer at Rhea House. Mrs. Armerding spoke briefly at the luncheon and sang.

### DRAMATIC PRODUCTIONS

The Hilltop Players presented on February 18 and 19 their second round of productions for the year in two one-act plays: one, Reimer's *Ten Miles to Jericho*, based on Jesus' Parable of the Good Samaritan, and the other, *An Occurrence at Owl Creek Bridge*, based on Bierce's short story with the same title. They were performed before large and enthusiastic audiences in the Rudd Chapel auditorium with its spacious audience and stage accommodations.

The productions were directed by Miss Rachel Ross, assistant professor of speech. In his imaginative story of "the man who fell among thieves," Earl Reimer describes what took place when the priest and the Levite were confronted by the thieves' victim later at the inn. The



The Priest and the Levite are confronted by the wounded man at the Inn on the Jericho Road in a scene from *Ten Miles to Jericho*.

eight student actors making up the cast were Jim Wolfe, Indianapolis, Ind., who is also president of Hill-top Players; Jerry Anderlik, Elma, Iowa; Bruce Berndt, Rapid City, S.D.; Paul Chappell, Whiting, Ind.; Rebecca Hutchins, Dayton, Tenn.; Anna Swartz, Lewisburg, Pa.; David Turner, Quito, Ecuador; and Becky Woodall, Marengo, Ill.

The second drama is the story of a Southern plantation owner in Alabama who is hanged in the War Between the States when he attempts to sabotage a railroad held by the Northern invaders. Produced by student director Pam Henderson, Ft. Myers, Fla., the cast for this drama included Steve Douglas, Waverly, N.Y.; Dubbins Huggins, Maitland, Fla.; Karen Jenkins, Etlan, Va.; Beth Reese, Milton, Ontario; David Turner; and Ruth Wood, Memphis, Tenn.

### MONEY, MONEY, MONEY

Larry Burkett, director of Christian Financial Concepts, Inc., Decatur, Ga., whose articles on financial bondage and financial freedom were featured in the two most recent issues of *BRYAN LIFE*, visited the campus February 10 and 11 to speak at chapel and to conduct seminars for students. Mr. Burkett, who had proved to be a popular speaker on these topics last August for the annual faculty retreat opening the academic year, repeated this success with students on his second visit. The high level of student interest was demonstrated by large voluntary attendance at the night sessions, which, according to one observer, "looked almost like regular chapel."

#### A Special-Purpose Tract

A special-purpose tract entitled "How to Explain to a Child About the Death of a Loved Christian Parent" is available on request either by single copies or in quantity. Written by Bryan trustee Miss Ruth Huston, of Winter Park, Fla., it is based on an experience of a close friend whose sister died, leaving a five-year-old child and an unsaved husband and father. The father has since trusted Christ and is growing spiritually. Miss Huston handles this difficult subject with sensitivity, warmth, and Biblical perception.

### GOSPEL MESSENGERS



Left to right are Gospel Messengers—Brian Schrauger, Debbie Johansen, Nancy Bay, Gregg Wright, with accompanist Debbie Day.

The Bryan Gospel Messengers pictured above at rehearsal are being booked for eleven weeks this summer from May 15 through August 6. Their tour, beginning in the Carolinas, will move on into Virginia and will follow a northeasterly course into New Jersey until the end of June. Heading west through Pennsylvania and New York, they will go into Ontario, Canada, and across to Michigan in July, and then will return to Tennessee through Illinois, Indiana, and Kentucky.

Requests for the team may be channeled through the Public Relations Office at the college.

### EXPERIMENTAL COURSE

"Orientation to Health Care" was the title of an experimental six weeks' course in career exploration offered at the Rhea County Hospital by the Bryan Division of Natural Sciences to provide exposure to health care principles and procedures. The maximum complement of twelve students, both men and women, quickly filled up the course. Records, laboratory and X-ray, nursing home care, dietetics, and general floor care were the areas covered in the on-the-job ex-



ploration. The students, by twos, spent about three hours weekly in a section of the hospital observing personnel, asking questions, and even performing some duties. Students were also required to submit a weekly written report on their experiences; and at the end of the course, they met with Dr. Ralph Paisley, associate professor of biology, to discuss their experiences and make recommendations to improve the course.

Hospital Administrator John Eckert was enthusiastic about the experiment also as giving college and hospital officials an opportunity to explore the possibilities of cooperation in developing an in-service hospital training experience for students interested in a nursing care program.

#### A TRAVEL TIP

Gatlinburg, Tennessee, gateway to the Great Smoky Mountains, America's most visited national park, offers a new attraction in the National Bible Museum, which visitors to the Southeast ought to be sure to see. Operated by a former U.S. Air Force chaplain and his wife, Mr. and Mrs. Lewie H. Miller, Jr., the museum houses one of the most unusual collections of Bibles in the country. On display are many first-edition copies of the Bible, early volumes from 1535, 1556, and 1575, and hundreds of Bibles in scores of languages from all over the world. The total collection is in excess of 600 volumes, about 125 of which are used for the displays. The Bibles in this latter group are in more than 100 languages and dialects and in many unusual editions.

The Millers have traveled more than 175,000 miles tracking down rare or unusual Bibles and showing the collection in colleges, churches, religious conferences, and military bases throughout the United States and abroad. Their visit to the campus here two years ago, when they brought part of the collection, excited the kind of response which prompts this suggestion for visitors to the East Tennessee area.

This educational outreach is an effort to encourage Bible reading, to serve as a reminder of the easy availability of the Bible, and to highlight the known desire and need for the Bible in hundreds of additional languages overseas. A portion of the Museum's admission fee of \$1.25 per person is used for the translation and distribution of the Bible around the world.

# SPORTS REVIEW

After the close of the fall sports season, national and district honors came to four Bryan athletes—John Shalanko, Luke Germann, and Brian Chapman in soccer and Eric Clarke in cross-country. Shalanko, a senior fullback from Ecuador, and Germann, a junior forward from Nashville, Tenn., were named by the National Christian College Athletic Association to All-American status for their performance in soccer; and Goalie Chapman, from Pompano, Fla., was named along with Shalanko and Germann to the All-Star soccer team of NCCAA District 5, which includes most Christian colleges in the southern part of the United States. Clarke, a sophomore from Miami, Fla., was named to the NCCAA All-American cross-country team after his second-place finish at the National meet in Winona Lake, Ind., in November.

Shalanko starred on defense throughout the 1976 season and was named the Most Valuable Player in the national tournament. Earlier he had been named to the third team All-South soccer squad, an honor which takes into consideration the competition of all colleges in the South, not just NCCAA schools. Shalanko, Bryan's all-time most

frequently honored soccer player, earlier was given all-conference honors for the fourth consecutive year by the Tennessee Intercollegiate Soccer Association.

Germann had a part in each goal scored in the national tournament and is the second leading point producer in Bryan soccer history.

## A WINNING SEASON

All five athletic teams at Bryan thus far this year have compiled winning records:

Cross Country	12-4
Soccer	6-5-3
Volleyball (women)	20-4
Basketball (women)	15-12
Basketball (men)	18-11



Chapman, Shalanko, Clarke, Germann

## MEN'S BASKETBALL

The men's basketball team concluded its season with a record of 18-11. The Lions finished third in the Southern Christian Athletic Conference tournament at Tennessee Temple the last weekend in February, losing to Lee 78-70 in the semifinals.

The Lions also were eliminated from the NAIA District 24 playoffs for the second straight season.

Christian Brothers beat Bryan 74-64 in that playoff contest.

Jerry Cline, junior, of Mansfield, Ohio, was named Most Valuable Player in the SCAC this season. He was also selected to the first-team All-Conference squad and led the league in scoring and field-goal shooting. Wes Johnson, sophomore, of Chattanooga, Tenn., was named to the second-team All-Conference and paced the loop in free-throw shooting.

## GIRLS' BASKETBALL

The girls' basketball team closed out its 1976-77 season by winning the Clearwater Christian Invitational Basketball tournament the last weekend in February. Bryan defeated Florida Bible College 81-32 in the first round, beat Clearwater 82-42 in the semifinals, and rallied from a 21-15 half-time deficit to overcome Covenant 53-34 in the championship game.

By winning the title, the Lionettes ended the year with a six-game winning streak and brought their season's record to 15-12. It was the first winning season ever for women's basketball at Bryan, marking a great improvement over last year's 5-13 mark. This record is evidence of the continuing favorable developments in women's athletics.



Left to right standing are coach Tubbs, McGill, Madden, Burt, Spencer, DuVall, Fuller, Williams; kneeling, Stack, Jan Hawkins, J. Crabtree, McReynolds, Branham, and L. Crabtree with Clearwater trophies in front.

# Retirement Investment Supports Present Ministry



Mrs. Rebecca Van Meeveren

In today's society many people have sufficient income from their current employment or other sources to consider making a charitable gift to an institution of their choice; however, they may not feel able to make an outright gift, knowing that upon retirement they will need the income generated by their capital. By the same token they may be interested in ways of reducing current income taxes. For Mrs. Rebecca Van Meeveren, the deferred payment gift annuity was the answer. She recently transferred \$10,000 from her stock portfolio to purchase a Bryan College deferred payment gift annuity. This plan is one in which the donor (before retirement) simply makes a charitable gift to the chosen institution and is paid a guaranteed life income starting at a time mutually agreed upon by both parties. Income received from this type of annuity never varies, is regular, and leaves the investor without worries.

Mrs. Van Meeveren is completing eleven years of service at Bryan College, where she serves as head librarian. In 1957 she and her husband joined the Bryan staff, Mr. Van Meeveren as associate professor of English and Mrs. Van Meeveren as head librarian. They served in these capacities for five years until they left Tennessee and took up new residence in Florida. After Mr. Van Meeveren passed away in 1970, Mrs. Van Meeveren returned to Bryan in the fall of 1971 as associate librarian. In that capacity she served until the fall of 1976, when, upon the resignation of Virginia Seguire, she assumed the position of head librarian.

Both Mr. and Mrs. Van Meeveren were reared in Christian homes in which the benefits of Christian education were stressed. Although Mrs. Van Meeveren lived in the shadow of one of the greatest universities of the South, her father firmly believed that for his children it had to be "education in a Christian college or no college education at all." Mr. Van Meeveren was born and reared in a strict Dutch community in Iowa, where religious education was stressed at a very early age. The influence of his early training led him to matriculate at a college sponsored by his denomination. It was while the

Van Meeverens were on the faculty of another Christian college that they met and were married. Their daughter, also impressed by the importance of Christian education, chose to attend Wheaton College in Illinois and is now assistant librarian of Toccoa Falls College in Georgia.

When asked what prompted her to buy the Bryan College deferred payment gift annuity, Mrs. Van Meeveren stated that, working in a Christian college as she does, she felt compelled to invest a portion of that which the Lord had entrusted to her in the place where she was employed. Counsel from Larry Levenger, the college director of development, and from Larry Burkett, Christian financial consultant, who was the special speaker for the opening of school faculty retreat, also challenged Mrs. Van Meeveren to make a current investment in God's work so that she could enjoy seeing how it was actually being used in advancing His work. When asked her reasons for choosing Bryan College as the recipient of such a gift, she immediately replied that it was because of Bryan's strong spiritual emphasis, its leadership, its high standards for students and faculty, and the great progress she has seen take place at Bryan. She is convinced that she has made a wise investment for the future.

It was only after careful study in consideration of alternate options and in light of professional counsel that Mrs. Van Meeveren decided on the deferred payment gift annuity as the most satisfactory option for currently investing in God's work. Having studied other plans, she knew that, although she was very much interested in making a charitable gift to Bryan College at this time, she also needed assurance of having a guaranteed income at the time of her retirement. Also of special interest was the sizable charitable income tax deduction from which she profited in purchasing the deferred payment gift annuity. Making this move now rather than after retirement has generated much greater tax savings. One other benefit which Mrs. Van Meeveren will derive after retirement is that a portion of each guaranteed payment will be tax free. Interested in wisely investing all of that which the Lord has committed to her care, Mrs. Van Meeveren realizes that ultimately her heir will be responsible for less estate tax and probate cost because of her provision now for the cause of Christ.

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# BRYAN COLLEGE

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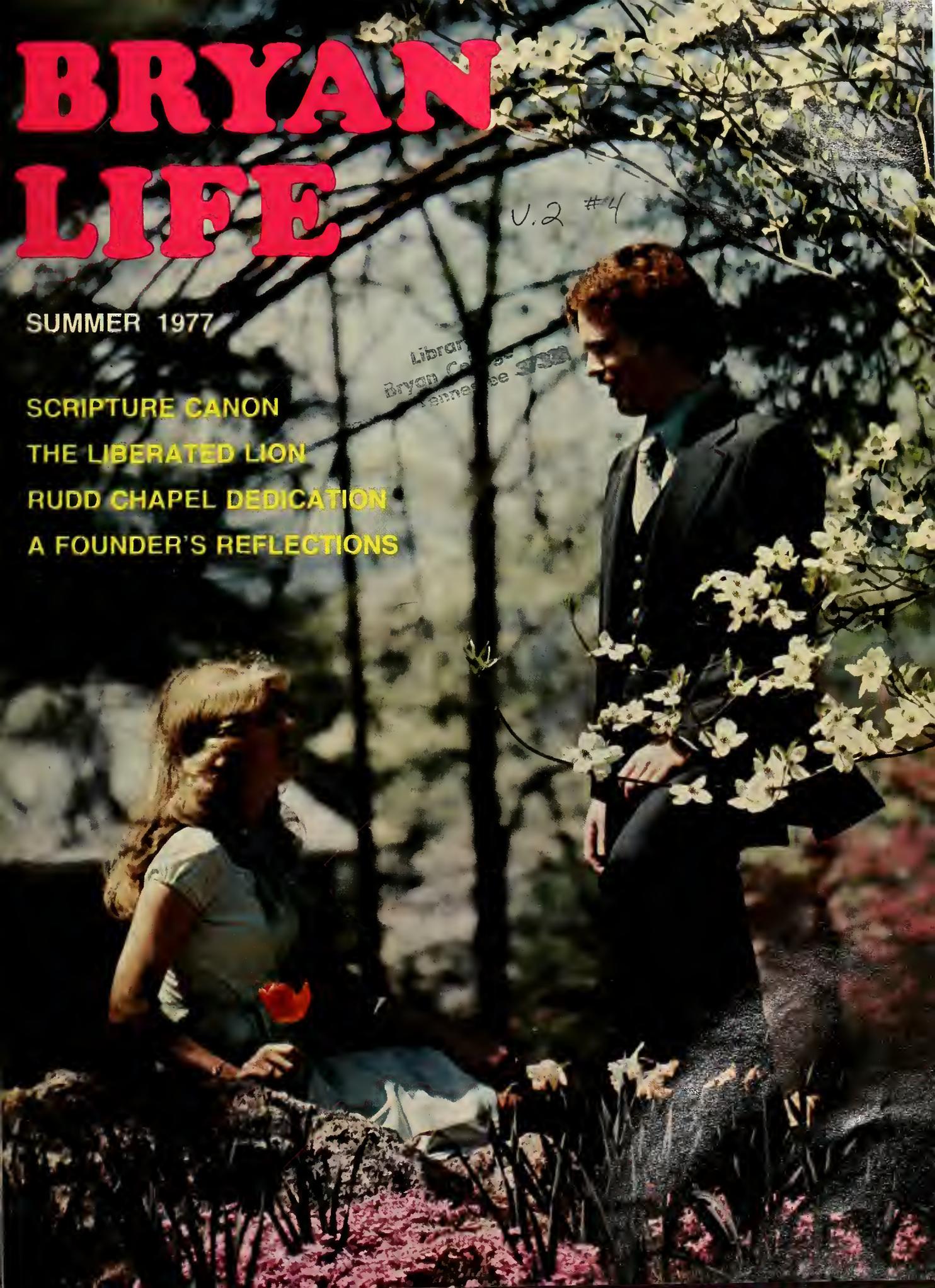
# BRYAN LIFE

SUMMER 1977

SCRIPTURE CANON  
THE LIBERATED LION  
RUDD CHAPEL DEDICATION  
A FOUNDER'S REFLECTIONS

V.2 #4

Library  
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# BRYAN LIFE

MAGAZINE

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## COVER PHOTO IDENTIFICATIONS:

### FRONT COVER

Springtime beauty on Bryan campus. Photo by Cunningham Photography.

### BACK COVER

Commencement pageantry accented by Bryan's scarlet and gold. Photos by Larry Levenger.

Volume 2

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**THE CANON OF THE SCRIPTURES:** Second in a series of four articles on the nature of the Scriptures, dealing with some of the internal evidence of the Old and New Testaments which caused these books to be recognized as authoritative. By Thomas A. Eckel **6**

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**CAMPUS REVIEW:** Notes on graduation; the faculty and staff achievements, service awards, and changes; students' summer activities; and end-of-the-year sports honors. **12**

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## EDITORIAL . . . . .



Commencement is always a time of blessing and inspiration, but it was especially so this year. Beginning with the dedication of the Bennett Prayer Chapel a week before, the excitement rose steadily to a climax at the outdoor graduation. Adding to the usual excitement was the dedication this year of the Rudd Memorial Chapel, together with the dedication of the new organ and the unveiling of Dr. Rudd's portrait. The campus was thronged with special visitors, including some twenty members of the Rudd clan and old grads, who returned for the dedication and for fellowship with Dean Ryther and other friends of the Rudd years. Cliff Barrows in his address called the college community to a commitment to four "new things" which God wants of us. I hope you will take note of these four things in the brief summary appearing on the center spread devoted to these dedication activities.

*Theodore C. Mercer*

Theodore C. Mercer

# THE LIBERATED LION

## A View of the Christian Liberal Arts

by Richard M. Cornelius

Why pay extra to go to Bryan when it's cheaper to go to a state school close to my home?" "How is a Christian liberal arts college different from a Bible institute or a secular liberal arts college?" "What place does *liberal* have in a college that calls itself *evangelical Christian*?" These and similar questions are in the minds of many—especially in a day when accountability in education is being emphasized—and the Christian educator should be ready to give an answer concerning the reason for the hope of his calling.

Stated briefly, the purpose of Bryan as a Christian liberal arts college is to glorify God in assisting students to become mature Christians by providing them with an education based on an integrated understanding of the Bible and the arts and sciences. Is this merely educational jargon? Listen to these voices crying in the wilderness of today's technologically advanced and supposedly educated society:

"Give us the educated men. We can train them ourselves, but we cannot educate them." (Alfred P. Sloan, honorary chairman of General Motors) "The most difficult problems American enterprise faces today are neither scientific nor technical in nature but lie chiefly in what is embraced in the area of liberal arts education." (Irving Olds, retired board chairman of U. S. Steel)

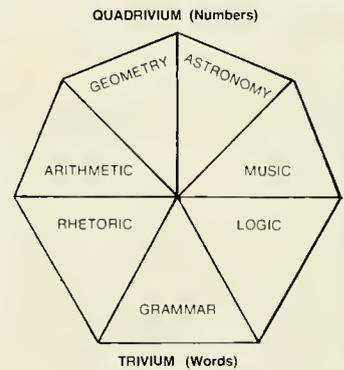
"Instead of feeling threatened by secular concepts with which they cannot agree, evangelical Christians need to raise up a rationally competent generation that is both literate in the humanities and articulate in its beliefs." (Carl F. H. Henry, editor-at-large, *Christianity Today*)

The liberal-arts education these voices are crying for has had a long and honorable history. In general, its emphasis on the search for truth and the development of the whole person has a Biblical basis. God is the author of truth, Christ Himself is the Truth (John 14:6), and in Him "are hid all the treasures of wisdom and knowledge" (Colossians 2:3). Man has been commanded to exercise proper governance over the earth (Genesis 1:28) and to think on whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy (Philippians 4:8). Just as "Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52), those of us who are His followers are to grow into mature persons "unto the measure of the stature of the fulness of Christ" (Ephesians 4:13). This we accomplish by complete dedication and development of all aspects of our being, thus obeying the two great commandments of loving God with all our heart, soul, mind, and strength and loving our neighbor as ourself (Mark 12:30-31).



Richard M. Cornelius, professor of English, has been a member of the Bryan faculty since 1961. He was an honor graduate of Bryan in 1955 and earned both the M.A. and the Ph.D. degrees at the University of Tennessee at Knoxville. His doctoral dissertation was entitled "Christopher Marlowe's Use of the Bible." During his overseas military service after college, he traveled extensively in Western Europe. In 1976 he spent his sabbatical at Cambridge University doing independent study and writing.

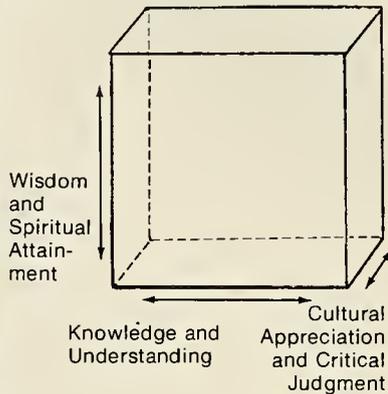
In particular, the modern concept of the liberal arts goes back to the cathedral schools of the Middle Ages, in which theology was queen, and the other subjects worthy of study as tools for working with ideas were grouped into the *trivium* (emphasizing words): grammar, rhetoric, and logic; and the *quadrivium* (emphasizing numbers): arithmetic, geometry, astronomy, and music. The term *arts* denoted intellectual skills, and the term *liberal* meant that these were the subjects suitable for a freeman, as opposed to servile or mechanical matters. *Liberal* also had associations with the Latin words for *free*, *book*, and *library*.



This idea of freedom is a key to the liberal arts. The person who wonders, "What will a Christian liberal arts education help me to *do*?" has asked the wrong question. The important thing is what the Christian liberal arts enables a person to *be*. Jesus said, "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free" (John 8:31-32). Only the person who has accepted God's free gift of salvation by receiving Christ as his personal Saviour is freed from the bondage of sin. Paradoxically, when a Christian yields himself to God as His bondsman, he gains the freedom to become all that God intended, to make correct moral choices, and to fulfill his responsibilities for the glory of God and the good of his fellowmen. When such a person participates fully in the experience of a Christian liberal arts education, he can by God's grace also be freed from the following: (1) the perception of native culture (thinking that American concepts regarding methodology, material worth, and progress are universal or the only right ones); (2) the provincialism of environment (failing to realize that one's outlook tends to be narrowly rural or urban, inland New England or beach Californian); (3) the prejudices of nationality, race, sex, or religion (supposing that one's country, color, complexion, or creed are better than others'); (4) the problems of heredity hang-ups and the chains of sinful habits (engaging in thoughts and actions that demoralize, degrade, and destroy); (5) the perspective of time (evaluating historical events, people, or accomplishments from solely a twen-

tieth century point of view or from strictly a 1970's position); (6) the pressures of hidden philosophical presuppositions (accepting, as right and proper, technology with its crushing uniformity; materialism with its glorification of the temporal and physical; secular humanism with its deification of man; and evolution with its naturalistic explanation of the total universe).

In general theory, the Christian liberal arts can help free a person from the six aspects of bondage just mentioned by an educational experience that—like the dimensions of a crystal cube—includes *length* of knowledge and understanding, *breadth* of cultural appreciation and critical judgment, *height* of wisdom and spiritual attainment, and *transparent solidity* of clear, creative communication.



In specific practice, the application of these theoretical principles has changed across the centuries and across a particular country in any one century; but there is still widespread general agreement concerning many of the aims, emphases, and essentials. The field of English illustrates the continuity in spite of the change. In the *trivium* the study of grammar involved Latin—not the vernacular, such as English. In America it was not until about 1875 that English grammar and composition began to eclipse classical studies. Even at that time English literature was considered too easy or unsuitable a course for college; so in some institutions the study of Anglo-Saxon was required of freshmen, and the methods used to teach the Latin classics were transferred to English. The inevitability of change is demonstrated by the catalog of St. John's College, which—of all schools today in the United States—champions “the true meaning of the liberal arts”; but even St. John's allows for changes in its list of great books and adaptations in its approach to the traditional liberal arts. Although some curriculum change is desirable, one must guard against making basic changes for purely pragmatic reasons lest he wake up some day to find himself adrift on the sea of education, having thrown away the rudder to lighten the boat. Such a change occurred at Cambridge University during the 1580's, when the critic Gabriel Harvey and the playwright Christopher Marlowe were there as tutor and student respectively. The specter of relevance and pragmatic education (Harvey uses both terms) knocked so insistently at the gates that it was admitted. It came dressed in the cloak of preparing men for government service, and many students accepted this garment in exchange for the robe of the Erasmusian type of Christian humanism that had emphasized the classics, the Bible in general, the Greek New Testament in particular, and the end of learning being to know and honor Christ. Gabriel Harvey substituted Machiavelli for such moralistic books as More's *Utopia* and Plato's *Republic*.

Marlowe, who had come to Cambridge to study for the ministry, was drawn for a time into government spy work but then used his classical and Biblical knowledge in his plays to denounce the evils of pragmatic humanism.

The curriculum of Bryan College reflects both the continuity and the change in the concept of the liberal arts. Using the college symbol of the lion as a framework for the body of truth in general, let us consider the aspects and interrelationships of the Christian liberal arts at Bryan. Some of the groupings below are arbitrary and are as much the result of convenience as of intrinsic rightness. To be healthy, active, and complete, a lion must have—among other things—four legs, a heart, a head, and a tail.

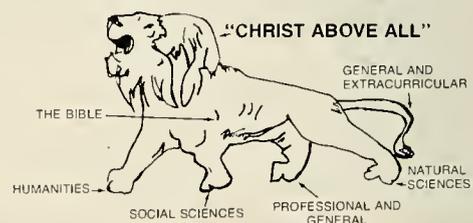
One leg of the Bryan curriculum is the area of the Humanities. This covers the qualities and organization of man's artistic and philosophical endeavors and is the record of man's search for truth and beauty in his response to the universe. Courses in this area include art, drama, English, foreign languages, linguistics, music, philosophy, and speech. The Humanities hold a lamp up to the basic questions and situations of life and in so doing illuminate ourselves, our world, and our God.

A second leg of the lion is the area of the Social Sciences. This involves the qualities and organization of man's associations and activities, whether in the local family or in international relations. Courses in this area include business, economics, history, and social studies. The Social Sciences present a calendar summarizing what happened yesterday, stating why we are here today, and suggesting where we are headed tomorrow.

Another leg of the lion is the area of the Natural Sciences. This investigates the qualities and organization of nature in an attempt to understand and utilize it. Courses in this area include biology, chemistry, mathematics, and physics. The Natural Sciences provide a descriptive and tentative map of the world around us that we might make better headway on the road of life.

A fourth leg of the lion is the area of the Professional. This is concerned with the mental, emotional, and physical behavior of man in his development as an individual, a member of a group, and a participant in an activity. Courses in this area are education (including specialized methods courses taught in the three liberal arts areas mentioned above), physical education, and psychology. General instruction in this area provides students with a mirror in which to see and understand themselves better, and advanced instruction results in a letter of recommendation to a profession, such as education.

The tail of the lion is the area of the General and Extracurricular. Its purpose is not to wag the body but to



aid in the balanced development of the physical, social, and practical aspects of the individual. Activities in this area include such experiences as banquets, ball games, bull sessions, and the budgeting of personal finances. The General and Extracurricular supplies a driver's license with which to get along more easily and quickly on our journey through life.

A lion with four strong legs and a tail is awesome to watch as he prowls in his powerful, smoothly coordinated manner. A lion limping because of a weak leg or injured tail is a pitiful sight even though he can still get about. It is essential, however, for a lion to have a strong heart. In the Bryan curriculum the heart is the Bible, and it is represented by the area of Biblical studies, which includes courses in ancient languages, Bible, and Christian Education. Although it is part of the educational purpose of the college to integrate the Bible and all fields of learning, the Word of God per se is deserving of study, for as the college Statement of Faith sets forth, "We believe that the holy Bible, composed of the Old and New Testaments, is of final and supreme authority in faith and life, and, being inspired by God, is inerrant in the original writings." The Scriptures constitute the compass we need to give direction in the mazes and mists of life.

Another essential part of a lion is the head, which commands the entire body. At Bryan this stands for the Lordship of Jesus Christ, as seen in the college motto: "Christ Above All." It is a primary goal of the college that this motto will become a living reality in the life of each member of the Bryan community. By this time perhaps a practical-minded person is asking, "But what about a liberal arts education as preparation for a profession or for attaining prestige, power, and plenty of pennies?" On the one hand, this is a truly practical question and well deserving of an answer. Two of the Bryan College educational objectives are: "To guide students in developing constructive interests and skills consistent with their abilities" and "To provide opportunity for students to concentrate on one or more subjects as a foundation for graduate study or a vocation." On the other hand, this question may really be impractical in the long-range view of things if it does not recognize that successful living is more important than successful working; that automation and cybernetics have changed or eliminated many jobs (for instance, 40,000 elevator operators); and that it is short-sighted to train students for their first job rather than prepare them for a lifetime which may involve several different kinds of jobs, the use of mushrooming leisure time, and the diversity of family, church, and community activities which are not primarily job-related. As John Milton defined it, "a complete and generous education [is] that which fits a man to perform justly, skillfully, and magnanimously all the offices, both private and public, of peace and war." Good as job-training, technology, and the accumulation of information are, they do not go far enough. Scandals such as Watergate, Lockheed, Gulf Oil, and others in this country and abroad were not problems of the hand, head, or hardware but were problems of the heart. It is situations like these that the Christian liberal arts is designed to avoid or remedy, for it seeks first and foremost to give attention to a person's

character and then his career.

Let us consider an example of the practical application of the Christian liberal arts, adapting an illustration suggested by John H. Fisher (former executive secretary and president of the Modern Language Association and currently chairman of the Department of English at the University of Tennessee, Knoxville).

Suppose that some people want to build a four-lane highway between a town and a city forty miles away. There are two feasible routes: one is apparently more costly because it entails the purchase of right-of-way land paralleling most of the old road; the other is an entirely new route over some lowland and will involve damming up and diverting a stream. After many discussions, petitions, and delays, the lowland route is chosen. The dam and stream diversion floods a pastureland, putting several dairy farms out of operation. This in turn causes a small milk company to sell out to its competitor. When the new road is completed, many businesses on the old road, such as gas stations, motels, and roadside markets, begin to fold up. A mother of five whose husband has not found work since his gas station shut down gets angry when the sole remaining milk company in the area raises the price of milk ten cents per gallon. She organizes a protest march, things get out of hand, and she is accidentally shot and killed by a policeman. A Christian businessman who had campaigned vigorously for the new road watches the report of the incident on TV and says to his wife, "That's very sad, but people who demonstrate against the law and progress must be willing to suffer the consequences." Five years after the dedication of the new road, so many commuters are using it that accidents on the forty-mile stretch have tripled, pollution from the extra cars has caused a three per cent rise in the incidence of emphysema and lung cancer, and a new wing on the city hospital has to be built to take care of the additional patients. To accommodate the additional commuters, several tree-lined blocks of old, ornate homes in the city are leveled in order to make room for parking lots. The state legislature calls for an increase in the sales tax, citing as one of the reasons the increased cost in state-police patrols and highway repairs on this and other state roads. Conservationists are disturbed because a sub-species of fish peculiar to the old stream area can no longer be found in the new stream bed or lake.

Although no one can be expected to foresee all the problems inherent in such a complicated construction project, a person educated in the Christian liberal arts should have been able to put long-range spiritual or ethical goals before short-range materialistic gains, think through the situation logically, evaluate the needs of all concerned, express his opinions clearly and effectively in speeches or letters, and act and vote accordingly, realizing that man shall not live by new roads alone.

Such an illustration could be multiplied many times over with fewer or even greater complications on the foreign mission field, in the pastoral counseling room, and in virtually all walks of life. This is why Bryan College as a Christian liberal arts institution seeks to produce graduates who have adequately expanded concepts of what is relevant, important, and worthwhile; who know both the limitations of knowledge and the major options concerning controversial matters; who are obedient to God and His Word; who are maturing in their relationship with Jesus Christ; who are adaptable and yet oriented to eternal verities; who are properly motivated and creative; who are clear and logical in thought and communication; and who are well-integrated personalities desirous of fulfilling their responsibility to God and man. Such individuals by God's grace have received the free gift of salvation through the shed blood of Christ, are experiencing the spiritual freedom of the Spirit-filled Christian life, and are being freed from the provincialism of time, place, and circumstances.

# The Canon of the

by Thomas A. Eckel

Accepting the fact of the divine inspiration—that is, production and preservation of the Holy Scriptures, God's Word—as set forth in the preceding article on "Inspiration," we come now to the question as to how our Bible came to be comprised of its sixty-six unified parts. By what "canon"—meaning "critical standard, criterion, or test"—were certain books included in our Bible and other worthy writings excluded? Could we get along with fewer? Would more help? Do we absolutely need any? Perhaps these questions are best answered in reverse order.

We recognize that there was a time when there was no Bible; yet there were men, such as the patriarchs, who enjoyed a unique fellowship with God. Abraham, for example, was the friend of God; God covenanted with him, and Abraham interceded with God on behalf of others—all without any written Scripture, as far as we know, but not without communication! Here, then, is the crux of the matter: of all that God has done or said in relation to man, what needs to be preserved and why?

The key to both the meaning and extent of this record which has been preserved is found, I believe, in Luke 24:27, 44, 45, where it is recorded that shortly before his ascension, Christ Jesus spoke to some of his disciples; and "beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself." All of the Old Testament is necessary, therefore, to convey its basic purpose—the preparation for the portrayal of God incarnate.

Two principles, it would seem, are vital to canonicity: authority and continuity. God's words through men and those words validated by acts, whether miracles or fulfilled prophecy, and God's acts interpreted by words constitute God's plenary Word. "God, who in many portions and in various ways spoke in time past unto the fathers by the prophets, has in these last days spoken unto us in his Son . . ." (Heb. 1:1,2). Thus, divine authority is stated as being partial and as progressing to the complete. It had to be evident that the authority was being sustained even though persons vested with this authority passed off the scene.

Few things are clearer in the history of Israel than the fact of the leadership and authority of Moses. His life and work constitute a significant part of our Bible. He is constantly referred to by succeeding generations as a standard. He was the leader of the nation Israel at its birth, and the early life and experience of the people in the desert is replete with miraculous evidence to sustain his exclusive authority from God. Is it any wonder, then, that his writings bear the same authority?

But are we, like the Samaritans, to receive the Pentateuch and nothing more as written, divine authority? The book of Joshua opens with the statement that, upon the death of Moses, God spoke to Joshua, saying,

"Moses my servant is dead, now rise up. . . ." As has been said, "God buries His workers but continues His work." Once again the history of Israel validates the divinely appointed authority of its leader. Perhaps it was Joshua, the man at the center of the events of the conquest and division of Canaan and the confidante of Moses, who recorded in Deuteronomy, chapter 34, the events concerning the death of Moses.

In Joshua 24:26 we are told that Joshua also wrote words in the book of the law of God. That he did so indicates that the written record of Joshua and Israel in Canaan bears the same continuity to the Pentateuch as the two persons, Moses and Joshua, did to each other as divinely appointed leaders.

If one follows through with this procedure, it will be quite evident that our canonical history continues in unbroken fashion down to the return from the Babylonian captivity.

Who wrote about Joshua's funeral (Joshua 24:29ff.)? We can surmise that the compiler-author of the book of Judges may have written of Joshua's death, as Joshua may have written of the death of Moses. The fact that we do not definitely know who wrote Judges does not invalidate the book. It is very likely that Samuel figures largely in this matter even as he did in the events of his epoch. This great man was the last of the judges, the establisher of the monarchy, and first in the prophetic order. It is not difficult to envision him as the one to complete the Biblical record to his own time.

Notice how the ending of Ruth (a part of Judges in a sense; see Ruth 1:1) reaches back to Genesis and forward to David. This kind of connecting link is in keeping with Samuel's career, which is a preparation for David, who stands at the head of the monarchy.

After the collapse of the monarchy and the subsequent captivity, Ezra, a scribe and authoritative leader among the returned remnant, wrote of the events of those times. Not only that, he also wrote the Chronicles, which are a record of the Davidic Kingdom and even reach back to Adam and Abraham. They are in essential parallel with the books of the Kings. Another vital point is that the ending (II Chron. 36:22,23) is the same as the beginning of Ezra (1:1-3).

Of importance to be noticed here is that each writer was conscious, under God, of adding to a progressing revelation and of continuing divine authority. The contribution of the separate prophetic books is still another subject, but it is sufficient to say here that most of these writings were placed in the canonical, historical record already discussed.

It is interesting to note that some writers whose works are considered canonical have judged at times the works of their own contemporaries as of divine authority also. An example from both the Old and the

# criptures

New Testaments will demonstrate. The prophet Daniel (9:1,2) regards Jeremiah's words as from God; as a consequence he prays and is answered by God through an angelic emissary. Hence Daniel's words confirm that Jeremiah indeed had spoken and written authoritative words from God.

In the New Testament the Apostle Peter regards Paul's writings equivalent to the Old Testament in authority (II Peter 3:15,16). And Peter's own words (found earlier in that same chapter) concerning scoffers in the last days are considered by Jude (17,18) as authoritative apostolic prediction, words spoken beforehand concerning a divine perspective of the future. So we are impelled to the conclusion that "canonical" is virtually equivalent to prophetic or apostolic.

Add to this the continual, voluminous use of the Old Testament by the New Testament writers. Matthew, the first writer in order in our English Bible, opens by connecting Jesus Christ to David and Abraham. Then he directly connects the life and work of Jesus as Messiah to the prophet Isaiah (40:3) and his messianic outline by introducing John the Baptist as both fulfiller and forerunner." Later in his Gospel (17:11-13), as he relates Jesus' own claim for John as the Elijah who was promised in the closing statement of Malachi, Matthew thereby connects his word and ministry to the already received last canonical writing of the Old Testament.

We pointed out earlier that the key to the canon is to be found in the writings of the Old Testament because they speak of Christ. Now that we have reached the portrayal of that Person in the Gospels, where else is there to go? It is precisely here that apostolic authority extends the picture.

In the Gospel of John (17:8), Jesus says to the Father, "I have given them the words which Thou gavest me." A little earlier (14:26) He promised them that the Holy Spirit would teach them all things and bring all things to their remembrance—that is, what Jesus had said to them. Soon after, Jesus says (16:12ff.), "I have yet many things to say to you, but you cannot bear them now. But when the Spirit of truth is come, He will guide you into all truth. . . . He shall glorify me." In so speaking to the apostles, Jesus made clear that the writings produced through them would be authoritative or canonical, reflecting back to and forward from the person and work of Christ.

That such a standard should be fixed and final was understood at least by the Apostle Paul, for in II Timothy 2:2 he exhorts that what he has said is to be committed to faithful men for them to teach to others. The early Church Fathers recognized this principle of apostolic authority and did not add their own writings to those apostolic books and letters which came to be recognized as Scripture.



Thomas A. Eckel was assistant professor of Bible and French at Bryan from 1961-69. After seven years as headmaster of Charlotte (N.C.) Christian School, he is planning to enter the ministry under the Presbyterian Church U.S. He holds the bachelor's and master's degrees from Wheaton (Ill.) College.

This article on the canon of Scripture was originally given in 1963 as one in a series of four chapel messages by Bryan faculty members on the inspiration of the Bible, the canon of Scripture, and the text of the Old and New Testaments. These messages, later printed in booklet form, are now being reprinted in the four 1977 issues of this magazine.

Other examples of Paul's consciousness that God was speaking authoritatively through him are found in II Thessalonians 3:14,17: "If any man obey not our word by this epistle . . . have no company with him." He then distinguishes his letters from those of any other author by a certain epistolary closing. Again, in I Corinthians 14:37, Paul states: "If any man thinks himself to be . . . spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

The Apocalypse, the last book of the canon, concludes with a solemn warning concerning anyone who adds or detracts from what is written therein, for the obvious reason that there is nothing to be added to the final revelation. Jesus Christ is presented as the Culmination, the Lord of Heaven, and the Sovereign of earth and history.

During the early centuries A.D., both the persecutions which the Christians experienced and the heresies which multiplied, contributed to an active preservation of the writings regarded by the Church as authoritative (apostolic).

Therefore by the fourth century the canon stands as we now have it, every book and letter having been subjected to the test of time and perishability, under the providential preservation of God, who acts and speaks in the Person of His Son, Jesus Christ.

# DEDICATED RUDD MEMORIAL



April 23

## Dedication of Bennett Prayer Chapel



Mr. and Mrs. Raymond Bennett  
Sebring, Ohio



## TRIBUTE TO JUDSON A. RUDD

by D. W. Ryther

“Back in the days when tuition at Bryan was \$25 a quarter, students sometimes paid their tuition on the hoof, in the bag, or by the jug. A cow, sweet potatoes, or sorghum molasses were frequently substitutes for cash.

“It was during such times that I came to appreciate and to love the man whom we have today—Judson A. Rudd. Of all the men I have known over the past forty-five years, I have met one more consistently Christlike in his walk than was Dr. Rudd.

“Dr. Rudd was a dedicated man—dedicated to his family, dedicated to his church, dedicated to his college.

(This tribute was excerpted from the speech given by Dean Ryther, who was special guest of honor at the dedication because of his long association with Dr. Rudd.)

April 30

## Dedication of Baldwin Multi-Waveform Organ



Dr. Don Hustad  
Louisville, Ky.

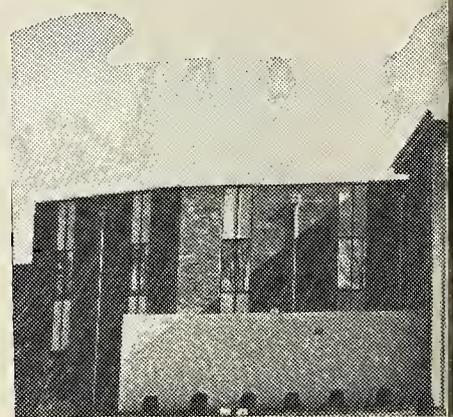
May 1

## Alumni Buffet Supper



Above, Mr. Ryther receives a plaque from Allen Jewett '52, in recognition of 26 years of service at Bryan.

At left are Mrs. Lloyd Fish, Winona Lake, Ind., and Dwight W. Ryther, DeLand, Fla., standing, who were longtime staff associates of Dr. Rudd, with Mr. and Mrs. Ben Purser, Dayton, seated, who were students in the thirties.



# ATION L CHAPEL

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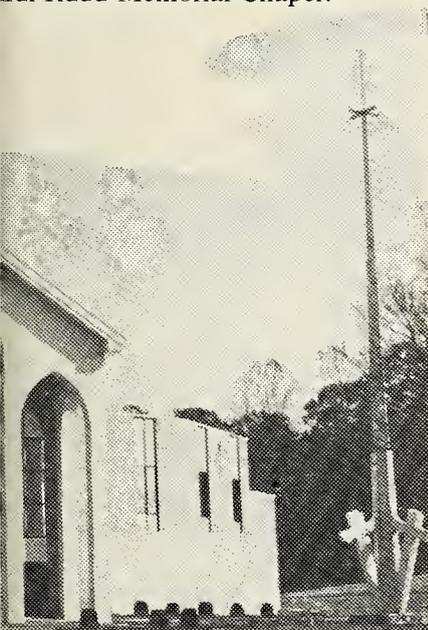
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Unveiling of Rudd Portrait

r. Rudd was determined. He not only would  
at he could not give up.

r. Rudd believed God—and the impossible  
accomplished. He knew that a faithful Father  
to honor the requests of a faith-filled child.  
believe Bryan College stands here today as  
sult of the efforts of many faithful men and  
n, students, faculty, and staff. But I also  
re most sincerely that the college is the prod-  
asically, of God's use of the dedication, the  
mination, and the faith of Judson A. Rudd.  
a testimony, what a challenge he has left us,  
ow fitting a memorial to such a man is this  
iful Rudd Memorial Chapel!"



Dr. Mercer leads service of dedication as Mrs. Rudd, Mary Frances, and Aunt Lettie Archer stand beside the pulpit.

Cliff Barrows, dedication speaker

## DEDICATION ADDRESS

Cliff Barrows based his address for the dedication of Rudd Chapel on Isaiah 43:18, 19: "Remember not the former things, neither consider the things of old. Behold I will do a new thing; now it shall spring forth; shall you not know it? I will even make a way in the wilderness, and rivers in the desert."

He said, "The dedication of this chapel will not get any farther than this service this evening unless you and I as concerned individuals are willing to say, 'Lord, renew my own dedication.' God says, 'Don't remember the former things; behold I will do a new thing.'" Mr. Barrows then proceeded to suggest four "new things" God wants of us:

1. A new dedication to the task before us based on conviction and confidence in His word
2. A new personal discipline in our lives
3. A new daring in our faith
4. A new demonstration of God's power



Rudd family members attending the dedication are pictured in back row, left to right: J. T. Elliott\*\*\*, Eugene Stifel, Mrs. Stifel\*\*\*, Ralph Rudd\*, Herbert Rudd\*, Mary Frances Rudd, Harold Rudd\*, Mrs. Samuel Rudd, Samuel Rudd\*, Mrs. Douglas Pringle (Ruhe Rudd)\*\*; front row, Mrs. J. T. Elliott, Mrs. LaVerne Donovan\*\*, Mrs. Lewis Coppoc\*, Mrs. Judson Rudd, Mrs. Herbert Rudd, Dr. Lettie Archer (aunt of Dr. Rudd), and Mrs. Harold Rudd.

\* first cousins of Dr. Rudd  
\*\* second cousins of Dr. Rudd  
\*\*\* cousins of Mrs. Rudd



Gary Franklin

## McKinney Essay Contest

Beginning in 1970, Dr. J. Wesley McKinney of Memphis, chairman of the board of trustees, instituted a writing competition in which graduating seniors were invited to submit essays on the topic of "How Bryan College Has Changed Me and How I Would Change Bryan College." Dr. McKinney selects the winning essay, and the cash prize of \$100 is presented at graduation. The entries are processed anonymously so that the identities of the writers are not known until after the winning selection has been made. On request of the writers, the essays may double as entries in the competition for student commencement speakers. Three such essays were chosen, also anonymously, for commencement addresses in lieu of an outside speaker this year.

This year's winning entry in the McKinney competition, by Gary Franklin of Westland, Michigan, a history major, is reprinted here. The process of shortening the essay necessary for its use in this magazine has not changed the content or the substantive style of the original.

The choice of a college is important because the college experience has an impact upon the total person—socially and spiritually, as well as academically. As I examine those areas in which Bryan College has most clearly changed my life, I find that there have been major changes in my attitudes toward my-

# How Bryan Changed Me

self, toward others, and toward God.

When I came to Bryan as a freshman, I arrived with many hopes and expectations. Naturally I had a strong desire to please my parents, but my primary goal was to mature and develop into the individual God would have me to be. Looking back now as a senior, I can see God's working in my life to bring me closer to the person He would have me to be, and yet it is not possible to put into words all the lessons He has taught me. However, three particular lessons do stand out in my mind. The family-like environment of Bryan College, where I was in continuous contact with over five hundred other students, provided me with the opportunity to make progress in interpersonal relationships. I learned that it was necessary for me to be completely open and honest in all my dealings with people. I discovered that if I was not honest and open, the inevitable result was damage to other individuals, great hurt to myself, sometimes even to the loss of a friend.

In my sophomore and junior years when I became involved in student leadership, I learned that the key to becoming a respected leader was first of all to be a self-sacrificing servant. Only when I was willing to sacrifice my personal ambitions for the sake of the other individuals would my efforts be worthwhile and meaningful.

Finally, as I began my senior year with all the fears of graduation and the anticipation of establishing myself in the world, I learned what I feel has been the most valuable of my lessons concerning myself. As I looked back at the various conflicts I had been through with different individuals, I realized that I had learned the most from those indi-

viduals as a direct result of these conflicts. The Lord had used these situations to make me discover the principle that there is much wisdom to be found in experience, that knowledge alone is not enough, without the proper balance between knowledge and experience.

My years at Bryan have also been very profitable because during them my attitudes toward others have changed. I began to see how selfish I had been in my relationship to others in that I had failed to see that other individuals were important and consequently that their needs were important. Becoming more aware of the needs of people helped me to realize the necessity of totally accepting another individual for what he or she is, rather than trying to change that individual into someone I would like him to be.

However, the most important area of development in my years at Bryan has taken place in my relationship with and attitude toward God. He has taught me two very distinct lessons. First of all, I am to love Him with all my heart, soul, and mind. As I present myself to Him, He desires my entire being, personality, and character; anything short of this *total* commitment is a sign of an incomplete love on my part. Too often I found myself *doing* different things with the hope that my service in itself would draw me closer to God. Yet this led only to a great deal of frustration, because I was not maturing spiritually and my efforts were meaningless and often fruitless. Through this frustration God has shown me that His *primary* desire is not that I serve Him, but rather that I love Him. As my heart's desire becomes to love and know Him in a deeper way, only then will my service be acceptable to God and further my spiritual growth. And as I come to know Him

# nd How I Would Change Bryan

ary Franklin



Graduates receive diplomas in outdoor ceremony.

more intimately, the fruit of the Spirit will naturally manifest itself without the self-effort that I so often felt was necessary.

The second lesson that I have learned about God is that He provides for His children; my years at Bryan stand as a testimony to His gracious provision. Throughout my college years, it has been a struggle for my parents and me to finance my education at Bryan, a fact which often led me to worry and to become discouraged. It is clear that God has allowed me to experience this to bring about a greater dependence on Him through a complete recognition of my inadequacy. It was in the times of my greatest discouragement that I would finally turn to God. The promise that I claimed and God proved to be true is found in Matthew 6:33-34a: "But seek *first* His kingdom and His righteousness and all these things *shall* be added to you. Therefore do not be anxious for tomorrow. . . ." Only after I turned to God and claimed His promise did the discouragement leave and a restful peace flood my heart. Having grasped the truth of this promise, I can press on towards maturing in this life with the confidence that God is going to bring all things into my life that are necessary to make me into the individual He desires me to be.

Along with the love I feel for Bryan, I also feel a great desire to see Bryan consistently improve in quality. In discussing how I would change Bryan College, I shall make a recommendation that is primarily academic in nature. If implemented, I feel that it would have very positive results both socially and spiritually. The purpose of a Christian liberal arts college is to provide a believer with the highest possible standard of education taught with a Christian perspective. Our faculty members are hindered in reaching this objective because they are overloaded in their teaching responsibilities, a fact which causes frustration on their part and inhibits the educational potential of the student. Having so much responsibility in teaching, the faculty member is limited in his preparation and in the quality of material he is able to offer the student. From the standpoint of the student, it is depriving him of the quality of education to which he is entitled. This is not to imply that Bryan has inferior quality of education, but rather that as Christians we should be constantly striving to improve our quality. One of the distinctives of Bryan College has been that it has maintained a low faculty-student ratio; but as this ratio begins to change with our increased number of students, so does the uniqueness of the education at Bryan. Keeping in mind the purpose of a Christian liberal arts education, I see a need for faculty expansion to meet the growing academic needs at Bryan. This is essential because only when Bryan increases its quality of education will it be able to expand its spiritual and social impact. The hiring of additional faculty members would obviously result in a higher quality of education, because faculty members would have more time to develop and ex-

pand their area of specialization. As a result, the student would have the opportunity to take advantage of a greater depth of specialization. A relaxation of academic responsibility on the part of the professor would also result in the increased amount of time he could devote to individual students and their particular problem areas. It has been my experience that the classes I have had with fewer class members have been my most profitable ones because I was able to take advantage to a greater degree of my teachers' knowledge. An improvement in quality in this area would result in a Bryan student's being better equipped to compete in our world. Furthermore, this increased quality of teaching from a Christian perspective would enable the student more clearly to understand and to deal with the philosophical trends and attitudes of this world from a Biblical viewpoint.

In conclusion, after reflecting upon my four years at Bryan, I see them as having been very profitable socially, spiritually, as well as academically. Through the various experiences I have encountered, it becomes very clear that God has used Bryan College to mature me into an individual who is now better equipped to deal with the realities of this world.

Three coeds—Gloria Price, Rhonda Jackson, and Debbie Johansen—smile their farewells.



# CAMPUS REVIEW

## FACULTY NOTES

▶ **William L. Ketchersid**, associate professor of history, was awarded the Ph.D. in history on June 10 by the University of Georgia. The title of his dissertation was "The Maturing of the Presidency, 1877-1899."



**William Ketchersid** Wesleyan College and the M.A. from the University of Tennessee in Knoxville. He taught at Bryan from 1966-69, left to attend graduate school, and returned to the faculty in 1973.

Chairman of the Faculty Development Council for 1974-75, Dr. Ketchersid was trained by the Council for the Advancement of Small Colleges in 1975-76 as an on-campus consultant in faculty development. He was faculty chairman in 1974-75 and has been elected vice chairman for 1977-78.



**Dr. Mayme Bedford and Mrs. Laurel Wells**

▶ Shown above, left, is, **Dr. Mayme Bedford**, student aid officer and dean of counseling services, who was honored recently at the annual meeting of the Tennessee Association of Student Financial Aid Administrators. Dr. Bedford

has been a member of TASFAA since 1968, when she became student aid officer at Bryan. Presenting the award, right, is Mrs. Laurel Wells, Collegedale, president of the statewide organization.

▶ **Dr. Merlin Grieser**, assistant professor of chemistry, was honored by his three senior majors with a plaque on Honors Day in appreciation of his work in re-establishing the chemistry major at Bryan.



Shown above is **Mrs. Harry C. Johnson** of Athens, Tenn., who was named Mother of the Year by the Chamber of Commerce of that city. Mr. Johnson, right, served as an active trustee of the college from 1949-67. Mr. and Mrs. Johnson continue their active interest and involvement in the affairs of the college. Their granddaughter Dorothy is a member of the rising senior class. A highlight of the year is the annual retreat for faculty and administration held at the Johnson's cabin on Watts Bar Lake.

## SERVICE AWARDS

The following persons were awarded citations of merit for years of service at the annual Honors Day ceremonies:

### 20 YEARS

#### **Miss Zelpha Russell**

Director of Admissions  
(Also awarded a \$1,000 bond from the trustees at commencement)

### 10 YEARS

#### **Vern A. Archer**

Treasurer

#### **E. Walter Seera**

Director of Student Recruitment

### 5 YEARS

#### **Dr. Robert P. Jenkins**

Professor of Business and Economics

#### **Dr. Brian C. Richardson**

Associate Professor of Christian Education

#### **John G. Reeser**

Assistant Professor of Physical Education and Head Soccer Coach

#### **Charles H. Robinson**

Assistant Director of Public Relations

#### **Miss Rachel J. Ross**

Assistant Professor of Speech

#### **Earl Walker**

Maintenance Mechanic

## SPECIAL CITATION

### **Mr. and Mrs. Larry Wooten**

(For outstanding service as new employees)

Mr. Wooten—Supervisor of Janitorial Service

Mrs. Wooten (Brenda)—Secretary in Administrative Support Services

## FACULTY AND STAFF FAREWELLS

Formal farewells were said during faculty workshop to a number of faculty and staff personnel, who, for various reasons, are leaving the college to pursue their careers in other places and other ways.

**Dr. Tom Biller**, assistant professor of psychology since 1973, is leaving to enter the private practice of clinical psychology.

**Mr. Martin Collins '73**, who was under annual contract as instructor in accounting, is a native Rhea Countian and plans to continue his teaching career in the public schools of the local area.

**Mrs. Grace Ely '75** has left with her husband, Fred '74, who will be working in the home office of the Sudan Interior Mission, Cedar Grove, N.J. Mrs. Ely's two years of service with the college were in the Records Office as assistant registrar and teacher certification counselor.

**Dr. J. James Greasby**, who resigned after nine years as professor of music, will be giving his time to private teaching, serving as church organist, and "getting in some practice."

**Mrs. Madelyn Hansen**, the college nurse for the second semester, goes with her husband, Glenn '77, who is in a ministry as church director of education and youth in Dixon, Ill.

**Mr. Howard Hutchins** has retired after two years as college security officer; and **Mr. Tom McManus** '74, supervisor of grounds, has been accepted for graduate study in history at East Tennessee State University.

**Mr. Larry Puckett** '73, admissions counselor for four years, and his wife, Patty (Baker) '75, are moving to Memphis, where he has been accepted at Memphis State University law school.

**Miss Miriam Sailors** '71, instructor in education and psychology since 1974 and head resident of Huston Hall last year, will begin work toward her doctorate in psychology at Rosemead, Calif. **Mr. Jerry Sawyer**, assistant professor of English since 1972, whose contract was not renewed, indicated that he plans to complete his doctorate.

**Mr. Frank Schmickl** retired as part-time maintenance mechanic; and **Mrs. Helen Stanfield**, secretary in support services, is going with her husband, Larry '77, who will be on at the faculty of Lakeland Christian School in Florida.

**Miss Susan Waddell** '74, head resident of Maranatha last year, left to be married in June; and **Mr. Lynn Wheeler** '75, director for two years of Practical Christian Involvement, moved from the area to engage in a local church ministry.

**Mr. David Wolfe** '73, a one-year replacement as instructor in mathematics, will undertake a doctoral study at University of Tennessee in Knoxville.

**Miss Virginia Seguine**, director of library services since 1964, has resigned her position to pursue a ministry with the Campbell-Reese evangelistic team of Milton, Ontario. She was on leave of absence this past year to explore this ministry. At graduation a citation of merit along with a check of appreciation was presented to **Miss Seguine**. Mrs. Rebecca Van



**Virginia Seguine**  
Miss Seguine. Mrs. Rebecca Van

Meeveren, assistant director of library services, who served as acting director this past year, now assumes this head responsibility on a permanent basis.

### FAMILY LINKS IN THE CLASS OF '77

The Class of 1977, numbering 113, represented twenty-eight states and five foreign countries. Included in the graduating class were three married couples and twenty other married students; twenty-three with brothers or sisters who attended, or now attend, Bryan; five children of alumni; five children of faculty and staff; four sons and daughters of missionaries; two brother-sister pairs; and one the son of a trustee. Individual pictures of the seniors are appearing in the summer issue of the alumni magazine, *Bryanette*, where commencement honors are printed also.

The following parents were recognized at the graduation ceremonies for the number in their family who have attended and been graduated from Bryan, with each family represented in the 1977 class:

**Mr. and Mrs. R. Don Efir**, Knapolis, N. C., whose son Larry is the third of four sons to attend and the second to be graduated;

**Rev. and Mrs. Allen B. Jewett**, Hendersonville, N.C., whose son Douglas is the third graduate in his family of whom four have attended Bryan, the father also being an alumnus;

**Dr. and Mrs. Carey Johansen**, Richmond, Va., whose daughter Debbie is the fourth in her family to attend Bryan and the third to be graduated;

**Mr. and Mrs. Guy Porcella**, Miami Springs, Fla., whose son Glenn is the third of three sons to be graduated;

**Mr. and Mrs. Ed Steele**, Dayton, whose son John was the fourth in that family to be graduated, with a fifth now enrolled (Mrs. Steele is a member of the college staff);

**Mrs. Dean F. Triplett**, St. Petersburg, Fla., whose daughter Kathy was the third daughter of that family to be graduated (Mr. Triplett died last winter; Mrs. Triplett was unable to be present but was represented by Kathy);

**Dr. and Mrs. Glen Turner**, Ecuador, whose son and daughter, David and Esther, make three of that family to be graduated (Dr. Turner traveled the farthest to attend graduation; understandably Mrs. Turner was unable to attend);

**Professor and Mrs. Alan Winkler**, Dayton, whose daughter Connie was the second daughter to be graduated, with Mr. Winkler himself being a graduate (Mr. Winkler is assistant professor of Bible on the college faculty);

**Rev. and Mrs. Gene Witzky**, Ft. Wayne, Ind., both of whom are graduates of the college in the Class of '51 and whose daughter Joy was a member of the Class of '77.



**Bene Hammel** delights the commencement audience with his recital on the new organ.

### ATHLETIC BANQUET AWARDS

A grateful college community applauded again and again as Bryan athletes were honored during the annual athletic awards banquet on April 22. The honors listed here have not been previously reported in BRYAN LIFE.

Basketball ace Jerry Cline and record-setting Eric Clarke were named co-athletes of the year. Cline, a junior from Mansfield, Ohio, who garnered the MVP and best rebounder awards, led the team



**Jerry Cline**

**Eric Clarke**

in nearly every category and won selection to many all-star teams. Clarke, a sophomore from Miami,

Fla., broke Bryan's course record, made several all-star squads, and was chosen cross-country MVP. Most improved runner award went to Bruce Berndt of Rapid City, S.D.

Soccer Coach John Reeser presented the best offensive player award to Luke Germann, Nashville, and best defensive player prize to John Shalanko, Quito, Ecuador. Awards for best hustle went to Charlie Goodman of Athens, Ala., and for most improved to Rocky DaCosta of Bermuda.

Tennis coach John Reeser awarded letters to his entire team: Paul Combs, Mark Combs, Dan Dark, David Sligh, Dan Allen, Bob Jensen, and Mark Poole. Paul Combs, Franklin, Ohio, who was also student assistant coach for both men and women, earned the MVP honor; and Dan Allen, Atlanta, Ga., was most improved. The season record was seven wins and five losses.

In baseball Brian Chapman, Pompano, Fla., took best offensive honors; Jim Johnson, Miami, Fla., was best defensive; and Chapman shared MVP with Dennis Metzger, Dayton. The team posted a season record of 12 wins, 14 losses.

In women's sports Louise Burt, junior of Lima, Peru, was named woman athlete of the year for her performance in basketball and volleyball. Loretta Spencer, Asheville, N.C., was named MVP in basketball for the third straight year and top rebounder this year. Sandy Stack, Hollywood, Fla., was most improved and also received citations as leading scorer and for best free-throw percentage. The women's tennis club had a 4-1 season.

**Louise Burt**



## MESSENGERS ON TOUR

The Bryan Gospel Messengers are traveling in the Northeast and Midwest on a twelve-week schedule which began on May 15. Their itinerary as completed at press time is shown from June 13.

Mon.-Sat., June 13-18  
VIRGINIA CBM CAMP  
Woodstock, VA

Sat., June 18, 7:30 p.m.  
FAITH CHAPEL  
Hurlock, MD

Sun., June 19, 11:00 a.m.  
GRACE BIBLE CHURCH  
Seabrook, MD

Sun., June 19, 7:00 p.m.  
CALVARY BIBLE CHURCH  
Lusby, MD

Wed., June 22  
BETHEL BAPTIST CHURCH  
Wilmington, DE

Thurs., June 23, 7:00 p.m.  
EMMANUEL CONG. CHURCH  
Egg Harbor City, N.J.

Sat., June 25, 7:30 p.m.  
GRACE BIBLE CHURCH  
Pompton Plains, N.J.

Sun., June 26, 7:00 p.m.  
PARK BIBLE BAPTIST CHURCH  
Pennsville, N.J.

Tues., June 28, 7:00 p.m.  
DALLAS COMMUNITY CHURCH  
Dallas, PA

Wed., June 29, 7:00 p.m.  
COMMUNITY BAPTIST CHURCH  
Montoursville, PA

Thur., June 30, 7:30 p.m.  
NORTH WAVERLY CHAPEL  
Waverly, N.Y.

Fri., July 1, 6:30 p.m.  
STOCKTON COMMUNITY CHURCH  
Stockton, N.Y.

Sat., July 2, 7:30 p.m. and  
Sun., July 3, 11:00 a.m.  
WEST PARK BAPTIST CHURCH  
London, Ontario

Sun., July 3, 7:00 p.m.  
EMMANUEL BAPTIST CHURCH  
Milton, Ontario

Tues., July 5, 7:30 p.m.  
LOTT BAPTIST CHURCH  
Glennie, MI

Wed., July 6, 7:00 p.m.  
INDEPENDENT BIBLE CHURCH  
Cadillac, MI

Fri. and Sat., July 8-9  
GULL LAKE BIBLE CONFERENCE  
Hickory Corners, MI

Sun., July 10, 9:30, 10:30 a.m.  
SIMONTON LAKE BAPTIST CHURCH  
Elkhart, IN

Sun., July 10, 5:45 p.m.  
IMMANUEL BAPTIST CHURCH  
Holland, MI

Mon. and Tues., July 11-12  
GULL LAKE BIBLE CONFERENCE  
Hickory Corners, MI

Wed., July 13, 7:30 p.m.  
FIRST BAPTIST CHURCH  
Eaton Rapids, MI

Fri., July 15, 7:30 p.m.  
PALATINE BIBLE CHURCH  
Palatine, IL

Sun., July 17, 9:15 & 10:45 a.m.  
SHAW'S & ST. JAMES EVANG. CHURCH  
Dixon, IL

Sun. and Mon., July 17-18, 7:00 p.m.  
BETHEL EVANGELICAL CHURCH & CAMP  
Dixon, IL

Wed., July 20, 7:30 p.m.  
BEREAN BIBLE CHURCH  
Columbus, IN

Fri., July 22, 7:30 p.m.  
GRACE BRETHERN CHURCH  
Fort Wayne, IN

Sun., July 24, 7:00 p.m.  
CAMBRIDGE BIBLE CHURCH  
Cambridge, OH

Mon., July 25, 7:00 p.m.  
BETHEL BIBLE CHURCH  
Hendricks, KY

Tues., July 26  
FIRST BAPTIST CHURCH  
Salyersville, KY

Wed., July 27, 7:00 p.m.  
OAKRIDGE BIBLE CHURCH  
Charleston, WV

Fri.-Fri., July 29-Aug. 5  
HICKORY GROVE BAPTIST CAMP  
(Charlotte, NC)  
Near Virginia border



The Bryan Gospel Messengers shown above are (standing, left to right) Nancy Bay, Columbus, Ind.; Brian Schrauger, Eaton Rapids, Mich.; Debbie Day, Columbus, Ind.; (in front) Gregg Wright, Foraker, Ky.; and Debbie Johansen, Richmond, Va.

**ABOUT MRS. ARNOLD—**

Mrs. E. B. Arnold, who will be 86 years of age in July, is one of the three founders of Bryan College still living. She and her late husband, a Baptist minister who died in 1948, were involved in Bryan affairs from the days of the Bryan Memorial Association of 1925-30 and then in the college from its opening in 1930. Both Mr. and Mrs. Arnold served long tenures as active trustees, each serving as secretary of the board for a number of years. Mrs. Arnold operated a women's department store in Dayton for sixty years, at one time having satellite stores in three other East Tennessee locations. Her Sunday school class at First Baptist Church, which she taught for more than fifty years, included numerous Bryan students in the earlier years.

Though a trustee emeritus since 1970, Mrs. Arnold has maintained such active interest in the college that she has been supportive of essentially every project. For a number of years she has endowed an award for the Student Teacher of the Year, a fact which reflects her own teaching experience as a young woman just out of Western Kentucky State Teachers College. It was as a young teacher in London, Ky., that she first met her future husband, then a college student from Pennsylvania.

Frequently present at commencement and other major events of the college, Mrs. Arnold was called to the platform on graduation day, May 2, and presented to the commencement audience in recognition of her long life and service to the college. The accompanying article, based on an interview by Charles Robinson, presents Mrs. Arnold's philosophy of stewardship and her reminiscences about her Bryan experiences.



## GIVING WHILE LIVING

"I'm going to give to Bryan as long as I live."

Mrs. E. B. Arnold was speaking during a recent interview. "I never gave anything I didn't want to," she continued, "or which wasn't needed or couldn't be used."

Reminiscing about the days of struggle during Bryan's beginnings, she recalled times when there was need of as little as \$25 or \$50. "Some of us would just go out and gather it up. If \$50 was needed, they just told us. Often the teachers were paid with 'due bills,' which were issued by the college and honored by the local merchants."

"On that hot, sad July Sunday in 1925," she reflected, "when we knew the Scopes trial was finished and the great champion of the Bible had gone to his reward, we could not have realized what the Lord would bring forth in our community. A few men had been with Mr. Bryan when he went up on the hill and looked across the valley with its beautiful view. He remarked what a wonderful location it would make for a school for the youth of the area. Discussion continued after his death, and eventually the decision was reached to establish a coeducational Christian college. A group of five or six men put up enough money to buy the land."

"As we stand today on Bryan hill, we see the modern dormitories, the

beautiful and stately administration building, and the other excellent facilities. Then when the multipurpose Rudd Memorial Chapel was recently dedicated, we could not but ask ourselves, 'How can these things be?' The obvious reply to the question is that it is God's answer to the need of students who want to learn more about His Word and will."

Mrs. Arnold finds great satisfaction in knowing that one of the results of her giving to Bryan has been that many Bryan students teach in Dayton and Rhea County schools.

"I feel that our county schools are outstanding because of the many teachers who have attended Bryan. My own life has been enriched by the college, and I know that many families have been blessed. I only wish that more people could get closer to Bryan and be blessed as I have been," she said.

"As I look over today's situation, I know that any investment I may have made in money or service to Bryan College has paid the highest dividend possible in this world. The college has carried on God's work and I trust it will continue till the Lord comes. I have a motto which sums up how I feel about giving:

"I'm givin' while I'm livin',  
So I'm knowin' where it's goin'."

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Freshman

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v. 3 #1

# BRYAN LIFE

FALL 1977



SPECIAL ISSUE for Prospective Students

# Exploring with Captain Hartzell

## FRONT COVER

Captain" Martin Hartzell is commander of the Bryan College "navy." The "fleet" consists of one 20-foot pontoon boat, a recent acquisition of the biology department. Biology majors use the boat under Captain Hartzell's direction to ply the nearby Tennessee River to research the river's ecology. It is also used for instruction in the ecology course offered to all biology majors. Plans are now in process for sharing ecological findings with TVA as part of its environmental monitoring program. Mr. Hartzell, assistant professor of biology, has expressed the hope that the Bowaters Paper Company will become interested in a student project for studying water run-off and aquatic nutrients. The boat has a capacity of from ten to twelve persons and is equipped with life jackets and all other recommended safety devices. The aluminum duracraft vessel is powered by a 55-horsepower Chrysler motor.

Mr. Hartzell's enthusiasm for his new teaching tool is the practical outworking of the philosophy and purpose of the college to assist the students in their personal

growth and development by providing opportunities to understand the relationship of the Bible to the arts and sciences through learning to think critically, to work independently, to communicate clearly, and to apply their learning creatively.



## BRYAN LIFE

MAGAZINE

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### FRONT COVER

The front cover photo was taken in the Richland Embayment of Chickamauga Lake near the campus with Mr. Hartzell and three students—Mike Mosley, Gary, Ind.; Susan Quarles, Port St. Joe, Fla.; and Tony McBride, Elma, Iowa.

### BACK COVER

The back cover photo is a panoramic view of the Tennessee Valley from Buzzard's Point on the Cumberland Escarpment about three miles northwest of Dayton.

Both cover photos are by Larry Levensger.



## EDITORIAL

This special-purpose issue is designed for prospective students and their families to explore the opportunities for a Christian education at Bryan. The aim has been to convey information and impressions about the basic features of the educational philosophy and religious commitment of the college, the scope and spirit of the academic program, and something of the range of extracurricular activities. And it was decided that a presentation in which people and their reactions are featured was preferable to a more impersonal recitation of facts. The door is open for a fuller exploration, including a visit to the campus.

Theodore C. Mercer

# Exploring Hidden Havens

by David Turner



From where I stood I could see most of the Pocket Wilderness. A great gorge split the forest in two. Smaller valleys spliced it up into a typical Tennessee landscape. Cliffs crowned one of the more prominent hills. After a moment of observation and wonder at the vastness and beauty of creation, I stepped onto the pedals and spun down the dusty road.

The splash and roar of early-spring flooding greeted me as the road broadened into a level parking lot. I stopped by the sign that said "Picnic Area," and, leaving the bike there, passed the scattered cars on foot. At the far end, the old mining road, turned footpath, began its climb by the swollen waters of Richland Creek. When I had scarcely passed the Hiwassee Land Company marker, I came upon a small wooden bridge. Below was a deeply cut trickle that laughed as it splashed downward, adding its tiny voice to the many trickles that roared over rock and by boulder to join the mighty Tennessee River a few miles downstream. Up the path and around a bend or two, the hill opened, disclosing the darkness of an abandoned and collapsed mining tunnel. Having searched its shallow depths before, I passed the arched entrance and continued on.

With hill and stream bed, the path rose high above or dipped down and nearly into the flood. To the right, smaller trails zigzagged up the mountain. I chose one of these, and soon the roaring that had so incessantly pounded in my ears became an echo in the distance. My path was joined by another. I am told that all the paths wandering upward from the mining road soon join hands and lead to Laurel Falls. That was my destination.

My way cut up the steep slope, detouring around boulders that reached to the tops of surrounding trees. Soon I rested; and, looking outward from where I sat on a fallen log, I could see the grey and green unbroken carpet of trees over the hills and valleys below. It was

very quiet. I was completely alone, yet the presence of the Creator seemed quite real.

One foot in front of the other, over and over again, my steps led toward the top. When I was panting as hard as after a Bryan intramural basketball game and was hunting for another log or smooth rock to sit on, the slope leveled out. From the trees to my right came the noise of water bursting on rocks. I was below the summit, but I had reached the lower end of the falls. I walked on the sandy ledge beside the cliff in the direction of the sound. Showers of water blew over the edge, spattering me. Then the trees, parting, exposed the bare rock. Over this the water tumbled, sparkling in the late afternoon sun. I watched it splash on broken rocks at the bottom and complain loudly as it hunted a way around a jutting rock.

As I was turning to leave, from the boulders below I caught the flash of blue jeans. I climbed down the rocks and found another Bryan student enjoying the beauty of the waterfall and the solitude of this unique, untouched forest. We remained for some time talking of familiar havens hidden in the surrounding hills. There were many secluded coverts, caves, deserted mining tunnels—their rotted timbers buckling under the earth and rock—unwooded peaks overlooking the county, deeply wooded slopes, which Bryan students often revisited as a relief from academic pressure. Then, as one of the hills slipped over a corner of the sun, we rose from our lofty point and together began the descent toward Dayton and the college campus.

David Turner, a 1977 English major and honor graduate, is now a postgraduate student pursuing teacher certification. Two sisters, Bitsy '76, a Wycliffe missionary candidate, and Esther '77, are also Bryan alumni. Their parents, Dr. and Mrs. Glen Turner, Wycliffe Bible Translators in Ecuador, recently completed the New Testament in the Jivaro language.



# Exploring Academic Treasures



Located in a rural setting on a wooded hilltop less than a mile from the historic Rhea County Courthouse of Dayton, Bryan is now in its forty-eighth year of fulfilling its chartered purpose "as an institution of higher learning to provide men and women with a liberal arts education in a distinctly Christian atmosphere." Students are able to fulfill their own educational goals while pursuing the bachelor's degree in a range of majors in the arts and sciences and professional programs.

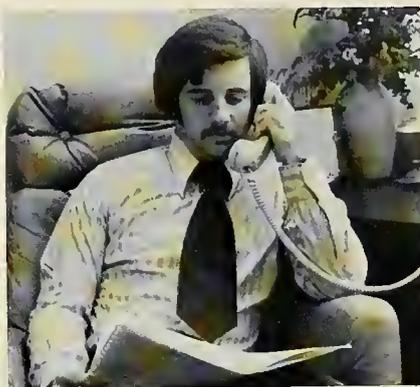
Based on a strong program of general education, all fifteen majors prepare students for careers and for graduate study. The complete list of these majors appears elsewhere in this issue. The real treasure of academic pursuit is the Biblical approach to the integration of faith, learning, and life, which is at the core of the curriculum.

The student body of over 500 is taught by a qualified and dedicated faculty of thirty-one full-time persons plus several part-time. Nearly half of the regular full-time teachers hold the earned doctorate. Some of the part-time teachers are administrators, whereas others are specialists from the local area.

These treasured opportunities are reviewed in the following excerpts from the testimonies of alumni and continuing students as they share impressions concerning their educational experiences at Bryan.

## BUSINESS Terry Stack '77

For the first two years of my undergraduate education, I attended a community college in Florida. Although my education there was adequate and I had the pleasure of studying under some outstanding professional people who were brought to the campus as part-time faculty members, I sadly missed personal contact and the opportunity to interact with my professors on a one-to-one basis. A former



Bryan student, who, by the way, was an excellent sales representative for the college, convinced me that Bryan was the place for me. I finished my last two years of college at Bryan with a major in business administration, and I am presently employed by the Dayton Bank and Trust Company of Dayton, Tennessee.

Among the things that I really appreciate about the business department at Bryan College are the excellent preparation and experience of the men teaching in it. Because of his vast experience in the business community, the head of the department was able to move far beyond the confines of the textbook and to use personal illustrations and examples from the business world.

Now that I am a part of the business community myself, though starting at the bottom, I very much look forward to the climb up the business ladder of success. I feel that my academic preparation at Bryan College was totally adequate.



## EDUCATION Carol Kincaid '77

I came to Bryan four years ago seeking a major in elementary education. Throughout those four years, I found each member of the education department to be well qualified, dedicated, and sincere in his task of training teachers. The professors are eager to sit down and discuss the objectives of their courses and at the same time to listen to the student's desires and ideas. The student finds that he is more than just a member of a class; he is made to feel that he has a valuable contribution to make.

Each course I took was interesting, stimulating, and profitable. Every provision was made to give me as much exposure to educational techniques and philosophies as possible. After much classroom preparation, I found student-teaching in a local school to be a rewarding and profitable experience.

I highly recommend Bryan's education department to anyone who is sincerely interested in an education major. The school motto, "Christ Above All," is incorporated by these professors in their courses and their lives. The love they have for their students and their subject is constant and contagious, reflecting their own personal relationship to our Lord Jesus Christ. Can there be a firmer basis for a good education?

## HISTORY

### Douglas Zopfi '77

When I selected my major at Bryan, I decided on history, largely because of my personal preference. However, I believe that the study of history at an institution like Bryan does offer every student an unlimited opportunity to expand his understanding of man's political, social, ideological, and spiritual development.

The history major at Bryan is quite demanding and requires a considerable amount of time and dedication. Assigned readings are extremely helpful in teaching the student to critically analyze an author's writings to determine his thesis, as well as to observe major strengths and weaknesses.



Some courses also require the student to submit research projects or written articles of a historical nature. Bryan's library offers the student a wide variety of reading and research materials, which generally are more than adequate for most research topics. These writing exercises afford the student an opportunity and challenge to introduce and demonstrate his own creative ideas and interpretations in his work.

A large number of history majors use the knowledge and skills gained from studying history while preparing for full-time Christian ministry in seminary. Other history majors do enter the teaching profession. Some, like myself, plan to do graduate work in the field of history before teaching on the college or high school level. It is indeed a tribute to Bryan College that most graduates have few problems in being accepted at quality seminaries, graduate schools, or places of employment throughout the country.



## CHRISTIAN EDUCATION

### Lynette Goehring, senior

"What college should I attend?" is the question students face during the junior and senior years in high school. "What shall I do after I graduate?" is the question I am facing as a senior Christian Education major.

The required courses for my CE major cover the various aspects of teaching and training people from small children to the elderly and go into depth with each age group. The missions course I have taken has opened up many new areas of mission work and exposed me to a variety of mission boards.

Every CE major must work two years in Practical Christian Involvement, the organization which provides opportunities for students to reach out into the community and use the knowledge they are gaining. I have been involved in PCI since my freshman year. I have really enjoyed working with area school children and presenting the gospel to them in Bible classes and through the AWANA club.

Through the Big Sister/Big Brother program, Bryan students gain experience and ministry through family relations by "adopting" a child as a sister or brother. Through my "little sister" I have been able to serve her family and help them out in various ways.

Now I feel I will be prepared to go out and work in the Christian Education field because my teachers have taught me well, and practical experience has prepared me to serve. Wherever the Lord leads, this training will be useful.

## InGO MAJOR

### Louise Burt, senior

I chose the individualized goal oriented (InGO) major because it allows me to develop, under guidance and with certain limits, a major program suited to my own personal educational and vocational goals in the areas of my own interest.

Pursuing the InGO major enabled me to pick up teacher certification in two areas that interest me—physical education and art. In addition I will satisfy the requirements for graduate school by the time I finish my program next May.

The InGO major was developed especially for students like me, who wanted to complete their education at Bryan but who are concentrating in areas other than the regular majors offered here. Therefore, I have been allowed to set my vocational goals and prepare programs that will enable me to enter my chosen field as a qualified individual.

To do this, I first checked to see what qualifications I would need to enter into a professional career in teaching physical education and coaching as governed by the state's certification requirements and graduate school requirements. Then I devised my individualized plan of study to help me reach these goals.

I chose to do this because I am interested in art and athletics, and I believe that as a Christian coach and teacher I will have many opportunities to share Christ. I also feel that sports in general help young people to develop patience, persistence, and the ability to get along well with other individuals, as well as to develop their bodies.



# Exploring Infallible Originals

## HOW RELIABLE IS OUR PRESENT OLD TESTAMENT TEXT?

by Dr. Irving L. Jensen, Th.D.

The reliability of our present Old Testament text depends on the infallibility of the original writings. The only sound starting point in the present inquiry is a belief in the verbal (the very words) plenary (all the words) view of inspiration of the originals. But we do not possess any portion of the original writings. We have only copies of copies of copies. . . . We may well ask the question, therefore, "How accurate are our copies?"—that is, how close to the original Old Testament text are our present Old Testament Scriptures? The complexity and difficulty of the task of such an evaluation can easily be appreciated when it is realized that two writings are being compared, one of which does not exist!

How accurate is our Old Testament text? It is a known fact that compared with all other ancient writings, the Old Testament has no close competitor for accuracy of transmission down through the ages. The divine preservation of the text through scribal copyings has been of such a character that by a comparison of the hundreds of extant Old Testament manuscripts a text of the Scriptures can be determined that is substantially pure, where no doctrine is seriously jeopardized, where the historical record is practically totally reliable, and where the words or letters in question are for the most part not crucial to the disciplines of Bible study. Such a claim is not the product of wishful thinking, but the conclusion of hosts of scholars who have devoted their lives to the tasks of textual evaluation and its associated studies.

Before the days of the printing press, scribes made written copies of the Old Testament from the manuscript in their hand. Occasionally, unintentional errors of the eye or ear appeared; less frequently the scribe would intentionally alter the text, usually with the motive to correct what he thought was erroneous in the manuscript from which the copy was being made. Errors of production have also appeared in printed Bibles, though very few in number. In the seventeenth century a Bible was dubbed the "Wicked Bible" for carelessly omitting the word "not" in the seventh commandment, printing it as "Thou shalt commit adultery." Even modern Bibles, checked by many proofreaders before being printed, appear with minor errors. But no error is a problem if we know the history or source of the error. Fortunately, most scribal errors, even though originally made in manuscripts not now in our possession, can be so identified—by a comparison with other manuscripts,

versions, patristic quotations, worship service lectionaries, and the like. Those that cannot be so accounted for constitute the Old Testament words or letters in question.

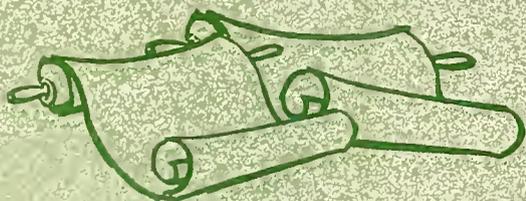
Why didn't God give infallibility to the work of the scribes or copyists, as He did to the work of the original authors? God produced infallible originals because a "breathing" creation of the Word by God was basically involved. On the other hand, God permits fallible copies because in the innumerable copyings the propagation of the Word by man is basically involved. God kept the consequences of the Edenic curse from touching the original writings, but to do the same for the process of propagation would mean that the entire Church, which is committed to a world-wide ministry of the Word in the Christian age, would be made absolutely perfect in all its Christian functions. This would abrogate God's decree to Adam and his posterity regarding the curse for sin and would also be premature in God's plans for the Church.

However, though the copies have been permitted of God to be fallible, He has afforded no less than supernatural preservation of the copying processes, such that the copies of the Old Testament today, three or four thousand years later, are substantially pure and doctrinally true. Were there no explicit data to confirm the accuracy of the present Old Testament text, the Christian would nevertheless believe it to be accurate, a faith not unreasonable. For if he believes that God supernaturally inspired the original writings, then it is a reasonable faith for him to believe that God would also supernaturally preserve his Word down through the ages. But the Christian today has a mass of data confirming the Old Testament's reliability, which he may use especially to disarm the objections of the unbeliever. As the time gap between the original writings and the present Bible versions widens, God permits man to uncover more and more confirming evidence.

The claim that our present Old Testament Scriptures very accurately represent the original writings, may be substantiated by the following three groups of data:

### 1. The accuracy of the tenth and eleventh century Hebrew manuscripts

Up until recent years these were the earliest Hebrew manuscripts of the Old Testament extant, that is, in our possession. Included in the group are the Leningrad codex of the Prophets, written A.D. 916, the very valuable Aleppo manuscript of the entire Old Testament of about the same time, and another codex of the entire Old Testament, written during the eleventh century. These manuscripts represent what has been called the Masoretic text, which is not any one individual manuscript, but a family of texts, originating as far back as the second century A.D. This Masoretic text has been the basis of the Old Testament of most printed Bibles. The outstanding observation to be made concerning



this family of manuscripts is the fact that they are practically identical with each other. This observation, together with the fact that the transmitting channels of many of the manuscripts were different, supports the conclusion that the Masoretic manuscripts of the tenth century represent very faithfully the Hebrew text of at least the second century A.D. Knowing how meticulously the Masoretic scribes guarded the accuracy of their copyings, we are not surprised to find the tenth century manuscripts in such pure state.

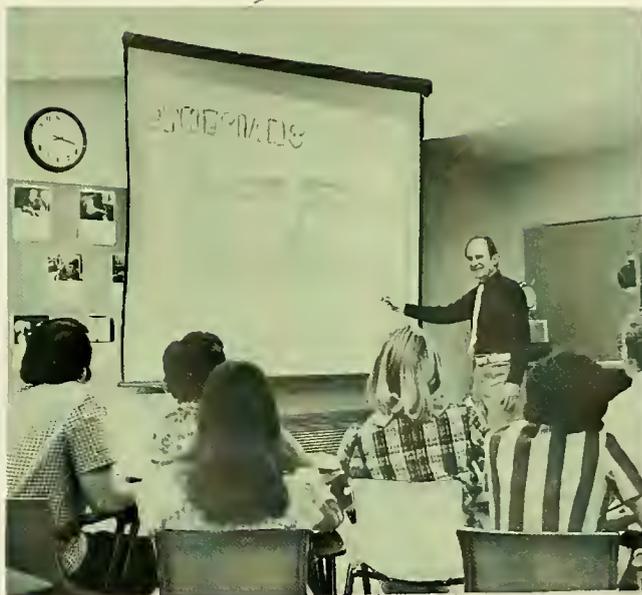
## 2. The witness of the fourth and fifth century Greek Septuagint manuscripts

While our oldest extant Hebrew Old Testament manuscripts of any substantial size were copied no earlier than A.D. 900, we have manuscripts of the entire Old Testament in the Greek language, called the Septuagint version, copied by scribes in the fourth and fifth centuries. These early copies are found in the codices Sinaiticus, Vaticanus, and Alexandrinus, which contain the New Testament text as well. The original Septuagint version dates back to about 250 B.C., when the Pentateuch was translated from Hebrew to Greek by Alexandrian Jews of Egypt. Within one hundred years the remaining Old Testament books were likewise translated. This Greek Septuagint was an important Old Testament version for the early Christian centuries, being the Scriptures used and often quoted by Jesus and the apostles.

A comparison of the early Greek manuscripts and the Hebrew Masoretic manuscripts reveals the former to be of lesser accuracy, many of the differences being attributed simply to the limitations of the translation process. The main value of the Septuagint is that with its similar content and explainable differences, it has confirmed the accuracy of the Masoretic text, and at the same time, by comparison with other writings, has contributed to a more exact knowledge of what the original Old Testament autographs read. The same contributions have been made by other Old Testament versions of early centuries, space forbidding their description here.

## 3. The witness of the Dead Sea Scrolls

As the time gap between the Biblical autographs and contemporary versions has widened, God has chosen to bring to light more and more evidence confirming the fact of the preservation of the Biblical text down through the centuries. The discoveries of the Dead Sea Scrolls are without equal for substantiating the purity of our present Old Testament text. Found in various caves just off the northwest corner of the Dead Sea were many manuscripts, whole or in part, Biblical and secular, written and deposited by a community of Essenes, who lived in this area from about 150 B.C. to A.D. 70. About one hundred of the reconstructed manuscripts are of the Old Testament in Hebrew. A scroll of the entire prophecy of Isaiah was found in Cave I in 1947; the most important discoveries were made in Cave IV in 1952, these being fragments of every Old Testament book except Esther. Two very important conclusions have been reached concerning the Dead Sea Biblical manuscripts: first, that some of the copyings were made as far back as 150 B.C., and secondly, that the text of the scrolls is substantially the same as that of the Masoretic text of the tenth century. The chain of confirming evidence thus extended itself to this length: our twentieth



Dr. Irving L. Jensen, professor of Bible, has been a member of the Bryan faculty since 1954. Well known for his promotion of the inductive method of Bible study, he published in 1963 a book on that subject, entitled *Independent Bible Study*, which established him as an author. Since that time he has written fifty study volumes covering the entire Bible, which are published by Moody Press. One of his books, *Enjoy Your Bible*, was distributed by the Billy Graham Evangelistic Association through its telecast series. He is shown upper right teaching in a classroom.

century Old Testament, which has been based mainly on tenth century manuscripts whose accuracy has been confirmed by the fourth century Septuagint manuscripts, now is shown to be substantially the same as second century B.C. Hebrew manuscripts. Stated from another angle, the Old Testament of today (e.g. in English) is substantially the same as the Hebrew Old Testament of Jesus' day. And no greater authentication of the Old Testament Scriptures has ever been made than by the Son of God.

From the standpoint of confirming evidence, one can thus see why so great importance has been attached to the Dead Sea Scrolls.

## CONCLUSION

To summarize, the following answer may be given with assurance to the question "How reliable is our present Old Testament text?":

1. Practically all of the present Old Testament text reliably represents the original autographs, the fraction in question not jeopardizing any major doctrine.

2. This reliability is what we would expect, in view of who God is and how important and crucial the Word is for all ages and generations.

3. This is what has been confirmed by comparison of all existing Old Testament manuscripts and versions, including the oldest of these, the Dead Sea Scrolls.

4. This is what our faith would demand, even without the confirming evidences, in view of the object of our faith, the person of Jesus Christ, who is the key person of the Bible.

# Exploring Secrets of Social Life



Young people want action! And they are interested in finding it through interpersonal relationships. A definite plus at Bryan is that range of wholesome activities outside the classroom which provides this action and the opportunities for personal growth and development in a supportive Christian community. These extra-curricular activities occur in many places and under many guises:

- the Lions Den student center, a hub of social activity with its snack bar, lounge, bookstore, and a number of recreational facilities;

- intramural and varsity sports in the gym and on the playing fields and on other campuses;

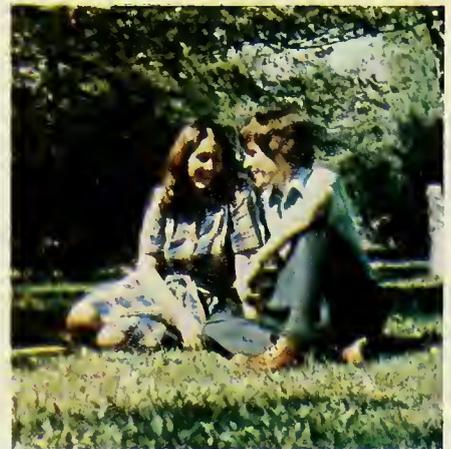
- the student union, supported by a special fee, with its full schedule of concerts on campus and recreational excursions off campus;

- class parties, outings, and the traditional junior-senior banquet;

- the all-college picnic at a scenic park in the mountains;

- banquets at homecoming, Thanksgiving, Christmas, Valentine's, and at the end of the year for athletics;

- informal good fellowship and that one-to-one relationship called "dating," which leads every year to a rash of wedding invitations on the college bulletin boards.



# Exploring Modern Technology

A quantum leap forward with computer facilities acquired last year puts Bryan's business and math programs out in front to meet the competition in a computer-oriented world. Two types of computing hardware were purchased—"hard copy" output for the business and economics department and vide screen output for the math and chemistry departments.

Dr. Robert Jenkins, professor of business, points out that the business and economics department offers training in data processing management, which prepares a student for an entry level management position in the computing section of a business, mission board, government agency or Christian organization. Every business major at Bryan now receives individualized training on the computer and learns to solve problems with computerized homework.

To quote Dr. Ralph Paisley, division chairman, "The computer is but one of several new opportunities offered by the natural science division. Math students along with biology and chemistry students can now use computers in their class work as well as in labs, using terminals that tie into computers at the University of Tennessee in Knoxville. Bryan has access to virtually all of the UTK computer potential."

A National Science Foundation grant helped the chemistry department to secure instruments which enable the students to learn and use techniques of analysis which are important in educational and research laboratories.

One student who prepared several organic compounds which were similar in structure and used the new instruments to aid in the positive identification of the structures of the compounds presented his work before the Tennessee Academy of Science. Bryan students regularly participate in the collegiate division meetings of TAS.

Last spring eleven students participated in an experimental health-care course in cooperation with the Rhea County Medical Center. Working in all areas of the hospital, they were exposed to actual health-care situations, including maternity, emergency room, and nursing home care. This popular course will be offered again in the spring of 1978.



# and Student Financial Aid

## What is financial aid, anyway?



**F**inancial aid is money in the form of grants, loans, and employment for full-time and half-time college students. In 1976-77 student aid at Bryan exceeded \$600,000. Designated grants outside the regular budget program were additional.

Grants do not have to be repaid. Loans must be repaid after the student graduates from or leaves college. Employment aid is money earned by the student for part-time work; it can be used for payment of college bills and/or personal expenses.

### How much financial aid is possible?

The amount of financial aid can range from very little to a great deal. If a student's financial need is considerable, the aid provided will also be considerable. If a student's financial need is minimal, the aid provided will usually be minimal unless the student qualifies for some special scholarship program that does not require financial need as the basis for qualification.

### How is financial need determined?

The amount that the student's family is expected to contribute to the cost of education is determined first. The cost of education at a particular college minus the amount of expected family and student contribution equals the "financial need" that college financial aid officers attempt to meet with a package of grants, loans, and/or employment. Some students will qualify for all three forms of aid, whereas others may qualify for only loans and/or employment. The cost of education includes tuition, fees, room, board, transportation, and a limited amount of personal expenses. Because the costs vary from institution to institution, a student may show more financial need at one college than at another.

To determine the expected family contribution, Bryan College uses the American College Testing Family Financial Statement (ACT FFS). The family completes and mails the ACT FFS form to the ACT company for computer processing. An evaluation report generated by this processing is sent to the college designated by the student on the ACT FFS (code number for Bryan College is 4038). This report gives sufficient information for the financial aid officer to determine the financial need and the federal financial aid programs (grants, loans, and employment) for which the student qualifies. Last year aid at Bryan for an individual student ranged from a token amount of \$100 up to \$3,400 and averaged \$1,600. Approximately two-thirds of all full-time students received some kind of aid.

### What are the specific financial aid programs?

The available financial aid programs for Bryan College students are as follows:

- Grants: Basic Educational Opportunity Grants (BEOG)  
Supplementary Educational Opportunity Grants (SEOG)  
Bryan Scholarship and Grants  
State Scholarships or Grants
- Loans: National Direct Student Loans (NDSL)  
Guaranteed Student Loan Programs through hometown banks  
Bryan College Loans
- Work: College Work-Study Program (CWSP)  
Bryan Work Program

### What "package" of financial aid can a student expect?

The financial circumstances which determine financial need for any two students are seldom alike in the amounts of annual income, equity in home and other assets, general home situation, summer earnings, etc. Nevertheless, the following example will provide some idea of the possibilities of financial aid packages:

- Example: Freshman student  
High School Grade Point average, 2.8  
Family income \$16,400, five-member family, two in college, both parents work, home equity \$12,000, and savings \$400.  
Evaluation of financial need: \$2,500 (for one student)  
Aid Awarded:  
\$200 Bryan Grant (music)  
326 BEOG (federal grant)  
600 SEOG (federal grant)  
800 NDSL (loan)  
545 CWSP (work)  
\$2471 Total of financial aid package

The package of financial aid is built upon the BEOG whenever the student qualifies for it. The amount of BEOG is determined from the eligibility index and a payment schedule provided the college by the Office of Education.

### What are the steps to follow in applying for aid?

1. Apply for admission to Bryan College.
2. Complete Bryan College Student Aid Application and Employment forms.
3. Complete ACT FFS form after filling out federal income tax return.
  - a. Request report from ACT FFS be sent to code number 4038 for Bryan College.
  - b. If state scholarships or grants are available in your state, request report from ACT FFS be sent to state agency accepting this particular form. (Tennessee residents request report be sent to 4015 for Tennessee Student Assistance Corporation.)

# Exploring the World of SPORTS

Bryan achieved another successful sports year in 1976-77 with the seven athletic teams combining for a total of 90 wins, 55 losses, and 3 ties. The men were 55-39-3, and the two women's teams were 35-16.

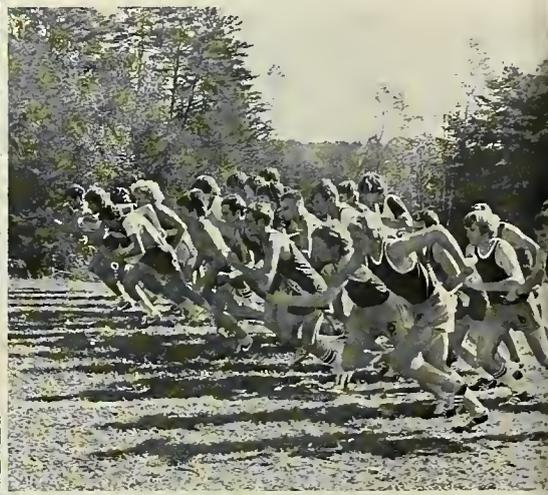
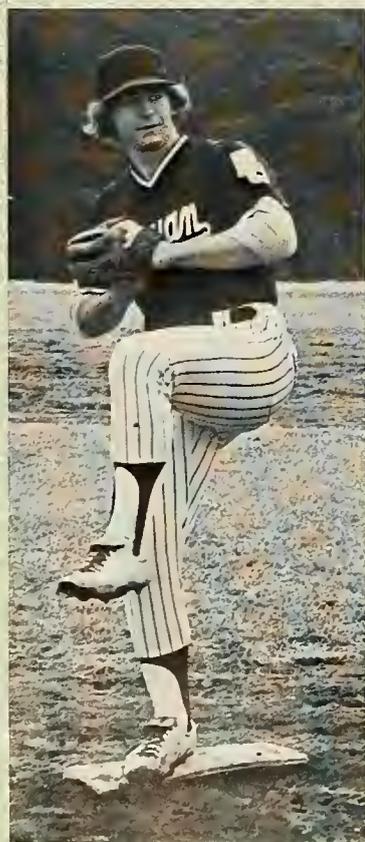
Six of the teams had winning seasons along with capturing high honors. The soccer team won the national championship, and the women's volleyball squad won the Tennessee state championship. Each also won the Southern Christian Athletic Conference title.

In addition to conference, state, and national tournaments, three Bryan squads won invitational tournaments. The cross-country team won the Bryan Invitational, the women's basketball squad took the Clearwater Christian Invitational, and the men's basketball team took first in the Miami Christian tournament.

Many Lion and Lionette athletes were honored during the year. Three were named All-American, seven more All-Tennessee, and many others made All-Conference and All-Tournament teams. One fifth of the student body participated on one or more of these championship teams.

"We don't get the super athletes, but those we do get all work to reach their potential with the help of an outstanding coaching staff. We encourage everyone to come out for our teams, and we have not cut anyone from a team in the five years I have been here. Everyone is presented an opportunity to participate and achieve his maximum potential. We also believe that our athletes are well-rounded Christians, who will serve around the world in various capacities," said athletic director John Reeser.

Not just a school for aspiring intercollegiate athletes, Bryan provides a full scale of intramural sports for other students who want to be more than spectators.



# and Lands Abroad



## PCI

Practical  
Christian  
Involvement

## Ten Students Explore Mission Fields

Shall I be a foreign missionary? Can I learn the language? Will I ever adjust to eating strange food? Will children respond when I teach them Bible stories?

These questions and many more were answered through real life experiences when ten Bryan students participated in short-term summer programs in seven foreign countries and three widely scattered states. These missionary venturers chose their locations and shared in an orientation program under the direction of Lynn Wheeler, director of Practical Christian Involvement.

PCI considers the summer missions program as one arm of its ministry in providing opportunities for students to have firsthand experience on the mission field. This past year this student organization provided one-third of the transportation and anticipated expense for the Bryan representatives during two months of service, for a total support of \$1,700. Funds were raised during the year through contributions by students (70%), faculty and staff, and other friends in the community. The student missionaries were responsible for the remaining two-thirds of their support, which is usually provided through personal friends and home churches.

Concerning this opportunity, a repeating summer missionary, Mary Kirtley, a junior of Hamburg, Iowa, says, "I wanted to go back to see how the work that we began a couple of years ago was progressing and to be a part of the work that is

going on today." Marcia Tobias, a senior from Signal Mountain, Tenn., confided her practical consideration for the future as she stated, "I hope to be able to determine through this experience whether I am capable of serving the Lord in a different culture."

When these summer missionaries returned in the fall, the entire college community benefited by their experiences as they reported through slides and personal testimonies in a chapel program.

The following list demonstrates the broad interests of these young people in their summer ministry:

### HOME MISSIONS

**Carol Gordy**, Montana, Rocky Mountain Bible Mission (VBS teacher and camp counselor)

**Linda Liebig**, Fort Washington, Pa., Christian Literature Crusade (work in the art department)

**Norma Sanders**, Macon, Miss., Lake Forest Ranch (youth counselor)

### FOREIGN MISSIONS

**Carol Baggerly**, Scotland, Teen Missions (open-air meetings and beach evangelism)

**Anita Davis**, Venezuela, The Evangelical Alliance Mission

**Faith DuVall**, France, Teen Missions  
**Mary Kirtley**, Nicaragua (work with children and in camp)

**Wilma Mason**, Niger Republic, Sudan Interior Mission (work in business office)

**Marcia Tobias**, Valladolid, Spain, Navigators (ministry to college students)

**Judy Welch**, Belgian Bible Institute, Greater Europe Mission

Pictured below in back row (left to right) are Marcia Tobias, Mary Kirtley, Anita Davis, and Carol Gordy; middle row, Lynn Wheeler (PCI director), Norma Sanders, Judy Welch, and Wilma Mason; front row, Carol Baggerly, Linda Liebig, and Faith DuVall.



Practical Christian outreach has been a hallmark of Bryan students from the earliest years of the college. Today's service organization, called Practical Christian Involvement, has the purpose to serve as a channel for sharing the good news of Jesus Christ in the local area and to introduce students to the opportunities of fulfilling the Great Commission around the world. PCI's full-time director for 1977-78 is Tom Varney '77, who succeeds Lynn Wheeler '75, director for the past two years. The director, under the supervision of Dr. Brian Richardson, associate professor of Christian Education, and working in cooperation with the elected leaders of PCI, coordinates the work of student volunteers, who last year included about 75% of the student body.

Areas of operation include these: Student Foreign Missions Fellowship, which sponsors six weekly bands to pray for missions around the world, entertains missionary speakers, and provides a program of missionary education for the college community; Bible classes for school-age children; gospel teams, which fill engagements in word and music in area churches; FISH, which features the Big Brother/Big Sister ministry involving students with children in the local community; the nationally known AWANA program held on Saturdays in the gymnasium, which has attracted children from ten communities for a time of recreation and Bible study; the Navigators Bible study plan, which last year operated in nine groups involving more than one hundred college students each week; nursing home visitation; and Bible and tract distribution.

# Exploring Hidden Talent

MUSIC, ART



**MUSIC** — The music department traditionally has been a strong academic department and through its performing activities a highly visible one. The music major offers concentrations in applied music, church music, and music theory. The music education major for teachers is a joint responsibility with the education department.

For more than a year the music department has used the Rudd Memorial Chapel complex with its spacious new band and choir facilities, teaching studios, classrooms, and practice rooms. It is well equipped with ten new Baldwin-Hamilton practice pianos and with a ten-foot concert Steinway piano and a new custom-built Baldwin organ for the auditorium. This organ, the technical name of which is Multi-waveform, is the latest development in the long history of the organ, in which the console and sound of the traditional pipe organ are wedded to the latest technology by a light photography process. The achievement is technological but the sound is magnificent! In addition, a Schantz pipe organ and two electronic organs provide ample equipment for organ students.

Opportunities for student performance include participation in the college choir, chorale, Collegiate Singers, symphonic band, and Gospel Messengers. In addition to making tours during vacation periods, these musical groups have a full performance schedule on campus and in the surrounding areas during the school year. The department also works with PCI in the musical development of gospel teams for a ministry in churches.

Heading the department is Dr. Bob Neil.



**ART** — The objectives of the art department include the providing of experience and practice in the various art media so that students may discover their individual abilities and develop these talents. The department offers a wide range of courses equal in credit hours to a major, with certification available in art education. The work of the department, which includes an annual art show, is directed by Kent Juillard, associate professor of art.



# BRYAN FACT-SULE

## Drama and Speech

**DRAMA AND SPEECH** — New learning experiences to develop talent in the theatre arts are open to interested students through Hilltop Players, who present a major production in the fall and several one-act plays in the spring. In recent years the playbill has included: *The Miracle Worker*, *The Diary of Anne Frank*, *Our Town*, *The Matchmaker*, *Christ in the Concrete City*, and *Ten Miles to Jericho*. This past year the troupe was the first to perform on the new Rudd Memorial Chapel stage.

The Traveling Troupe within the Players has had opportunity in the past to present plays in churches both in the local area and in neighboring states. Reader's Theatre was added to the Hilltop Players' repertoire this past year. This type of drama, reading from a script and done without costuming and lighting, can easily be performed in a chancel, on a bare stage, or in a large room.

Members of the Troupe may earn one hour of credit each semester by working 45 hours on a production. In helping to provide good entertainment and cultural enrichment for Bryan students as well as for people in Dayton, many students have discovered hidden talent in dramatic expression or have developed those abilities already known.

The literature and modern languages division and the department of education offer courses leading to teacher certification in speech, which includes the opportunity to direct dramatic activities as well as to teach speech.

Miss Rachel Ross, assistant professor, is director of drama and speech.



**Name:** Bryan College  
**Address:** Dayton, Tennessee 37321  
**Telephone:** Area 615 775-2041  
 (Prospective students within mainland USA are invited to call collect.)

**Location:** Dayton is on US 27 in the scenic and historic Tennessee Valley 38 miles north of Chattanooga and 82 miles southwest of Knoxville.

**Type of Institution:** A four-year Christian college of arts and sciences.  
**Student Body:** 1977 fall enrollment—548; equal ratio of men and women; enrollment represents 36 states and 19 foreign countries.

**Religious Affiliation:** Nonsectarian by charter and transdenominational in fellowship. Committed to the Bible as the Word of God written and to Jesus Christ as living Lord. Student body, faculty, alumni, and constituency represent the evangelical Christian spectrum.

**College motto:** "Christ Above All"

**Admissions Requirements:** High school graduation or equivalent, with a 2.0 or "C" average; ACT (American College Testing) scores; satisfactory references.  
 Advanced standing available through credit and/or exemption by satisfactory scores on prescribed standardized tests, such as CLEP, Advanced Placement, etc.

**Costs 1977-78:** Tuition \$1,750; Student Fee \$40; Room \$650; Board \$850; Total \$3,290 (not including travel and personal expenses).  
 Student aid, available according to need, averages \$1,900.

**Accreditation and Recognition:** Accredited by the Southern Association of Colleges and Schools; approved for training of veterans; membership in numerous educational organizations (list appears in catalog).

**Academic Program:** The bachelor's degree offered in the following majors:

Bible	Greek
*Biology	*History
Business Administration	*Mathematics
*Business Education	Music (concentrations in theory and in applied and church music)
*Chemistry	*Music Education (Grades 1-12)
Christian Education	*Natural Science
*Elementary Education (Grades 1-9)	*Psychology
*English	
Goal Oriented Major	

\*Teacher certification available in these majors plus Kindergarten Education (K-3), Special Education, and Art Education (Grades 1-12)

Director of Admissions

Phone: (615) 775-2041

## BRYAN COLLEGE

Call Collect.

Dayton, Tennessee 37321

Please send me more information:

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone (Area) \_\_\_\_\_ (No.) \_\_\_\_\_

Year you will enter Bryan \_\_\_\_\_  Freshman

Transfer



MEMPHIS

NASHVILLE

65

CHATTANOOGA

DAYTON

40

OAK RIDGE

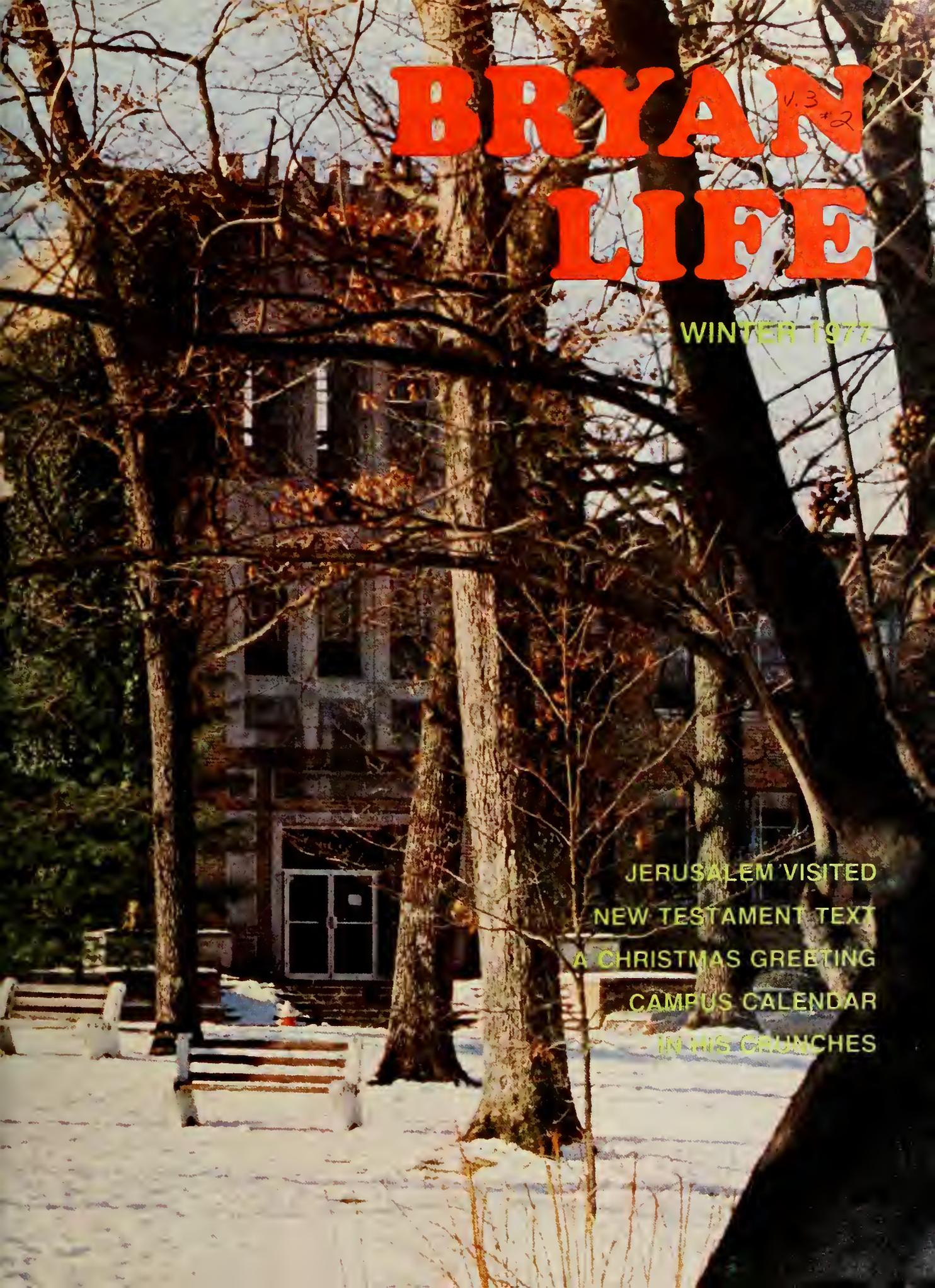
75

KNOXVILLE

27

40

GATLINBURG



**BRYAN**  
**LIFE**

WINTER 1977

JERUSALEM VISITED  
NEW TESTAMENT TEXT  
A CHRISTMAS GREETING  
CAMPUS CALENDAR  
IN HIS GRUNCHES

# BRYAN LIFE

MAGAZINE

**Editorial Office:** William Jennings Bryan College, Dayton, Tennessee 37321, (615) 775-2041

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## COVER PHOTO

The administration building in a winter setting was photographed in color by a student photographer, John Shalanko '77, for the *COMMONER*, the college yearbook.

## COLOR PHOTO (page 8)

*Holy Family with Elizabeth* by Cunnyngham Studio.

Volume 3

WINTER 1977

Number 2

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## EDITORIAL . . . . .



Bryan's Christmas greeting to you this year is to be found in the center page of this issue of *BRYAN LIFE*. The reproduced painting of the Holy Family with Elizabeth and John focuses the Christmas story on those stirring behind-the-scenes occurrences in the lives of Zacharias and

Elizabeth and Mary and Joseph, which led to the miraculous births of the two children. A reading of Luke 1 makes the painting come alive as a pictorial representation of two great events in the history of our salvation—the birth of John, who was called the prophet of the Highest and was to prepare the way of the Lord, and the birth of Jesus, the Son of the Highest, who would save His people from their sins. Truly we can join in Zacharias's inspired prayer "that we being delivered out of the hand of our enemies, might serve Him without fear in holiness and righteousness . . . all the days of our lives."

Theodore C. Mercer

# Greetings from Jerusalem!

Mr. Winkler received the B.A. from Bryan in 1960 and the Th.M. from Dallas Theological Seminary in 1965. He returned to Bryan the same year for a faculty appointment and has continued as assistant professor of Christian Education and Bible. He is pastor of the Ogden Baptist Church near Dayton. The Winklers' two daughters, Annette (Mrs. Owen Egeberg) and Connie, are also Bryan graduates.



Mr. and Mrs. Winkler

Climbing the Judean hills, strolling along the shores of the Sea of Galilee, or browsing in the historic city of Jerusalem—all are part of the activities that make the pages of Alan Winkler's Bible tingle with life and meaning while he is both studying and teaching at the Institute of Holy Land Studies in Jerusalem this fall. Both Mr. Winkler and his wife, Hilda, are enjoying this unique opportunity to spend four months at the geographical center of Bible history while Mr. Winkler is

on a sabbatical leave from Bryan's division of Biblical studies. The Winklers will spend Christmas in the Holy Land, returning to Tennessee in early January, just in time for the second semester here.

To share his enthusiasm for this study and travel privilege, Mr. Winkler sends greetings to the Bryan family, which we are passing on to our extended family in Christ.

*"Greetings from the Land of our Lord!*

*"This is the greatest experience of our lives. Yesterday we stood on the remains of four ancient Judean cities and went through the valley of Elah, where David killed Goliath.*

*"I am studying under some of the greatest scholars from the universities here in Israel, who teach one course each at the Institute. I am taking two courses in archaeology and one in Bible history. In addition to this, we are going through the land in a series of field trips from the Institute. Our trip yesterday was the second one. We also have a class in Modern Israeli Society with different speakers each week. So far we have heard an Arab scholar and an Israeli army officer. I just can't wait to share all these things with my classes at Bryan.*

*"Every few days we visit the empty tomb of our Lord. My first impression of Calvary was a little disappointing. It is surrounded by shops, and in front there is a bus station. I had expected a quiet place, where one could meditate. But I began to realize that Jesus died there to meet the needs of our busy twentieth century lives. Yes, that is where Calvary belongs for each of us—right in the center of life's activity."*

Alan Winkler

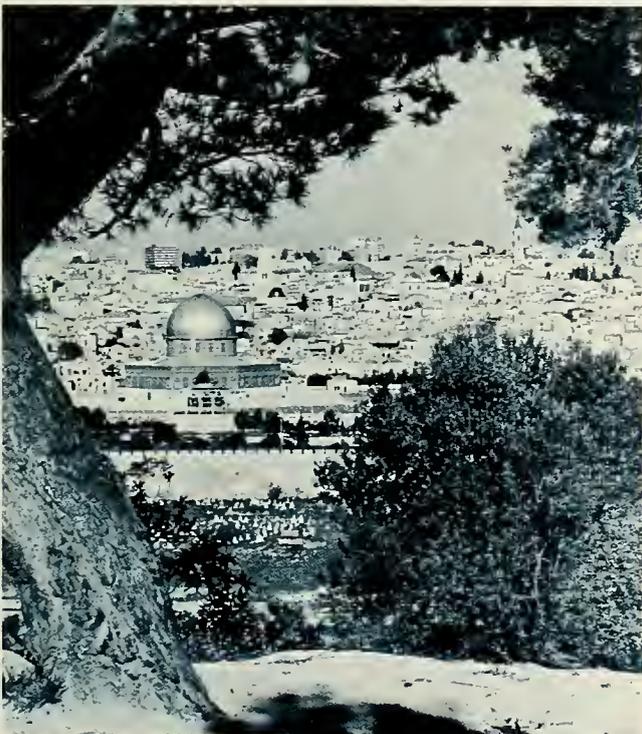


Photo by Jack Lacey '52

# HOW RELIABLE IS OUR PRESENT NEW TESTAMENT TEXT?

by John C. Anderson, Th.D.

If the original New Testament documents were available, the question of reliability of the New Testament text would be forever settled inasmuch as the exact words of the author would be known; but such is not the case. Because of the perishable nature of writing materials utilized in ancient days, time has taken its toll, and the original manuscripts have disappeared. Although the original manuscripts are no longer extant, still there is an abundance of copies. At a recent count there were known to exist 5,338 manuscript copies of all or part of the Greek New Testament.

Prior to the invention of printing, about the middle of the fifteenth century, copies of documents were produced by hand. The transcription in this way of such documents naturally resulted in the introduction of errors due to human fallibility. Succeeding copies not only perpetuated the errors of the first copy but also permitted the introduction of new variations. Thus, the number of deviations from the original was increased in proportion to the number of copyings. The presence of such variations in the extant evidence has given birth to the problem question posed by the title of this article—how reliable then is the text of the New Testament?

The problem, however, is not unique to the New Testament manuscripts, but is likewise shared by all classical literary works. Such variations have caused the development of the science of textual criticism which has for its purpose the recovery of the exact text of the original document. The New Testament, in contrast to the classical literature of the same general period, occupies a most favorable position as far as amount, variety, and quality of evidence are concerned. The evidence for the text of classical literature is extremely limited, e.g., Caesar's *Gallic War* (written between 58-50 B.C.) has only nine or ten copies, with the earliest copy being dated about 900 years after the original. The New Testament, however, differs sharply in this respect in that there are four distinct sources of evidence, with an abundance of material in each source. The sources of evidence are manuscripts, ancient versions, lectionaries, and the patristic writings.

## MANUSCRIPTS

In the nature of the case, manuscripts furnish the most important source of evidence for the text. There are three types of manuscripts: uncials, papyri, and minuscules or cursives. Although the papyrological texts are generally older, the leading manuscript evidence appears to be afforded by the uncials (manuscripts written in capital letters), of which there are well over 200 in existence. The leading factors in determin-

ing the value of the manuscript are the type of text involved and the number of copyings by which it is removed from the original document. Age is a relative factor but must be carefully considered. As a general rule, the style of writing and type of material utilized, indicate the age. The uncials vary greatly in age and value. The leading codices of this group are Codex Sinaiticus and Codex Vaticanus, the former being the only uncial that contains the whole New Testament. This particular codex is dated around 375 A.D., whereas the latter is generally placed in the middle of the same century.

## PAPYRI

In addition to the uncials, the papyri, so named because they were written on material derived from the papyrus plant of Egypt, also occupy an important position. The significance of this type of manuscript is that it contains portions of the New Testament which are 100 to 150 years earlier than the oldest uncials. The most important of this type are the Chester Beatty papyri, which he purchased in Egypt in 1930 and which contained three valuable codices of the New Testament. If complete, they would have contained all of the New Testament except the pastoral and catholic epistles. Recent discoveries of papyrological fragments have pushed the date back to 125 A.D. If such dating be conceded, then there is a text existing within thirty-five years of the writing of the last book of the New Testament.

## MINUSCULES

Again, it must be observed that it is not the date of a manuscript which is necessarily the most important factor but rather the number of copyings by which it is removed from the original. A shorter time, however, might suggest fewer copyings than a longer period, and thus, the text might be of better quality. It is also important to realize that a manuscript of a comparatively late date might have been copied from one of much earlier date and/or of purer text. This is true of the last class of

*The New Testament Documents, Are They Reliable?* by F. F. Bruce and currently published by InterVarsity Press in a paperback is recommended. Since appearing in January 1943, this first work of Dr. Bruce has gone through five editions with nineteen printings.

Bryan's own alumnus Wilbur Pickering '56 has contributed to the scholarly discussion in the area of textual criticism through his volume, *The Identity of the New Testament Text*, published earlier this year by Thomas Nelson, Inc.



Dr. John Anderson, professor of ancient languages, holds the B.A. degree from the University of Illinois and the Th.M. and Th.D. from Dallas Theological Seminary. Dr. Anderson shares with Dr. Irving L. Jensen the honor of senior faculty member at Bryan with twenty-three years of service. Dr. and Mrs. Anderson have two sons and one daughter, all of whom attended Bryan. Mrs. Anderson is also on the library staff.

manuscripts: namely, the minuscules. The name itself means *rather small* and suggests a small letter as opposed to an uncial or capital. The style of writing is the cursive (running) style, which came to the fore for literary purposes in the tenth century. The minuscules cover a period from the tenth to the fifteenth century. The dating is somewhat misleading in that the inference might be drawn that a manuscript was far removed from the original text when such might not be the case. All minuscules are comparatively late, but careful studies have shown that certain families of this group are very important and contain an early text. The number of this type of evidence exceeds 2,700.

### ANCIENT VERSIONS

The ancient versions constitute the second source of evidence. This does not necessarily imply that they are second in value. The term *version* simply means *to turn*; that is, to turn the Greek of the original into another language. There were three primary versions: Syriac, Egyptian, and Latin. Each of these in turn contains several translations. For example, the Syriac has the following translations: Diatessaron of Tatian, Old Syriac, Peshitta, Philoxenian Syriac, Harkelleian, and Palestinian Syriac. These vary in character, date, and value. The importance of these and other versions is twofold: first, some of them are 150-200 years before the major uncials; and, second, if the original text of the version can be reproduced, then the type of Greek text available in the area can be determined. The disadvantage, however, is apparent: a second step would be necessary in the critical process before the original text was reached, in that the versions themselves are the subject of criticism. The chance for error, thus, is compounded.

### PATRISTIC WRITINGS

The third type of evidence is that presented by the Church Fathers. The patristic writings have certain values, as well as disadvantages. The former is that it is known, within limits, when the fathers lived, where they lived, and when they wrote. Thus, the early date of many has a distinct value in localizing and dating the various versions and texts. The disadvantages, too, are clear. The Church Fathers were not so precise in their quotations as we today would wish. The looseness might be the result of quoting from memory or the lack of a manuscript. In spite of this fault, the quotations have degrees of certainty and value. In addition, because the original writings of the fathers have vanished, these quotations, too, are subject to textual criticism. Nonetheless, it must be asserted that they have a relative value with regard to the reestablishment of the authentic text of the New Testament.

### LECTIONARIES

The last source of testimony as to the original text of the New Testament is found in the lectionaries. These were reading lessons of the text adapted for public worship. Although the lectionaries were considered of little value in the past for textual criticism, recent studies have shown that, although they exhibit certain adaptations and omissions, they do contain a conservative type of text. Their value is augmented by the fact that nearly 2,200 of them are known to be in existence.

These, along with the other sources of evidence for the text, indicate the abundance of materials for the textual criticism of the New Testament. The text of no other document of antiquity is as well attested.

### FACTORS RELEVANT TO VARIATIONS

Within this abundance of evidence there are many variations resulting from the hand-copying of the text. Several elements may cause the introduction of errors into the copied document:

- 1) the esteem in which the original manuscript was held (extreme care undoubtedly would be taken in reproduction of a highly esteemed document, a fact clearly illustrated by the attitude the Jews had toward the text of the Old Testament);
- 2) the training of the copyist (it is reasonable to assume that a poorly trained individual would turn out work inferior to that of a more highly qualified person);
- 3) the physical quality of work being copied (the legibility of the handwritten document being copied could affect the accuracy of the transcription);
- 4) the process of the copying—whether the autograph was being copied directly or was being read by an individual and copied by others (mass production of copies of manuscripts was accomplished in this manner in the early days); and
- 5) the purpose for which the copy was made (it is conceivable that less care would be taken in some instances than in others for this reason).

## KINDS OF ERRORS

In the transcription of a document, there are two classes of scribal errors that may be made: namely, intentional and unintentional. The former kind arose when the scribe deliberately corrected the text with the idea of doing it for the good; that is, he considered the text to be wrong, and he was endeavoring to correct it. There are five kinds of intentional errors: 1) The correction of spelling and grammatical errors, 2) corruptions made in a deliberate attempt to harmonize one passage with another, 3) historical corrections to clear up difficulties and supposed inaccuracies, 4) doctrinal corruption made to support the views of the scribe, and 5) liturgical changes introduced when selections were adapted for public reading, a type of error common in the lectionary or service book.

The second class of error, the unintentional, is by far the more common of the two and is due to human fallibility. Six types of unintentional corruptions may be noted: errors of the eye, ear, memory, pen, speech, and judgment.

For example, errors of the eye involved the repetition or omission of words and clauses; errors of the ear were introduced when a manuscript was prepared from dictation because the distinction in pronunciation between the vowels and diphthongs was not altogether clear; and the errors of judgment would include the misreading of abbreviations or the insertion of marginal glosses as a part of the original text.

Thus, through intentional and unintentional errors, the deviations from the original manuscript were introduced into the many extant copies. The question "What did the original manuscripts actually contain, since there are so many variations?" presents a major problem. The development of the science of textual criticism is a deliberate attempt to restore the original text as far as possible.

## CRITICAL STUDY OF THE EVIDENCE

From the foregoing, the inference may be wrongly drawn that the whole text of the New Testament has been corrupted and therefore stands in doubt. This is not the fact; actually, with regard to the major part of the text, there is no variation or other ground for doubt. The science of criticism enters only where there is disagreement among the documents transmitting the text. The primary purpose of criticism is the purification of the text by the discovery and rejection of the false. It is generally accepted that approximately seven-eighths of the text is beyond question. The remaining eighth is the valid subject of criticism. Within this small portion there are many types of deviations, corruptions ranging from spelling errors to lengthy omissions but none affecting the substantive message of the Bible or any major doctrine of Christianity.

The practice of textual criticism relative to documents has been known since the days of the Old Testament. Although it was exercised to a limited degree with regard to the text of the New Testament in early days, its development into a full-orbed science is of relatively

recent origin. The King James Version of the Bible rests on the non-critical Textus Receptus or Received Text, which was based on late Greek minuscules and was largely the work of Erasmus in the sixteenth century.

Of the several scholars active in the growing area of textual criticism since the Authorized Version of the seventeenth century, two Cambridge scholars, Westcott and Hort, in the late nineteenth century developed principles of criticism and produced a text which were accepted by the Revisers of 1881-85 and which have generally prevailed in the field of textual criticism until recently. Perhaps the greatest contribution of these men was their theory of the families of documents. This principle is still intact with but slight modifications, more recent scholarship adjusting the limits of the families and adopting a fivefold classification: the Byzantine, the Alexandrian, the Western, the Caesarean, and the Syriac. Though the theory of families of documents appears to have been established, the debate goes on as new discoveries are made.

In more recent decades, developments have been in the direction of eclecticism, in which each scholar and translator, considering variant readings on their merits and having weighed the evidence for themselves, select for translation in each passage the reading which in their judgment seems most likely to represent what the author wrote. Recent versions such as RSV, NEB, and NIV are all based on eclectic texts.

## RESULTS OF THE CRITICAL STUDY OF THE EVIDENCE

Is the text of the New Testament reliable? Textual criticism answers with confidence in the affirmative, all the foregoing information notwithstanding. Several arguments point to such a conclusion:

- 1) The amount of evidence attesting the text is overwhelming.
- 2) Only a small portion of the text, one-eighth, is actually involved. This amount is greatly reduced if word order and other comparative trivialities are omitted. The final amount is one and one-half percent after the elimination of orthographical errors.
- 3) The principles utilized in reconstructing the text, though proved by time through use in the scholarly world in connection with the classical texts of antiquity, may be subject to modification in the new discoveries and further developments.

It can be said, without doubt, that no doctrine of Christianity rests upon a disputed text. The Bible student has no cause for alarm nor any reason for apology relative to the text of his Bible. In view of the fluid state of textual criticism and the consequent potential for mistaken implications to be drawn from such a situation, it is appropriate both to quote the words of the late Sir Frederic Kenyon and to take them to heart with confidence:

"It is reassuring at the end to find that the general result of all this study is to strengthen the proof of the authenticity of the Scriptures, and our conviction that we have in our hands, in substantial integrity, the veritable Word of God."

## *The Nativity*

*Here is the hinge of history—the hour  
Wherefrom the years recede, the years advance—  
The night when Love has victory over Power.*

*A new-born child beneath a mother's glance,  
God the Creator is made manifest,  
Born of his creature, flesh of circumstance.*

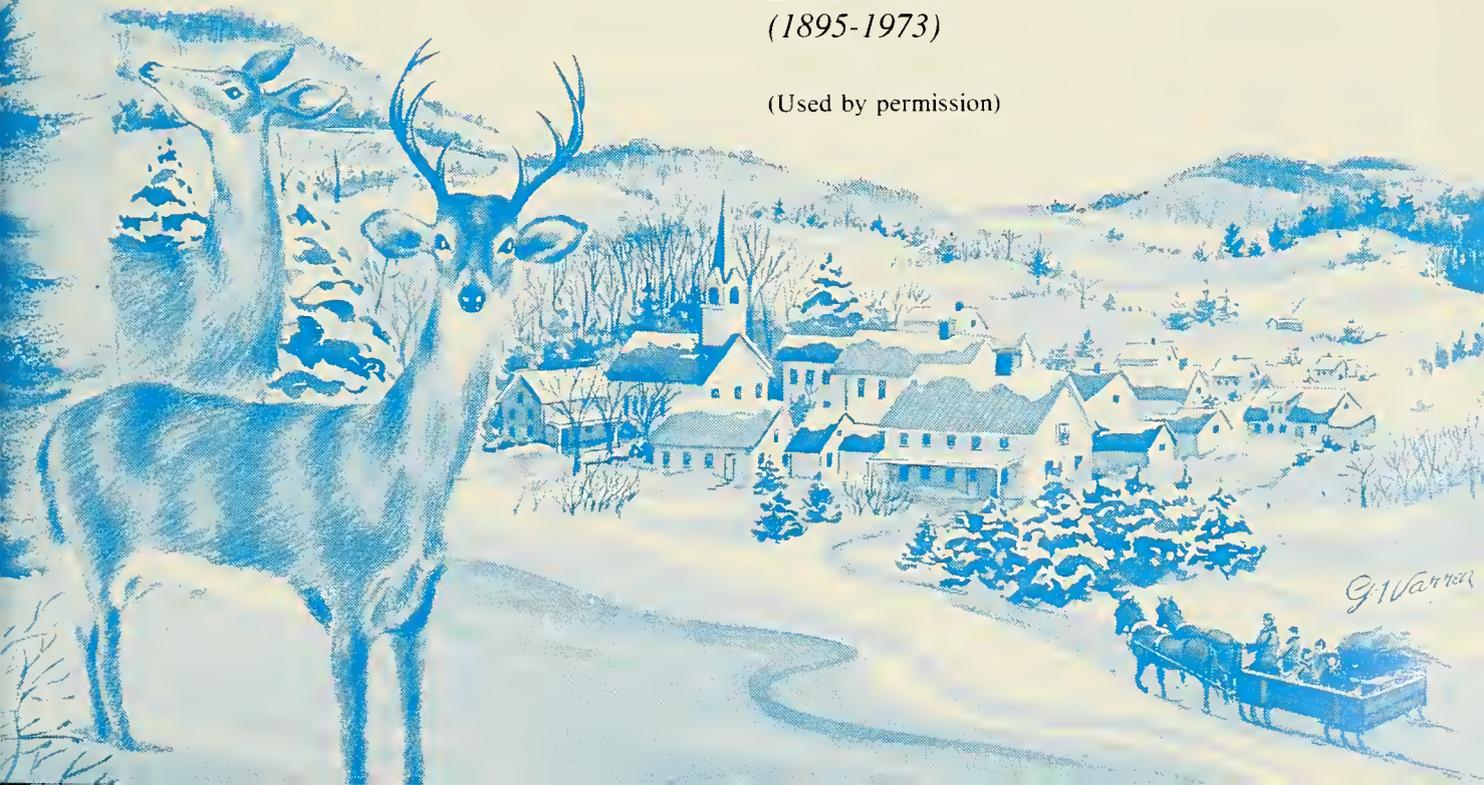
*Here, petal-soft against his mother's breast,  
He lies who made the sun to be his rose;  
Here he who strews the lightnings lies at rest!*

*O little hands that fold the falling snows!  
O baby hands that buoy the nightingale!  
How can your fingers sleep in such repose?*

*And must you, O soft baby feet, rescale  
The height of Heaven on the driven nail?*

*E. Merrill Root  
(1895-1973)*

*(Used by permission)*





## *Merry Christmas and Happy New Year!*

*"The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."*

*Luke 1:78b, 79*

The painting entitled *Holy Family with Elizabeth*, from which this picture was reproduced, is an oil copy attributed to a pupil of Andrea del Sarto of the Italian School. This piece of art, which hangs in Rhea House, was donated to Bryan in 1962, along with twelve pieces

of Italian furniture, by Mrs. Stephen Leshar of Philadelphia at the suggestion of her niece, Mrs. D. C. Haynes of Ft. Pierce, Fla. Andrea del Sarto's original of the *Holy Family with Elizabeth*, dated 1528, is displayed in the Pitti Palace in Florence.

# CAMPUS CALENDAR

SECOND SEMESTER

1978

## JANUARY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3 Orientation and Registration	4	5 § Missionary Conference	6 Ⓛ Tenn. Wes.	7
8	9 Classes Begin Ⓛ King	10 * Dr. Brian Richardson	11	12	13 Ⓛ Milligan	14
15 Koinonia	16	17	18	19 Ⓛ Tusculum	20 * Dr. John Anderson	21
22	23	24 Ⓛ Covenant	25 * Mr. Gary Phillips	26	27 Ⓛ Emory-Henry	28
29	30 Board of Trustees Meeting Ⓛ Johnson Bible	31				

## FEBRUARY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1	2	3 Div. of History & Soc. Sc.	4 Ⓛ Temple
5	6	7 ** Rev. Mark Cortis	8	9	10	11 Valentine Banquet
12	13 Lit. & Modern Languages Division Lectures	14	15	16 8:00 Hilitop Players	17 8:00	18 8:00
19 Koinonia	20 Ⓛ Lea	21	22	23 Ⓛ Trevecca Vanderbilt	24 * Alan Winkler	25
26	27	28				

## MARCH

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	
			1	2	3	4	
5	6	SPRING VACATION				10	11
12	13	14 Choir Concert	15 Choir Tour	16 Exam Day	17 Div. of Educ. & Psychology	18	
19 Koinonia	20	21	22 Day of Prayer	23	24 ☆ Jerry Day	25	
26 EASTER	27	28-29 BIBLE DOCTRINE SERIES # Dr. Charles R. Smith		30	31 Engaged Couples' Retreat		

## APRIL

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						1
2	3	4 Symphonic Band	5 Div. of Fine Arts	6	7	8
9	10	11-12 † Billy Strachan		13	14	15
16	17	18-19 ‡ Paul Meler		20	21 Athletic Banquet	22
23 Koinonia	24 Bacca-30 laureate	25 Honors Assembly	26 Senior Assembly	27	28	29 Board of Trustees

## MAY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1 45th Commencement	2	3	4	5	6
7	8 Mini-mester Begins	9-12 PASTORS' CONFERENCE ◆ Harold Lindsell & ● Jay Adams				13
14	15	16	17	18	19	20
21	22	23	24	25	26 Mini-mester Ends	27
28	29 Summer School Begins	30	31			

- \* Bryan Bible professors
- \*\* Pastor of Calvary Baptist Church, Winston-Salem, N.C.
- § Missionary Conference speakers —  
George Verwer, founder of Operation Mobilization  
Al Platt, president of Central American Mission
- ☆ Pastor of Berean Bible Church, Columbus, Ind.
- † Torchbearers, England
- ‡ Dallas Seminary professor
- ◆ Retired editor of *Christianity Today*
- Dean of Christian Counselling Institute
- Ⓛ Intersity Basketball games
- # Professor of Theology, Grace College

The campus calendar is included here to serve as a prayer reminder for the second semester and to give our readers a sample listing of chapel programs and special events. Devotional chapels are generally held three days a week and a fourth day is devoted to faculty, class, and committee meetings. Space forbids the inclusion of all events and the names of all chapel speakers.



Maureen Read

# WALKING IN HIS CRUNCHES

Maureen Hay Read '58, Narvon, Pa., is a housewife and schoolteacher. She recently wrote the dramatic story of her travels, marriage, children, financial disaster, sudden grief, and unexpected joy under the title *Like a Watered Garden*, published by Herald Press. This brief episode from her life's story was published by *Moody Monthly* in September 1975 and is reprinted by permission with copyright in 1975 by Moody Bible Institute.



It was the biggest snow of the year. When a light rain came and put a hard crust on top, it was even better. I helped James and Elizabeth into several layers of clothes, half an hour's work, and out they went into the gleaming world of winter. They beat around, making tracks and sliding pieces of ice over the shiny surface.

Almost three-year-old Michael, watching from the inside, wanted to go too. "Little one, it's too slippery. You're too small to walk on such crusty hard snow." He didn't understand at all. He cried and begged, and I decided he should try it and learn what "dangerous" meant.

More layers. Sweater, leggings, coat, hat, mittens that didn't match but were dry at least, and boots that made me puff straining to get them on. All for five minutes. He wouldn't last any longer than that.

He must have got on top and slid half way to the neighbor's house when he caught on a tree. In a few minutes I looked out and saw Elizabeth, who was a little mother to her brothers, leading Michael by the hand into the house. He was roaring.

When I asked how she managed to get him, she replied calmly and

capably, "I just crunched down to him and took his hand, and he walked back in my crunches."

Elizabeth was special. She had everything a mother could want for a daughter—beauty, superb health, intelligence, an unusual sense of humor, and enough mischief to make her human. My husband, Ed, and I often laughed at her down-to-earth comments. One day she and James had been discussing a little friend who was rather overweight. James charitably said, "Well, she can't help she's fat. God made her that way." To which Elizabeth replied in her slow contralto voice, "God didn't make her that way. She just ate too much."

I often told Ed that if anything happened to me, Elizabeth would hold the family together. She was that kind of little girl. At four years she could ice a cake (with much finger licking) and wash dishes better than many older girls.

Several weeks after the crunching snow, we had unseasonably warm weather. Following a rainy morning, the sun came out with a burst of pre-spring glory, and we all scampered outside for a walk. Elizabeth seemed tired that afternoon, but refused to rest. After the walk she busily carried water from the kitchen sink to make mud pies, with sidelong glances at me to see if I objected.

I'm glad I didn't.

Because after a brief illness that night, Elizabeth was in Heaven. In all the frenzy of mouth-to-mouth aid, the flashing lights of the ambulances, oxygen tanks, frantic prayers, people rushing about, Jesus came for her and took her hand and she crunched after Him.

The autopsy report said that the quick death was due to a massive viral infection that went immediately into her brain. The numbing effect of shock and the prayer of hundreds of friends helped us in the first days. It snowed before the funeral, and the world looked pure and clean. The white casket and white

roses that children laid with her were a reminder of childish innocence and how God must love to welcome a small one.

"When we've been there ten thousand years,  
Bright, shining as the sun. . . ."

It was wee Michael's voice chiming above everyone else's at the funeral. We were singing our favorite family hymn, "Amazing Grace," and I realized that the song had run full course now. One of us was brighter, more shining than she had ever been before. I recalled Jesus' prayer in John 17:24: "Father, I will that they also whom thou hast given me *be with me where I am*, that they may *behold my glory*. . . ."

Beholding His glory. Could our girl be doing that? Faith said yes, but in the next weeks and months I tried to cope with the blackest despair I have ever known. All I could think of was that beautiful little face sagging and crumbling in the ground. The sting of death. *Would I see her again?*

Just three days before her death, I had had a conversation with a neighbor who said, "So there's a God. Either He's not really God and He can't prevent trouble and accidents and sorrow, or He is God and allows these things because He's mean and sadistic. Those are the only two alternatives." I told her of the third possibility, that God in love can permit something in this short life span that could enhance and enrich all eternity. I said it easily. Now was the test, and I was failing. My faith seemed to be shattered.

"If in this life only we have hope in Christ, we are of all men most miserable." I knew now what Paul was talking about in I Cor. 15:19. Without the resurrection, life has no meaning.

*Lord, I want to believe. I'm just so lost in this grief. Help me.*

And He came—through the darkness and doubts, as He had done so many times before.

He came first in a letter from a dear friend, Mrs. McLeod, who had lost her own lovely daughter Alice some years before. She wrote, "I got up at three this morning and poured out my heart to God for you dear people." Thank you, Father, for the gift of prayer, that it can reach me here in Pennsylvania all the way from Wisconsin. For it *had* reached me. The bleak despair was beginning to lift.

Then a letter arrived from Ireland. One of my cousins had read our account of Elizabeth's death and was so moved by it that she had accepted Christ into her life. *It's a high price to pay, Lord—but then You know all about that. You gave Your Son.*

A neighbor stopped in one day and told me that she and her husband had now started going to church. I had been praying for her for the last two years. Was this the beginning of an answer? Had our girl touched them in some way?

As a gift from my parents, I flew to Beirut to visit missionary friends. There I was able to give personally the money from Elizabeth's memorial fund to the Lebanon Evangelical Mission for children's literature. Perhaps through her death she might change a little girl's life or give eternal values to an Arab boy. It was up to God. He had taken Elizabeth, and He was the One who had promised that "all things work together for good to them that love God" (Rom. 8:28).

It was a slow process for me, this return to peace and hope. There were no visions, no dramatic events. I still see her everywhere. Her little treasures turn up at unexpected moments, and memories crowd each room of the house. Michael keeps saying, "I wish Ewizabef come down outa the sky."

Yet as our son James says, "The days are getting happier." That's because Jesus came to me and took my hand and I'm walking in His crunches again.

# CAMPUS REVIEW

## NEW FACULTY APPOINTMENTS



Bradshaw

Fary

Larzelere

**Steve P. Bradshaw '75**, instructor in psychology; M. Ed. in community counseling from Georgia State University, where his program included training as a psychiatric assistant and a milieu therapist at Peachtree-Parkwood Mental Health Center in Atlanta. He is married to the former Beth Lonie of Detroit, who teaches music in Dayton City School. Mr. Bradshaw succeeds Miriam Sailors, who has entered Rosemead Graduate School in California.

**Malcolm I. Fary**, assistant professor of education; B.A. in Bible and theology from Barrington College, R.I.; M.S. in elementary education from East Stroudsburg State College in Pennsylvania; doctoral candidate at Rutgers University Graduate School in New Brunswick, N.J. Mr. Fary was principal of Brookside School in Mendham Township, N.J., for the past eight years. He and his wife, Lucia, are parents of three children. Mr. Fary succeeds L. Donald Hill, who accepted an administrative position at Chattanooga State Technical Community College.

**Robert E. Larzelere**, assistant professor of psychology; B.A. from Wabash College; M.S. in psychology from Georgia Tech; one year of graduate study at Columbia Bible College; Ph.D. candidate with a major in family studies at Penn State University. He is a member of numerous professional organizations and the recipient of several professional honors. He and his wife, Rosalie, have a daughter, Lisa Michelle, born November 6. Mr. Larzelere succeeds Dr. Tom Biller, who is in private practice as a psychological counselor with offices in Cleveland and Chattanooga.



Whitlow

Wright

Wright

**Miss J. Deborah Whitlow**, instructor in health and physical education and director of women's athletics; B.S. in physical education and secondary education, Lee College, Cleveland, Tenn.; M.A., University of Southeastern Louisiana. Miss Whitlow's appointment is part of a long-range plan for expanding the women's program in physical education and athletics.

**David A. Wright '73**, assistant librarian; M.S. in library science from the University of Tennessee in Knoxville. His wife, **Debra**, is employed as the college nurse. Mr. Wright fills the vacancy created when Mrs. Rebecca Van Meeveren, assistant librarian, became director of library services on the resignation of Miss Virginia Seguine, who has joined the staff of the Campbell-Reese Evangelistic Association of Canada.

**Robert D. Wykstra**, CPA, assistant professor of accounting; B.A. in business economics from Calvin College, Grand Rapids; M.B.A. from Western Michigan University, Kalamazoo. Mr. Wykstra's appointment now makes it possible for the college to offer a major in accounting. His wife, Evelyn, is an elementary teacher in the Rhea County school system.



## FACULTY ACTIVITIES

**Miss Rachel Ross**, assistant professor of speech, attended a Christian Arts Seminar in Houston, Tex. Seminar participants were professionals from the fields of film, theater, music, and television, including Tedd Smith, musician and composer, whose piano concert opened the session, and Jeanette Clift George, star of *The Hiding Place*, who led workshops in acting, directing, and drama in the church.

**Robert Andrews**, dean of men, was one of three speakers at a conference for singles held recently at Reach Out Ranch in Chattanooga. More than 150 young people,

mostly from the Southeast, heard Mr. Andrews's three messages on "The Church as an Agent of Change." The ministry of Reach Out Ranch was founded in 1970 by Mrs. Kay Arthur to help young people to meet problems in their lives with solutions from God's Word and to become established in the Lord.

**Robert Larzelere**, assistant professor of psychology, made a presentation to the National Council on Family Relations in San Diego, Calif., Oct. 12-15. The theme of the annual meeting was "Values, Morals, Ethics, and the American Family." The title of Mr. Larzelere's presentation, in which he was joined by two members of the Penn State University faculty, was "Family Development and the Family Life Cycle: An Empirical Evaluation."

**Gary Phillips**, instructor in Greek and Bible, was the speaker for a youth conference sponsored by the Knoxville Presbytery of the Presbyterian Church (U.S.) on two October weekends. In four messages each weekend, Mr. Phillips addressed between 250 and 300 high school youth on the theme "God's Love for Us."

## STAFF CHANGES



Howard



Magnussen

Staff changes this summer resulted in several graduates of the college being returned to the campus in new roles:

**Barbara Howard '73**, as assistant registrar, replacing Mrs. Grace Smith Ely '75.

**Neil Magnussen '77**, as admissions counselor, replacing Larry Puckett '73.

**Debra Sterrett '77**, as head resident of Maranatha, replacing Mrs. Susan Waddell Davis '74.

**Tom Varney '77**, as director of Practical Christian Involvement, replacing Lynn Wheeler '75.



Sterrett



Varney

## ALUMNUS OF THE YEAR



Ashworth Westgate

**Charles Westgate '62**, pastor of the Community Baptist Church, Montoursville, Pa., was honored as Alumnus of the Year for 1977 at the fall alumni homecoming banquet.

This honor recognizes Mr. Westgate's outstanding performance in service to Bryan College as well as his pastoral ministry. He served a two-year term as president of the Alumni Association during the early promotion of the Rudd Memorial Chapel fund raising, and this year, with the aid of his wife, the former Sandra Sorrell '63, he was the youth director for the summer Bible conference at Bryan. Mr. and Mrs. Westgate were field representatives for the college for two years between 1967 and 1969 as student recruiters. They have continued recruiting for Bryan among the youth in their former pastorate at the Sale Creek Presbyterian Church near Dayton as well as in their present location. Three students are currently enrolled from the Montoursville church.

Mr. Westgate was also recognized for listing in the 1971 edition of *Outstanding Young Men of America*.

## STALEY LECTURES

"The Biblical View of Marriage and the Family" was the theme of the annual Staley Distinguished Christian Scholar Lectures delivered by Dr. Kenneth O. Gangel, president of Miami (Fla.) Christian College. As in the past, the five lectures this year attracted large attendance and interest from the college community. Because of this consistent pattern of success, Bryan was selected as one of ten colleges out of more than two hundred participating institutions to have its annual program endowed. This endowment was in the form of

a gift of 1,000 shares of Reynolds Securities stock from the Staley Foundation, established by the late Thomas F. Staley to perpetuate an evangelical witness among college students. Mr. Staley, who was a native of Bristol, Tenn., and a founding partner of Reynolds Securities, died on September 13, 1977.

## SCHAEFFER FILMS

The ten-film series *How Should We Then Live?* featuring Dr. Francis Schaeffer, of L'Abri Fellowship in Switzerland, was shown at the annual faculty retreat as a part of the in-service training on the integration of faith, learning, and life.

Dr. R. Allen Killen, a personal friend of Dr. Schaeffer, was the resource person for the discussion periods after each section of films. A member of the Bryan faculty from 1969-71 and of Reformed Theological Seminary faculty, Jackson, Miss., from 1971-77, Dr. Killen has now retired from full-time teaching but continues on a part-time basis at Reformed Seminary and also at John Wesley Biblical School in Jackson.

The college has purchased the Schaeffer films under the sponsorship of the Bryan Women's Auxiliary, and other showings have been scheduled for the students and visiting friends.

## FALL ENROLLMENT REPORT

Total head count		548
Full-time students	508	
Part-time students	40	
Full-time equivalent	521	
States Represented		36
(The first 10 states)		
Tennessee (incl. part-time)	114	
Florida	70	
Georgia	41	
Michigan	35	
North Carolina	32	
Virginia	24	
Illinois	23	
Pennsylvania	21	
Ohio	17	
New York	17	
Foreign countries (34 students)		19

## HILLTOP PLAYERS

The Hilltop Players presented their fall production, *The Importance of Being Earnest*, by Oscar Wilde, on November 10-12, under the direction of Miss Rachel Ross, assistant professor of speech. Assistant di-

## NEW TRUSTEE OFFICERS



Barth Hay McKinney

**Dr. Ian M. Hay '50**, general director of the Sudan Interior Mission, was elected chairman of the Bryan Board of Trustees at the regular fall session. **James Barth '57**, partner in Barth Farms, poultry producers of Poland, Ohio, was elected vice chairman; and **Morris Brodsky**, owner of Scripture Truth Book Co., is the new secretary (not pictured).

Dr. Hay, a member of the board since 1969, succeeds Dr. J. Wesley McKinney, a Memphis ophthalmologist, who held the chairman's post for eight years and will continue to serve on the board. Mr. Barth succeeds Dr. Hay as vice chairman; and Mr. Brodsky follows Edward J. Robeson, III, of Chester, S.C., as secretary.

In other actions, the board regretfully announced a six percent increase in cost for 1978-79, a decision deemed necessary to offset current inflation. Cost comparisons show that Bryan's total charges still remain below those of most other accredited private colleges.

The board also discussed plans for a long-range, four-phase expansion of the gymnasium and considered the need for expanding the library and the food service facilities. A budget of \$2,245,000 was approved for the 1977-78 fiscal year.

Nine members of the National Advisory Council met for an information session just prior to the trustees' meeting and then shared in an advisory capacity on committees of the board.

rector was Cliff Hall, a junior from Sayre, Pa.

The ten-student cast successfully entertained the Bryan audience with the humorous rendition of Wilde's satire on social graces in the Victorian period.

## MISSIONARY CONFERENCE

January 4-6, 1978

featuring

**GEORGE VERWER,**

Bromley, Kent, England,  
founder and director of  
Operation Mobilization

together with

**DR. AL PLATT,**

president,  
Central American Mission,  
Dallas, Texas



Verwer



Platt



Olson

and including 25 missionaries representing various fields and several world-mission agencies, presenting workshops, displays, and films.

Special music by

**CHUCK OLSON**

of Concert Ministries Association  
Iowa City, Iowa

## SOCCER CHAMPS TAKE THIRD NCCAA TITLE

The soccer Lions won the National Christian College Athletic Association title for the third year in succession by defeating Grace College of Indiana 2-1, Barrington of Rhode Island 2-1, and Eastern College of Pennsylvania 1-0 in the tournament held at Covenant College in Chattanooga on November 10-12. Three consecutive championships placed Bryan in an unprecedented position of honor in NCCAA annals.

The soccer team completed its season with a 12-3-1 record—second best in the school's fifteen years of soccer history. Bryan won the Tennessee Temple Invitational in September and advanced to the NCCAA tournament with a 1-0 win over Central Wesleyan in the NCCAA District 5 playoff game on November 5.

The homecoming win over Sewanee (4-1) marked the 50th coaching victory for John Reeser since he came to Bryan in 1972.

Luke Germann, senior from Nashville, Tenn., advanced to all-time top scorer early in the season, showing a career total of 43 goals, of which 17 were made in 1977. He was also voted MVP at the NCCAA tournament.

Brian Chapman, junior of Pompano, Fla., is the second leading goal producer in the current edition of the Lions with 12 goals this year.

Rocky DaCosta, sophomore of Bermuda, made two crucial goals—the score that won the District 5

playoff and the single score in the tournament finals.

### WOMEN'S VOLLEYBALL

The Lionettes carried away the second place trophy in the AIAW State Volleyball Tournament at Milligan College on November 12, but succumbed to the superior strength of the University of Tennessee at Martin in the first year of competition in this division.

Defending their 1976 Tennessee State Championship of non-AIAW competition, the women's volleyball team ended the season with an outstanding 32-10-1 record. Included in this mark was a big victory over the University of Tennessee at Chattanooga—a first for a women's team at Bryan. The girls also successfully defended their SCAC championship in Dayton in late October and finished second in both the Milligan and Covenant Invitational tournaments.

The Lionettes were coached by Deborah Whitlow, the new women's physical education teacher and coach, and Don Hewlett, senior from Birmingham, Ala. The volleyball team's record over the last two seasons is 52-14-1.

### CROSS COUNTRY

The cross-country team concluded its regular season with a 3-5 dual record, which reflects the blow to the team effort when All-American Eric Clarke, Miami Springs, Fla., injured a leg during

the second week of the season and was out the rest of the year.

Mike Wood, Jacksonville, Fla., took over as top runner on the squad and set a course record in a meet against Tennessee Temple in Chattanooga in addition to taking first place in the Carson-Newman Invitational and fourth place in the N.A.I.A. District 24 meet also at Carson-Newman.

The highlights of the season were a third-place finish out of six teams in the annual Bryan Invitational during homecoming, a second-place finish in the SCAC, and fourth place in the N.A.I.A. District 24 meet.

### MEN'S BASKETBALL SCHEDULE 1977-78

	DATE	OPPONENT	
Nov.	14	Johnson Bible	
	18	Trevecca	
	25	Grace Tournament	
	26	Grace Tournament	
Dec.	1	*Delta State	
	3	King	
	5	Emory and Henry	
	9	*Bethel	
	9	*Tenn. Wesleyan	
Jan.	9	*King	
	12	Bethel	
	14	*Milligan	
	19	*Tusculum	
	24	*Covenant	
	26	Lee	
	28	*Emory and Henry	
Feb.	30	*Johnson Bible	
	4	*Tenn. Temple	
	6	Tenn. Wesleyan	
	10	Tenn. Temple	
	13	Milligan	
	14	Tusculum	
Feb.	18	Covenant	
	20	*Lee	
	23	*Trevecca	
	28	SCAC Tournament	
	Mar.	2	SCAC Tournament
		16-18	NCCAA Tournament
			*Home Games

### WOMEN'S BASKETBALL SCHEDULE 1977-78

	DATE	OPPONENT
Nov.	19	*Georgia Tech
	21	Tenn. Wesleyan
	28	Roane State
Dec.	2-3	*Bryan Holiday Classic (Covenant-Temple, Bryan-Messiah)
	10	*Milligan
Jan.	7	*Tenn. Wesleyan
	14	Univ. of Ala./Huntsville
	19	Vanderbilt
	21	Georgia Tech
	24	*Covenant
	26	Lee
	28	Maryville
Feb.	30	*Johnson Bible College
	4	*Tenn. Temple
	7	Johnson Bible
	10	Tenn. Temple
	13	Milligan
	16	*Maryville
	18	Covenant
	20	*Lee
Mar.	23	*Vanderbilt
	27	SCAC Semi-Final Playoffs
	28	SCAC Championship Game
	2-4	TCWSF State Tournament
		*Home Games



Mrs. Mary Lee Kenyon

## I LIKE TO HELP

# BRYAN STUDENTS!

Representing many friends who contribute to Bryan's special scholarship funds, Mrs. Mary Lee Kenyon, of Miami, Fla., likes to visit Bryan. She is interested in meeting the students and in having fellowship with alumni, many of whom are schoolteachers like herself. Because of her interest in Bryan, she was made an honorary alumna in 1971.

Although Miami has been home for Mrs. Kenyon ever since she was married to David Kenyon, who worked as an advertising manager for the *Miami News*, she continues to return to her hometown of Chattanooga in the summer. She has attended most of the Bryan summer Bible conferences held annually since 1964.

It was Mrs. Kenyon's sister, Miss Julia Nichols, who first became acquainted with Bryan College over thirty years ago. She encouraged Clyde Simmons to attend Bryan in 1942 and became interested in providing scholarship aid for him and several other students through the years. After completing his degree at Bryan in 1949 following an interruption for military service, Clyde began a teaching career under Miss Nichols while she was principal at the G. Russell Brown Elementary School in Chattanooga. Miss Nichols died in 1963 after giving more than forty years to the teaching profession, including her service as principal in three Chattanooga schools. She would have been gratified to know that Clyde Simmons completed not only the master's degree but also the doctor of education degree and is now serving as principal of the Oak Grove School in Chattanooga.

Following Miss Nichols's death, Mrs. Kenyon contributed to Bryan for a memorial in her sister's honor. This memorial was identified by naming the lounge in the Huston Hall dormitory for women as the Julia Nichols Lounge, where her picture continues to grace the room.

Mrs. Kenyon began her own career as a teacher also in Chattanooga and then taught for a few years in Knoxville until she was married and moved to Miami. She completed her bachelor's degree at the University of Miami and returned to Tennessee for her master's degree at George Peabody College. While her husband worked for the *Miami News*, Mrs. Kenyon taught to accrue a total of thirty-five years in the teaching profes-

sion before she retired recently. She continues to make her winter home in Miami; but since her husband's death over twenty years ago, she has returned to Chattanooga each summer.

"I look back on those years of teaching as being my most happy years," Mrs. Kenyon stated. "They were very satisfying and enjoyable to me. Very often I meet former students, and it gives me great pleasure to see their development and to know how they have turned out to be outstanding in their line of work."

Mrs. Kenyon is active in Miami as a Sunday school teacher in the adult department of the United Methodist Church and in the Woman's Club and Garden Club of Miami. She belongs to the Retired Teachers' Association, having been an active participant in the National Education Association, as well as in the state and local organizations. She is also an enthusiastic traveler, who took numerous trips in the United States with her sister. More recently she has taken two tours around the world, besides several trips to Europe; and nearly every winter she takes a Caribbean cruise. This past summer she joined the Bryan tour group to the Holy Land and Europe with Dr. Bartlett and Dr. Mercer.

"It was my sister's interest in Bryan that first brought me to visit the college and become acquainted with some of the professors and students, and I knew that my sister would be pleased that a memorial for her be made to help other students. I have seen so many of the alumni become useful citizens and faithful Christian workers that I realize more and more what a fine Christian college Bryan is. Now I consider it a privilege and a joy to continue to help provide scholarship support because I know that everything I give to Bryan is put to good use. I have come to know several of the administrators personally, and I have confidence in them and realize that all the faculty and staff are working together for the welfare of the young people."

Anyone who is interested in making scholarship contributions or establishing loan funds to assist worthy students may write to:

Dr. John Bartlett  
Vice President  
Bryan College  
Dayton, TN 37321

## BRYAN INVITATIONAL PASTORS' CONFERENCE



Lindsell

featuring

### DR. HAROLD LINSELL

Retiring editor of *Christianity Today*  
Author of *The Battle for the Bible*  
and



Adams

### DR. JAY ADAMS

Author and dean of the Institute of Pastoral Studies  
of the Christian Counseling and Educational  
Foundation, Philadelphia, Pennsylvania  
together with

### DR. IRVING JENSEN

Professor of Bible, Bryan College  
Author of *Inductive Bible Study* and  
fifty study guides covering the entire Bible  
and

### OTHER BRYAN FACULTY MEMBERS

\* \* \* \* \*

Tuesday Supper through Friday Breakfast,  
May 9-12, 1978

\* \* \* \* \*

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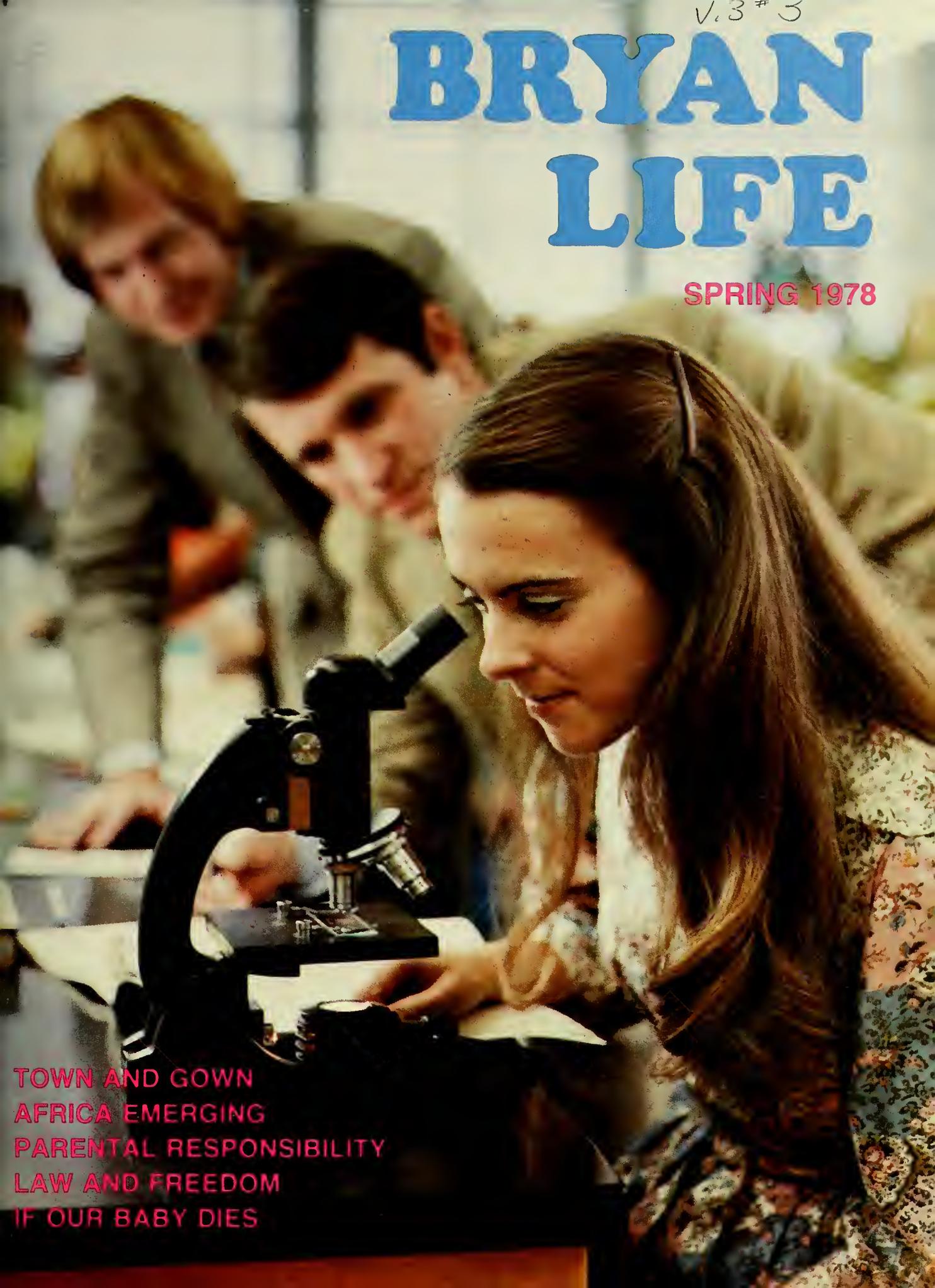
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# BRYAN LIFE

SPRING 1978



TOWN AND GOWN  
AFRICA EMERGING  
PARENTAL RESPONSIBILITY  
LAW AND FREEDOM  
IF OUR BABY DIES

# BRYAN LIFE

MAGAZINE

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**FRONT COVER PHOTO:**

Senior education major and student-teacher Dorothy Johnson of Athens, Tenn., checks a microscope in the biology lab with her high-school critic teacher, Phil Ashworth '66, and her Bryan education professor, Dr. Paul Biggers, observing in the background.

Photo by Cunnyngham Studio.

**COLLEGE AND COMMUNITY: A TWO-WAY STREET: A** Bryan administrator and teacher, who is also chairman of the local county school board, takes a look at one aspect of college and community relationships. By Dr. Mayme Sheddan Bedford. **3**

**AFRICA—AN EMERGING CONTINENT:** A mission representative describes an Africa in ferment, which makes it a fruitful field for the gospel. By William T. Harding III. **4**

**THE PARENTS GOD DESIRES:** A psychology professor writes perceptively about the responsibilities and resources of parents, with a background study of Jesus' parents. By Robert E. Larzelere. **6**

**THE LAW AND RELIGIOUS FREEDOM: A PERSPECTIVE:** The author focuses on contemporary legal developments which have the effect of violating government's supposed neutrality in religion and fostering a secular humanism which is fast becoming an establishment of religion in itself. By John C. Stophel. **8**

**WHAT IF OUR BABY DIES?** Faced suddenly with the stark possibility of the death of a second child, a professor and his wife find prevailing prayer, in a community of praying friends, their only recourse. By Malcolm I. Fary. **11**

**CAMPUS REVIEW:** A cross section of news and events about the college community. **12**

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**EDITORIAL . . . . .**



If one word were chosen as a theme for this issue, perhaps "relationships" would be that word. Mr. Fary's article focuses on those most personal relationships within the immediate family. Mr. Larzelere develops parental relationships in

another dimension, with an imaginative touch in dealing with Jesus' parents and some practical directions for contemporary parents.

Mr. Stophel's article deals with relationships to government, especially in respect to religious freedom; and Mr. Harding's report on Africa today pinpoints the Christian's worldwide relationship in the body of Christ and his responsibility to carry the gospel everywhere.

The cover picture and Dr. Bedford's column deal with college-community relationship, the soil in which the college grows.

All of these exemplify John Donne's oft-quoted observation on life: "No man is an island, entire of itself; every man is a piece of the continent, a part of the main. . . ."

*Theodore C. Mercer*

Theodore C. Mercer

# COLLEGE AND COMMUNITY:

## A Two-Way Street

by Mayme Sheddan Bedford



Mayme Sheddan Bedford is a product of the public schools of Rhea County and three Tennessee higher educational institutions—Bryan (B.S. '65), the University of Chattanooga (M.Ed. '68), and the University of Tennessee at Knoxville (Ed.D. '76). This background, including the fact that she has been a member of the Rhea County school board since 1972, peculiarly fits her to evaluate the college-community relationship reflected in the Bryan student-teaching program in the area's public schools.

The Bryan College student-teaching program, through contractual agreements with the Rhea County Department of Education, the Dayton City School, and other school systems in surrounding counties, has been one of the most vital connections between Bryan College and the community-at-large for many years now. This cooperative program has lasted because both the college and the community need the program.

### COMMUNITY COOPERATION

Cooperation of the school systems was a key element in the establishment of a teacher-education program at Bryan in the fifties, and that same spirit of cooperation has continued regardless of changes in superintendents and boards of education. The student-teaching experience under the supervision of a professional teacher has enabled Bryan College to recommend teacher certification for its students and has made it possible for them to begin their careers in education at various places throughout the United States and in mission schools outside the United States.

When there was a shortage of qualified teachers in Rhea County and surrounding areas, Bryan College, through the teacher-education program and the cooperation of the school systems, supplied the needs of the schools with certified personnel. Even today when there is no longer a shortage, eighty alumni of the college are employed as

teachers in the school systems of the county.

The student-teaching program also allows the school to have another person in the classroom to assist the teacher with the activities, and in the interaction with the student teacher, the professional teacher grows personally in the acceptance of responsibility to assist young educators in their professional growth.

### COMMUNITY ENRICHMENT

The life of the community has been enriched through the talents of college students who have been attracted to Bryan because of the teacher-education program. These students from many parts of the world have contributed through their active participation in churches and through employment in the various industries in the area. Since Bryan is an accredited college, the teacher-education program is especially attractive to graduates of Bible colleges and other Christian colleges that do not have such programs. Many graduates of the college have purchased homes and settled in the local area, where they have assumed the responsibilities of being good citizens.

### COMMUNITY VALUES

As a native of Rhea County and in my role as the present chairman of the Rhea County School Board with five years of service on the board, I want to express my viewpoint on the relationship of Bryan College and the community as it exists through the cooperative student-teaching program. The comments that follow will reflect some of the values and attitudes that I believe the community and/or school personnel hold.

#### "GIVE US OUR MONEY'S WORTH"

A relationship needs to be mutually beneficial if it is to last; perhaps this is true in all contractual agreements, but it is especially true in East Tennessee, where there is a

long history of "trading" and "getting our money's worth." It is my belief that the community has received fair value in the student-teaching agreement because of the contribution that hundreds of young student teachers have made to the lives of boys and girls in the Rhea County elementary and secondary schools. Additionally, the eighty Bryan College alumni who are employed in the county and city school systems as professional teachers are appreciated for their contribution to the quality of education offered in this county. These eighty teachers represent approximately forty percent of the total number of teachers in the county and city systems. Because of the desire for a balanced mix of teachers from a variety of colleges, there is some feeling within the Rhea County School Board that this is a high percentage of teachers from one college; it is recognized, however, that many of the teachers who received their education at Bryan have received master's degrees or have taken additional courses at other institutions, and this is seen as a favorable development.

#### "LOVE OUR CHILDREN"

A special area in which we want "our money's worth" is in the kind of treatment our children receive. We want our children treated right, and we want teachers to "love and understand our children." We want them to understand the heritage of our children and to appreciate the culture of this part of the country, and we want the teachers to show love in a number of ways. Among the more important ways for teachers to show love are the following: 1) adequacy in preparation of subject matter, 2) careful attention to varied and interesting methods of teaching the subject, 3) firmness and fairness in dealing with our children in all phases of the teaching-learning process, and 4)

*(Continued on page 5)*

# Africa

## An Emerging Continent

by William T. Harding III

**AFRICA**—how does one grapple with a continent three times the size of the United States of America, with a population of 350 million, divided into over 50 independent sovereign nations? Forty-three of these nations came into independency during the 1960's, known as the decade of national birth across Africa.

When I picture this mighty continent, I see it shaped somewhat like a huge, chunky question mark. And in a very real sense it is the questioning continent, a continent asking boldly, "Which way for us in the future?"

I see today's Africa from several dimensions:

1. **An awakening continent.** Like a giant lying dormant and sleepy for centuries, the continent is beginning to arouse itself, to stir with a conscious awareness of its place in the world of nations. It is flexing its muscles and shouting from every corner, "We are here. You had better recognize us. We're to be reckoned with."

2. **A searching continent.** The late Byang Kato, one of Africa's most articulate evangelical spokesmen, said, "The primary thing in Africa today is a search for identity. The African has been exploited and oppressed over the years, and he is asking to be accepted as a first-class human being. He is saying, 'We are somebody. We count.'"

3. **A seething continent.** There is a seething in the political arena of its many nations. There is the constant threat of new political ideologies producing revolution. Ethiopia is an example of a radical change to a leftist-oriented government in the past few years. There is much emphasis on "African Socialism" because African capitalism has become a real curse in the continent by continuing to widen the gap between the "haves" and the "have-nots." There is interest in Mao and Lenin. Many Africans go to communist countries for continuing education.

Religiously, there is a turbulent scene as well. Islam is exerting an increased influence from the north, supported by the petro dollar. Lay evangelists are being trained in Cairo, Egypt, as propagators of the Islamic faith throughout the continent. The World Council of Churches is active on the scene, seeking to control the ministries of religious affairs in many nations and offering attractive scholarships to bright African students to train in liberal seminaries and universities. The growth of local independent religious sects, along with the surge of cult groups from all over the world, makes for constant flux in the religious scene.

4. **A sensitive continent.** Africa's nations are particularly sensitive to any dominant presence of a foreign

group. Anything that smacks of a colonialistic or paternalistic attitude is not long tolerated. The day of the "Big White Father" is gone forever. Africa is culturally sensitive. The issue of cultural revolution is very much alive. There is a strong movement that Africans should be authentic and go back to the roots of their existence and find the connection with their ancestors. This involves secret oaths, demon fetishes, and the pouring of libations to ancestors in many places. This surge of cultural authenticity is creating very real pressures for Christians who have convictions about such practices. Many have suffered and died for their faith, as we have seen in the Chad, some being buried alive.

5. **A youthful continent.** Sixty percent of Africa's population is 25 years of age and under. The student world is bulging. The students are bright, inquiring young people. Beautiful, spacious universities are emerging everywhere.

6. **A continent of swinging doors.** I like this concept. Some doors have swung closed to the presence of missionaries as we have seen in Libya, Somalia, and Mauritania; but many are swinging with a great openness. Doors once open are now closed, and doors once closed are now open. God controls the swinging doors. This fact should override the closed-door syndrome, which seems to be so infectious today. The door of Ethiopia closed when Italy invaded the land in 1935, but the doors swung wide open again when Emperor Haile Selassie returned to his throne from exile in 1942 and issued an invitation for missionaries to return. A similar experience occurred in the Sudan when missionaries were expelled in 1963. For ten years the door was closed. Now the door is open again with significant opportunities. Nigeria, during her civil war period, is another example. Could the door of Somalia, now closed, soon be open again with a recent change in attitude toward the West?

7. **A responsive continent.** The Christian growth in Africa, not in all parts, has been phenomenal. In many areas the Christian population is doubling every four or five years. Some growth figures are exaggerated, but there is no doubt that it is harvest time in Africa. In the Sudan Interior Mission field of West Africa, nearly 1,400 congregations have come into being as the Evangelical Church of West Africa. They are themselves supporting 127 missionary couples to other tribes and cultures. The 2,300 congregations of Ethiopia are formed into the Word of Life Churches with unprecedented evangelical outreach. In the last four months of 1976, over 20,000 turned to Christ through churches



Darwin Neddo '54, Bryan alumnus and missionary to France under Greater Europe Mission, is shown talking with students at his display, which was one of 25 exhibits at the missions conference.

mobilized into saturation evangelism outreach. It is a great day in Africa for personal, mass, and media evangelism. People will listen.

8. **A continent of opportunity and need.** In the midst of the unrest of social upheaval and political turbulence, along with rapid change affecting people's ties with the past, there is a fresh awareness and sensitivity to their need. There is a great openness. Even though missionary ministry is long-standing and much has been accomplished, numerically there are more unreached people today than 85 years ago when SIM began.

There are opportunities to be in partnership with the church, to serve in Bible schools, Christian education, evangelism, and other areas where the church is in short supply. New, unreached frontiers beckon us in the southern Sudan, among displaced Somalians in northern Kenya, to unevangelized tribes in Nigeria and Ghana, and with new thrust to the Moslem world in Africa. Governments are asking that Bible be taught in their school curriculum. Rural development programs call for committed people as agriculturalists, builders, engineers, and technicians. Many opportunities are there in media and medicine as well.

The hurdles are tough and high, but it is not a day to slow our pace. God is asking us to have a courageous and daring faith and to be available and faithful to Him until the job is done.

William T. Harding III is Sudan Interior Mission's campus representative in the U.S.A. He served for eleven years with SIM in Ethiopia, where he worked with the Youth Center in Addis Ababa and with the fast-growing Wallamo church in southern Ethiopia. He is a native of Charlotte, N.C., and was graduated from Columbia Bible College with a B.A. in Biblical Education. Before going to Africa, he served for three years in pastorates in Florida and South Carolina. He and Elaine have five children and make their home in Charlotte, N.C.



Bill Harding

## MISSIONS CONFERENCE

The conference on missions opening the second semester attracted 48 missionaries representing 25 mission agencies. Thirteen of the missionaries are parents of current Bryan students. The three-day conference featured 16 workshops, 24 "Meet-the-Missionary" sessions, and seven general sessions, besides informal times of fellowship around the missionary exhibits. Five of the general sessions featured the five major continents from the perspective of missions. Bill Harding's presentation on Africa was selected for inclusion in this issue.



The platform party shares with the audience in listening to special music by a brass ensemble at the missions conference in the Rudd Chapel.

(Continued from page 3)

opening up new vistas for our children. Many parents have expressed to me personally that teachers who have graduated from Bryan show a special concern for our children in and beyond the classroom.

### "DON'T LEAVE US"

If a student teacher is recommended by the supervising teacher for permanent employment as a teacher in the Rhea County School system, the superintendent of schools is interested in determining the prospects of that teacher's staying with the county for more than one year. "Don't learn on us and leave us after one year." The community is probably contributing more to the teacher than the teacher is to the community during the first year of teaching. A full-time teacher responsible for an entire classroom learns a great deal during the first year of teaching, and the teacher is able to make a much more valuable contribution to the education of our children during the second year.

### CONCLUSION

Whether I look at the student-teaching program through the eyes of an administrator-educator at Bryan College or through the eyes of a school board chairman, it seems evident that Bryan College and the community need each other. The relationship is mutually beneficial, and for this reason it has had that lasting quality.



Robert E. Larzelere, assistant professor of psychology, has specialized in family studies at Penn State University, where he is a doctoral candidate. His article has special meaning for him and his wife, Rosalie, as their first child, a daughter, Lisa Michelle, was born on November 6, 1977.



# THE PARENTS GOD DESIRES

by Robert E. Larzelere

What kind of parents did God select for His own Son? What considerations might have influenced the Father's selection of Jesus' childhood caretakers? The major glimpse of that parent-Child relationship is found in Luke 2:41-51. Do we discover that Jesus had perfect parents?

Using your imagination with me, let's look at that story. We can picture Joseph and Mary beginning their trip home from Jerusalem in the post-Passover rush-hour traffic. At some early point in the journey, they realized that Jesus had become separated from them. What should they do? Where might He be? They peered in each direction as the crowd moved them along. No sign of Him! Well, they certainly couldn't fight these crowds and go back toward Jerusalem. Besides, He was probably somewhere near. And if they did locate Him back toward Jerusalem, they would find the traffic even worse. Better to go on. He was probably with his cousins or one of the other friends and relatives going toward Nazareth. After all, He was a very responsible boy for being just twelve. They asked a few people during the day if they

had seen Him—a twelve-year-old boy, five feet tall, dark hair, and wearing a dark red tunic. No one had seen Him.

Only after a full day's travel did they begin searching for Him seriously. They went through all the inns located about a day's journey from Jerusalem. No, He wasn't with his uncle's family, nor had they seen Him. Mary and Joseph heard similar responses from all the friends and relatives they found. By this time they had exhausted all the likely possibilities. Still no one had seen Him.

So they began the long trip back to Jerusalem. We might imagine how they felt. They may have been in a hurry to get back to Nazareth. Now they would lose at least another two days. But that was the least of their worries. Where could Jesus be? They may have felt like failures as parents! Could God forgive them for such negligence?

They didn't let a single group of travelers pass by without asking whether anyone had seen Him. Still no clue.

As soon as they got to Jerusalem that evening, they began revisiting

their favorite shops in the city. Surely Jesus would have been by some of them in the past two days. But again, no one had seen Him. After a restless night, they began early in the morning to return to all the places Jesus knew about. They also looked where young boys of His age played.

How discouraged Mary and Joseph must have been that next evening! After praying together about Him, Joseph had an idea. They agreed to go through the entire city systematically the next day searching for Him. They followed this new plan persistently, despite becoming more and more disheartened.

Finally, in sheer desperation they went to the temple to pour out their hearts to God, or perhaps to offer a sacrifice for their sin of negligence. And there He was! What relief!

What can we learn from this? What kind of parents were Mary and Joseph? First, we find that they had made a poor decision. They decided to travel on rather than to turn around immediately and look for Him. Furthermore, they stuck with

their decision for an entire day, despite finding no sign of Him. Secondly, they really didn't know their son. If they had really known Him, they would have known where to look for Him. They would have known what would interest Him. His first words were, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?" In other words, "Why did you look all over for Me? Didn't you know that I'd be here in the temple? Don't you know what interests me?"

No, Jesus' parents were not perfect. That realization is a comfort to me as a parent in these days, when parental decisions are often more difficult and children are sometimes harder to understand. Max Lerner says of American parents today, "In no other culture has there been so pervasive a cultural anxiety about the rearing of children."<sup>1</sup> The most widely used textbook in parent education concludes that parents today have more responsibility for their children but less influence, as a result of social changes during this century. Rearing children to be like their parents is no longer good enough; children are expected to become *superior* to their parents. Parents are judged by higher standards today. The author E. E. LeMasters recalls that his grandparents had one son that ran away from home for 10 years at age 14. Yet no one called this grandmother and grandfather bad parents. After all, their other 14 children all seemed to be reasonably contented! The community simply felt that some boys would be restless and run away regardless of how adequate their parents were. LeMasters also relates a similar current family situation, in which a child-guidance clinic informed the parents that boys do not run away from good parents. He notes that contemporary parents are more likely to be judged by professionals, whereas parents previously were evaluated primarily by other parents.<sup>2</sup>

Yet parents have less authority to carry out their additional responsibility. The mass media and the youth culture have especially cut

into parental influence over children. Both of these social changes have resulted from technology and urbanization. Producers of movies and television and radio programs usually seem unconcerned about whether they support parental values. They promote what sells, with little regard for whether that helps or hinders parents. The teenage subculture also has an influence on adolescents that many parents find difficult to deal with.

There seems to be some indication that child-rearing experts have imposed unrealistic recommendations on parents. At least two major research studies reported difficulty in locating parents who were both high in parental love and highly permissive. One noted that most highly permissive parents appeared to neglect their children rather than to be motivated by concern for them. She concludes that authoritative parents, who combined a high level of parental love with a low level of permissiveness, generally had the most well-adjusted children.<sup>3</sup> Dr. Spock has reportedly shifted his recommendations in the same direction, moving away from his earlier emphasis on permissiveness.

LeMasters concludes that "parents have not really derived much help or encouragement from the behavioral sciences. On the contrary . . . fathers and mothers have been left feeling more confused, more guilty, and more inadequate by the incomplete and often contradictory findings of the above disciplines."<sup>4</sup>

How different is our child-rearing Expert, whose yoke is easy and whose burden is light! Not minimizing our responsibility as parents, He considers it a shared responsibility with our children. Just as we are not robots of our heavenly Father, neither are our children puppets moved only by parental puppet strings. And what resources He gives (and what a Resource He is!) to help parents with this responsibility! But He does not expect perfect parental decisions or perfect parental understanding. The parents of His own Son made imperfect judgments and understood their Boy imperfectly.

But we should not focus on Joseph and Mary's parental shortcomings alone. Elsewhere in Scripture we discover that they both had to decide between the Lord's will and their relationship with each other. Mary was betrothed when the angel appeared to her. She would have been unsure of Joseph's reaction to her pregnancy. But she chose the Lord's will regardless of the effect on their engagement. Joseph, when he learned of all this, determined to follow the Scripture in handling such a case, even though he personally loved Mary. He went ahead with the marriage plans only after He knew that that was the Lord's will. Both Mary and Joseph had their priorities right—commitment to the Lord first and then to their marriage and family.

Although our Lord is concerned about our parental decisions and how well we understand our children, His major interest is something else. He longs for the proper place in our lives. And this is true during dating and courtship as well as in marriage and parenthood.

God chose imperfect parents for His Son, but parents who would put Him first.

Some of this article is based on a lecture by Mr. James M. Hatch of Columbia Bible College.

<sup>1</sup> Max Lerner, *America as Civilization* (New York: Simon & Schuster, 1957), p. 562.

<sup>2</sup> E. E. LeMasters, *Parents in Modern America* (Homewood, IL: Dorsey Press).

<sup>3</sup> D. Baumrind, "Current Patterns of Parental Authority," *Developmental Psychology Monograph*, 1971, Vol. 4 (1, Part 2). G. Watson, "Some Personality Differences in Children Related to Strict or Permissive Parental Discipline," *Journal of Psychology*, 1957, Vol. 44, pp. 227-249.

<sup>4</sup> LeMasters, p. 33.

Some helpful books for Christian parents:

*Help, I'm a Parent*, Bruce Narramore, Zondervan Publishing House, 1972.

*How to Really Love Your Child*, D. Ross Campbell, Victor Books, 1977.

*Dare to Discipline*, James Dobson, Tyndale House Publishers, 1970.

*Hide or Seek*, James Dobson, Revell, 1974.



# The Law and Freedom: A

John C. Stophel, an attorney, is managing partner of Tennessee's largest law firm—Stophel Caldwell and Heggie, of Chattanooga. Representative examples of Mr. Stophel's numerous civic and professional activities include serving as president of the Greater Chattanooga Chamber of Commerce; chairman of his city's 1977 United Fund drive, which exceeded its goal of \$3,713,000; member of the Advisory Board of the Center for Law and Religious Freedom of the Christian Legal Society; director of Tennessee Independent Colleges Fund; and member of Bryan's National Advisory Council. One of Chattanooga's leading citizens, he is a deacon and an active member of the Brainerd Baptist Church and is well known for his Christian testimony. The accompanying article was given as an address at a Bryan alumni Christmas banquet in Chattanooga in December.

As we read the beautiful Christmas story from the second chapter of Luke, we think of the baby Jesus in a manger, wrapped in swaddling clothes. We consider the decree from Caesar Augustus that people be required to go to their ancestral homes for the census, which brought Joseph and Mary to Bethlehem at the time when Jesus was to be born. We know that this was in fulfillment of the prophecy in Micah 5:2 that the Messiah would be born in Bethlehem of Judaea.

But have you ever given any thought to the world situation in which Jesus was born as compared to the world situation in which we live today as we celebrate Christmas almost 2,000 years later?

### Civil Authority—Rome

Greece had united the civilizations of Asia, Europe, and Africa and established one universal language. Then Rome made one empire of the whole known world, and Roman roads made all parts of the known world accessible. Judaea at the time Christ was born was under the civil jurisdiction of Rome, and all civil matters had to be handled under the laws approved by Rome. The people did not enjoy self-government as we enjoy it today.

### Religious Rulers—The Sanhedrin

At the time Christ lived on earth, the recognized headship of the Jewish people was the Sanhedrin. It was composed of 70 members—mostly priests and Sadducean nobles, some Pharisees, scribes and elders (tribal or family heads), presided over by the High Priest. The supreme concern and delight of the Pharisees was to

keep the law, including the traditions, in every exact detail. As Jesus mentioned from time to time, the Pharisees had lost sight of the purpose and intent of the law because of the voluminous detail of traditions and regulations. The Sadducees had relatively little influence among the people, but they had considerable influence with the Romans. They held to the written Law and rejected the traditions of the Pharisees. They denied the resurrection of the body. They did not believe in the existence of angels and spirits.

It was a well-known fact that both the Pharisees and the Sadducees maintained an inward and secret contempt for their Roman rulers. Also it is a sad fact of life that neither the civil authorities nor the religious authorities were concerned about the people, the masses. The average man on the street and in the synagogue had no voice in his government, civil or religious. Those in authority spoke down to him, and he listened.

### World Situation Today

It is interesting to take a look at the world situation today in contrast with the situation at the time of Jesus' birth on earth. In the first place, the nation of Israel now owns and controls the land where Jesus was born and lived on earth. When Israel became a state on May 14, 1948, the entire political situation in that part of the world was changed. The people now have a voice in government. They elect their leaders. Their representatives make the laws. Although the Dome of the Rock, a Moslem place of worship, sits on the site of the Great Temple in Jerusalem, the Jewish people are free to

# Religious perspective

by John C. Stophel

worship in their synagogues or not to worship, as they choose. Unfortunately, recent surveys have shown that a relatively small percentage of the people have any faith in God and only a small percentage regularly worship God in any way. But they have freedom of worship.

The known world has greatly expanded. We now know the facts not only about all the peoples of the planet Earth on which we live, but much also about other planets in the universe.

Our store of knowledge surpasses by far that of any prior generation. At least our knowledge of facts is greater; there is some question about our ability to cope with life.

## Situation in the United States of America

We have looked at the world at the time of Christ and at the present time, and we have looked at the land where Jesus lived on earth in Bible times as compared with today. Now, let's consider the situation in the United States, where you and I live.

## Civil Law

In our representative form of government, we have rights which the people living in Judaea in the days of Jesus did not have. We have the right to elect our local, state, and national representatives who enact the laws under which we live. Unfortunately, not all our citizens recognize the importance of these rights. Many of our rights as citizens are being taken away because of our neglect. A small, vocal minority is influencing many of

the laws and the administration of the laws in our country. Although only a very small portion of the working people in our country belong to labor unions, the heads of the national labor unions exercise a very great power, much of which is not used wisely in bringing about laws and regulations, not to mention enforcement of laws. Some of the women who speak for so-called women's rights are having great influence, although they do not speak for a majority of the women in our country. Minority groups of one type and another are speaking out and being heard, the influence exercised being far beyond that which ought to be accorded to any minority group. But we who are in the majority also have our rights—if we will exercise them.

## Freedom of Religion

The First Amendment to the U.S. Constitution provides as follows:

*Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.*

The Supreme Court later held that the Fourteenth Amendment has the effect of applying the First Amendment to laws made by any other governmental body as well as Congress; so at present no governmental institution has the right to make any laws respecting an establishment of religion or prohibiting the free exercise of religion.

## Exercising Religious Rights Under Civil Law

To some extent, there is a natural point of conflict between the religious law and the civil law. It was true in Jesus' day. You will recall that the Sanhedrin wanted to put Jesus to death, but He had to be taken before the Roman civil authority in order to be put to death legally. Today, we have freedom of worship, but the rules and regulations under which our churches and Christian schools must operate are set by the civil authority. One of the greatest tools being used by the government today in regulating the exercise of religion involves tax-exempt status and the control of the deductibility of charitable contributions for U.S. income tax purposes. The freedom of religion is being hampered also by attempts to stop the Christian school movement by requiring children to go to public elementary schools.

## Examples of Government Interference in the Exercise of Religion

You may be interested in a few examples of governmental interference in the exercise of religion today—in our country.

1. **Bruce Johnson vs. Huntington Beach Union High School District.** In Huntington Beach, California, a group of high-school students requested permission to have a voluntary student Bible-study club to meet and conduct its activities on the public high-school campus during the regular school days. The students asked to be recognized as an official club, asked for the right to use

school classrooms and other space during the school day for club meetings as did other clubs, the right to use bulletin boards and similar facilities for the posting of club activities, and to have access to the school newspaper for publication of club events. The request from the students was denied by the principal, by the school board, by the Superior Court, and finally by the Court of Appeals of California.

In this case the lawyers for the students wanting to form the Bible club cited many quotations from opinions of the U.S. Supreme Court which indicate that government should be neutral toward religion and not opposed to it. In many parts of the United States today decisions are being made similar to the one made at Huntington Beach High School in California. A petition was filed before the Supreme Court of the United States for the October term of 1977, but the court denied the petition for writ of certiorari.

2. **State of Ohio vs. Rev. Levi Whisner, et al.** In the case of Rev. Levi Whisner in the state of Ohio, the defendants were parents of school children who were being sent to a private Christian school. They were charged with sending their children to a school not approved by the state of Ohio. State approval required compliance with certain "minimum standards." Each of the defendants had convictions that a school complying with the humanistic "minimum standards" would be Christian in name only. There was no question about the academic achievement of the Christian school: for example, S.A.T. (Scholastic Aptitude Test) scores were significantly higher than for peers in public schools. The school's position: Compliance with "minimum standards" violates religious convictions upon which the school was founded. Question: God control or state control? Prosecutor's position: Freedom to *believe* religiously is absolute, but the freedom to *act* is not—the state can tell a person how he must act in carrying out his religious beliefs. Decision: On July 28, 1976, the Supreme Court of Ohio ruled unanimously in favor of the defendants, saying, "We must conclude that the compendium of 'minimum standards' promulgated by the State Board of Education, taken as a whole, unduly burdens the free exercise of religion." But you will be interested to know that the trial court and the court of appeals both ruled for the state. Only the Supreme Court of Ohio ruled for the defendants.

### Integration

Internal Revenue Service, the Veterans Administration, and the Department of Health, Education, and Welfare have taken a very strong position that for a Christian school to open its doors to those who qualify under its standards is not sufficient. These agencies take the position that the number of minority faculty members and students in the school must conform to the percentages living in the area served by the school. Enforcement of this position has been spotty to date, but if the enforcement of these rules and regulations on the schools to which they are applicable is successful, no one knows where the government will go from there.

If you think I am overstating the case, then you should read an article entitled "Religion in the Class-

room" by James Kilpatrick, which appeared in the *Chattanooga Times* on December 2, 1977. Mr. Kilpatrick discusses a provocative essay just published by the Institute for Humane Studies. William B. Ball, a constitutional lawyer practicing in Harrisburg, Pennsylvania, wrote the essay, dealing with four constitutional aspects of religion in America today. He is concerned with compulsory attendance laws, with state control of private schools, with certain application of tax funds, and with rights of conscience in public education. Mr. Ball poses an interesting proposition. He wonders whether the education establishment—the mystic amalgam of educationists, school administrators, federal bureaucrats, and textbook publishers—has imposed upon the classrooms a body of thought that is constitutionally indistinguishable from an "establishment of religion."

Mr. Ball, quoted by Mr. Kilpatrick, states that he believes that it is possible, "not only theoretically, but practically, to offer proof of the establishment of secular humanism in given public schools," and he perceives, "the problem of rights of conscience in the public schools as being broader than the scope of secular humanism. There are many practices in public schools that are offensive, not because they are identifiable as part of a secular humanist program, but because they directly offend beliefs and attitudes of given children and parents."

The secular humanism approach of the public schools in some parts of the country is directly opposed to the religious beliefs you and I share. To give an example, we are reaching the point where the true meaning of Christmas is being barred from many public schools, and only secular songs with no mention of Jesus Christ may be mentioned at Christmas.

### Conclusion

We could give many other illustrations of problems facing Christians in our country. But at this Christmas season it seems appropriate to conclude with the illustration about the current newspaper articles regarding the religious significance of Christmas being removed from the public school classrooms. This is a substantial move toward doing away with the belief in God, which our forefathers accepted in the establishment of our great country.

We rejoice at this Christmas season. It is a time of appreciation of the birth of Jesus Christ and the fact that we can celebrate it almost 2,000 years after the fact. Christmas is a time of great happiness, but it is also a time for us to think of the great country in which we live—of the freedoms we enjoy—and a time to be alert that we do our part so that we can continue to enjoy those freedoms and have our children enjoy those freedoms in the years to come.

It is our desire, our hope, our belief that if we are alert and if we do our part—and if Jesus delays his second coming—our children and grandchildren will be able to continue to sing Christmas carols that tell with great joy of the birth of Jesus—in the schoolroom, wherever they choose. May God help us to do our part to preserve those freedoms!



# WHAT IF OUR BABY DIES?

by Malcolm I. Fary

The doctor reported that our baby, Daniel, had received "all the antibiotics his body can handle." Then the doctor added, "What he needs now is prayer." Lucia and I were stunned.

What does it mean? What is he really saying? Is this the "gradual" approach that was used the last time when our little Mickey, aged 4, died during a "minor" operation?

These are some of the thoughts that rested in our minds for a moment and then were pushed away by others equally frustrating.

What if Daniel dies? How will our other children be affected? Will Karen become bitter because of our move? How will Tim react? How good are these doctors? What kind of man is this pediatrician, whom we have met only once? What are we doing hundreds of miles from home, specialists, resources, friends?

These are the shadows that obscured our vision in the early morning hours when a catastrophe appeared.

As a family we had accepted the position at Bryan as the Lord's call and felt "prepared" for some of the anticipated adjustments. Karen in high school had been a real blessing. Timothy had accepted his new life, learning the "new language" as it was spoken by his first-grade as-

Malcolm I. Fary moved with his family in August from New Jersey, where he was principal of Brookside School in Mendham Township, N.J. Assistant professor of education at Bryan, he holds the B.A. from Barrington College, the M.S. from East Stroudsburg State College, and is a doctoral candidate at Rutgers University.

sociates. The church was a real joy. Everything was pleasant. Had we really responded to a call?

Serious moments have such casual beginnings. In Daniel's case there was a sore eye, which the doctor suggested could be due to a piece of dirt or a scratch. Ophthalmic ointment was prescribed, and the afternoon continued. At dinner the eye was worse; we went back to the doctor. After consulting with another physician, we were sent off to specialists in the T. C. Thompson Children's Hospital in Chattanooga.

In the early morning hours the diagnosis of orbital cellulitis was confirmed. The pediatrician indicated that our baby was gravely ill and there was a very real danger of spinal meningitis.

Questions flooded our minds. Where did this infection come from? Would it have happened if we had remained in New Jersey? Am I a responsible father subjecting my family to—?

It is hard to think and pray when you are reacting to a small body taped to a mattress, to a small swollen face looking at you with one trusting eye.

In the next few hours Daniel's condition stabilized. We were very thankful, praising the Lord for both the antibiotics and a wonderful pediatrician. At this point we learned how wonderful things were. First our doctor pointed out that the medicine had not been the cause of our baby's stabilized condition! It seems that antibiotics, wonderful as they are, require time to become effective. Daniel had not had the time

necessary for the medicine to help; our Lord had answered prayer.

The second wonder was that our doctor was a brother in Christ! What a joyous celebration of hearts as we together rejoiced in our Lord's provision!

The crisis appeared to be past, but now followed two long weeks of twenty-four-hour-a-day parental supervision, required by hospital regulations, since Daniel could not be placed with other children. Fortunately, our Father provides all that is needed for our trials and also does not always allow us to know what really is ahead.

Mother and father shared the nursing duties—mother by day, dad by night; days were alternated on weekends. Mother had breakfast with the family at home; Dad took care of early evening with school work, stories, etc. Our daughter did the cooking and mothering; my mother-in-law was with us and not well; we kept trying to complete one day at a time.

Were we alone? No, not for a moment! The first few hours were lonely, but first our Lord provided one of His own as the physician and then the marvelous prayer support of the Bryan family—students, classes, faculty, and our church! Christians we did not know brought meals and gave guidance and support for our children. The list here is partial, but the assistance was complete.

Some months earlier it was our conviction that Bryan was the place where our Lord would have us serve. At that time we were rather careful in examining the elements of such a decision. It was during this period that Jeremiah 29:11 seemed to be significant for us. As I write this testimony, the next few verses are precious too!

*For I know the plans that I have for you, declares the Lord, plans for welfare and not for calamity, to give you a future and a hope.*

*Then will you call upon Me and come and pray to Me, and I will listen to you.*

*And you will seek Me and find Me, when you search for Me with all your heart.*

*Jeremiah 29:11-13*

# CAMPUS REVIEW

## MELVIN M. SEGUINE AWARD

An annual award has been endowed by an anonymous donor in honor of Rev. Melvin M. Seguire, who is well known to many in the college constituency.

Mr. Seguire, who is retired and living in Dayton, served for a year as pastor of the former Cumberland Presbyterian Church (now Grace Bible Church) of Dayton and continues his fellowship as an elder in the same church. For over six years before coming to Dayton, Mr. Seguire and his wife, Frances, who died in January, 1976, were associated with Appalachian Bible Institute in Bradley, W. Va. Prior to that he held pastorates of several Bible churches in Wisconsin, Michigan, Iowa, Illinois, and Indiana; and for three years he was editor of *Voice*, the official organ of the Independent Fundamental Churches of America (IFCA), with headquarters in Wheaton, Ill.

The Seguines' daughter, Virginia, graduated at Bryan in 1954 and served as head librarian at her Alma Mater from 1964 until 1976, when she became associated with the Campbell-Reese Evangelistic Association of Willowdale, Ontario, Canada.

The annual award of \$500 will be



Melvin M. Seguire

given to "a graduating male student who has completed at least two years of his undergraduate studies at Bryan College and who plans, in the will of God, to continue in graduate studies that will culminate in missionary or pastoral service for the Lord. He shall be a person who has demonstrated a love for and commitment to the Bible as the Word of God and who has been visibly active in the spiritual activities of the Bryan College student body."

**Editor's Note:** Any friends or admirers of Mr. Seguire who would like to contribute to this special endowment are invited to do so. If sufficient contributions are received, it may be possible to make two awards each year instead of one.

## TRUSTEE BOARD ADDS NEW AREA MEMBER



**John E. Steffner**, president of Chattanooga Armature Works, Inc., was recently elected to serve on the Bryan board of trustees.

Mr. Steffner attended Chattanooga public schools and trained in engineering at the University of Tennessee in Knoxville. He is an active member of St. Andrews United Methodist Church and Chattanooga District Board of Laity; he is past Holston Conference lay leader of the United Methodist Church. Other organizations which have gained his interest and support are the Christian Business Men's Committee, Big Brothers-Big Sisters of Chattanooga (president of board 1973-75), Board of Contact of Chattanooga (current president), Downtown Optimist Club (president 1975-76), Prayer Breakfast Armed Forces Week Celebration (co-chairman), and WMBW radio station (member of advisory board).

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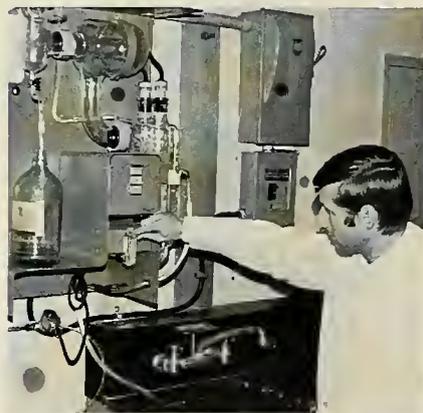
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## CHEMISTRY LAB ACQUIRES AUTOMATIC ALL-GLASS STILL

**Dr. Merlin Grieser**, assistant professor of chemistry at Bryan, is shown with the new Corning Mega-Pare automatic all-glass still recently acquired by the division of natural sciences. The new apparatus delivers six liters of distilled liquid per hour and replaces its predecessor still which had served in the chemistry laboratory for more than thirty years. The still is used to produce distilled water for the chemistry and biology classes and for the offset press in the printing department.



Dr. Merlin Grieser

## CONCERT ARTIST HOLDS SPECIAL FACULTY POSITION

**Bene Hammel**, organist and concert artist of Chattanooga, Tenn., is special instructor in organ at Bryan this year. He comes to the campus twice each month to play at the chapel service and to give organ instruction to advanced music students. A highlight of the first semester was the Christmas organ concert



Bene Hammel

on December 9 before a large audience of students, faculty, and area friends.

Mr. Hammel began his recital performance at the age of 16 and appeared in concert at Bryan College while still in high school. He was a student of the late Carl D. Scheibe and William Weaver and was graduated from the University of Chattanooga. A student of composition, he has had a number of his choral works published.

While serving as a consultant to the Baldwin Piano and Organ Company of Cincinnati, Ohio, he was instrumental in enabling Bryan to secure its custom-made Baldwin Multi-waveform organ on a six months' delivery schedule. The multi-waveform is a new concept in organ building, a marriage of the traditional organ sound and console with contemporary advances in technology. Mr. Hammel personally supervised the installation at Bryan and demonstrated the organ's potential at the baccalaureate in May 1977.

Mr. Hammel has performed on most of the best organs in the country and has been heard in nearly every state in the U.S., as well as in Canada, with over 1,000 concerts to his credit. Among his most recent performances were those at St. Patrick's Cathedral and St. John the Divine Cathedral in New York City and the inaugural organ concert in Cincinnati's famous Music Hall in May 1975.

### STUDENTS SPONSOR GIFT FOR TOCCOA FALLS BIBLE COLLEGE

The Bryan Student Senate, led by president David Spoede, launched a project netting \$3,000 in donations by students, faculty, and friends to help Toccoa Falls Bible College in recovering from the devastating flood, which claimed 39 lives. The Bryan community felt a special interest in this sister Christian college because of personal relationships between many members of the two college communities and contacts in athletic competition. A number of Bryan students were attending a foreign missions conference at nearby Lake Louise when the disaster struck.

### STAFF NEWS



deRosset

**Karin deRosset '64**, dean of women at Bryan, received the Master of Arts degree in student personnel administration on December 3 from Tennessee Technological University in Cookeville, Tenn. Miss deRosset has served on the personnel staff since her graduation from Bryan.

Two Bryan staff members, who are also alumni, were married during the Christmas season to college classmates—**Tom Varney '77**, director of Practical Christian Involvement, to **Vickey Hudson '77**, elementary teacher of Dayton, Tenn.; **Jeff Tubbs '75**, assistant to athletic director, to **Mary Morgan**, of Huntsville, Ala., a continuing student at Bryan.

### BRYAN HEARD ON 8 STATIONS

Echoes from Bryan Hill are heard weekly in eight eastern cities of Tennessee through radio stations which carry a 15-minute program of music and message as a public-service feature. The tapes of these programs are available for other stations that may wish to use them, and a 5-minute program format requested by a number of stations is being developed to increase the ministry and advertising potential by radio.

### SPORTS

**Luke Germann** and **Carlos Vega**, two leading players on the Bryan soccer team that won the national championship for the third year in a

row, recently were named to the National Christian College Athletic Association All-American team.

It was the second year for Germann, a senior elementary education major from Nashville, Tenn., to be so honored; the first for Vega, a junior business administration major from Dayton.

Earlier both Germann and Vega had been named to other all-star teams both on the district and regional level.



Germann



Vega

### STUDENTS ATTEND WASHINGTON SEMINAR

Early in February four Bryan students and their history professor attended the Federal Seminar in Washington, where they had an opportunity to observe government in action in the nation's capital and to develop an understanding of the relationship between politics and Christian ethics.

Representatives from Bryan were Doug Blanton and Linda Helm, both senior history majors, Bob Grosser, a junior, and Carolyn Archer, a sophomore. The students were accompanied by Dr. Robert Spoede, associate professor of history and social science, and Mrs. Spoede. The group also toured the White House and the Aero-Space Museum.

The five-day seminar was sponsored by the National Association of Evangelicals (NAE), which was organized in 1942 and now represents thirty-five denominations in providing a means of "cooperation without compromise" among Bible-believing Christians.

### OPERA RETURNS TO BRYAN

*Don Pasquale*, a three-act opera by Gaetano Donizetti, was presented at Bryan by the Chattanooga Opera Association in February. This performance, a part of COA's caravan program bringing opera to area towns, followed a very successful performance a year ago of *The Barber of Seville*.



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## CONFERENCE TOPICS

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Vol. 3, No. 7

# BRYAN LIFE

SUMMER 1978

LIBRARY  
BEAMAN COLLEGE  
DAYTON, TN. 37321

A NEW DOOR  
PASTORAL COUNSELING  
SUICIDE OF MAN  
CHRISTIANS IN GOVERNMENT



# BRYAN LIFE

MAGAZINE

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## COVER PHOTO

The Bryan Gospel Messengers superimposed above the Rudd Memorial Chapel for the cover photo is a Cunnyngham Studio composition.

Below, the Messengers are shown as they sang at commencement, left to right, Jerry Anderlik, Beth Reese, Darlene Ragland, and Ron Beck. See *Campus Review* for their summer itinerary.



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SUMMER 1978

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## EDITORIAL .....



This issue of BRYAN LIFE features the 1978 commencement, the forty-fifth, and the Bryan pastors' conference, a first. It was the first year in the past twenty-two that graduation could not be held in the open under the trees on the triangle. A general rain in beautiful East Tennessee saw to it that both baccalaureate and graduation were held indoors this year. Rudd Memorial Chapel, however, providing excellent facilities for every phase

of commencement, made us grateful all over again for the friends who have made that functional and handsome facility possible.

The pastors' conference, which came the week following commencement, exceeded all expectations. The messages in the general sessions were substantive, the seminars stimulating and instructive, the music superb, and the fellowship—whether in the dining room, in the meeting rooms, and in the informal times—was heartwarming and edifying. A number of participants said it was the best conference of its kind they had ever attended. All of that certainly makes the planning for next year a challenge!

*Theodore C. Mercer*

Theodore C. Mercer



Lewis Llewellyn '38, senior trustee, placed the hood on Dr. McKinney following the awarding of the honorary doctor of laws degree with Dr. John Bartlett observing.



President Mercer presented the diploma and made the award to Dr. McKinney.



Dr. McKinney acknowledged the honor.



Members of the McKinney family shown left to right are Dr. and Mrs. J. Wesley McKinney, Mrs. Arthur McKinney, Arthur McKinney, Mrs. Marion McKinney, and Dr. Marion McKinney.

## Doctorate Recognizes Family Involvement

The conferring of the honorary doctor of laws degree on Dr. J. Wesley McKinney, of Memphis, Tenn., at the graduation on May 1 symbolized the involvement of the McKinney family in the founding and development of Bryan College and the distinguished service of members of the McKinney clan to the wider Christian community.

Dr. McKinney himself has served as a trustee of the college since 1951, eight years—1969-77—as chairman; his parents, Mr. and Mrs. J. W. McKinney, were among those eighty families and individuals entitled to be known as founders of Bryan College; and his mother, a well-known Bible teacher in Memphis, was an early trustee, serving till 1950. Mr. and Mrs. McKinney had five sons, all of whom distinguished themselves in their chosen vocations and were known for their Christian interests.

Dr. McKinney chose the profession of ophthalmology and became a well-known surgeon in that field. Another son, Marion, also chose medicine and served as a medical missionary to Honduras for 21 years, turning over to the national workers in Siguatepeque a modern hospital and thriving ministry when he and his family returned to the states in 1969. Dr. Marion McKinney now engages in the practice of medicine in Knoxville. A third son, Arthur, of Ocean Springs, Miss., recently retired from a successful business career in which Christian principles and the support of Christian enterprises were always in the forefront. The other two sons, both deceased now, were ministers.

In the area of Christian service, Dr. Wesley McKinney has been a Sunday school teacher for forty years, serves as an elder in the Second Presbyterian Church of Memphis, and is a member of the board of Mid-South Bible Institute of Memphis and of Reformed Theological Seminary in Jackson, Miss. He is chairman of the board of the Christian Fellowship of Visually Impaired.

Behind all of these sons of such stalwart parents are the wives, who share the interests of their husbands and give them the kind of support without which they could not have succeeded.

The symbolism of the awarding of this honorary degree also speaks of the importance of the involvement of individuals and families in Christian enterprises, of whatever kind they are. God has chosen to work through people, and Christian people in long-range working together can accomplish great things. As the Scripture says, one plants, another waters, and God gives the increase.



# Walking



As I look back over the time I've spent here at Bryan College, it surprises me when I realize that my emotions are a mixture of both happiness and regret. I had always assumed that when I graduated from college I would be so overjoyed that I would feel no emotion other than elation. However, now that the time is here, I understand that there were many things I wish I would have done differently.

My primary regret concerns people. Although we all had our own circle of friends, how often, if ever, did I make a distinct effort to get to know someone else more deeply? I, like everyone else, have those certain few that I really know well, but I am positive that I came nowhere near becoming really well acquainted with those even in the limited confines of my graduating class. In a goal-oriented society such as we live in, it is easy to get caught up in the flow of performance and leave so very little time for the development of personal relationships.

Another regret concerns my practical day-to-day witness and ministry that might have been much more effective had I been more sensitive to the needs of others. The Practical Christian Involvement organization had many opportunities to offer, yet I took advantage of only a few. A positive outgrowth of this recognition of failure, however, is that I have been challenged to endeavor to build personal relationships in the future. I can now see more clearly the value of getting to know people and their problems, so that I can aid them



# Through a New Door

by Jim Wolfe '78

James Wolfe was one of three seniors chosen through a written competition to speak at graduation in lieu of an outside speaker. A transfer student, he completed his last two years at Bryan and earned his degree *cum laude* with a major in business administration. He won the *Wall Street Journal* Senior Business Award. He is already working in his hometown of Indianapolis for Indiana National Bank in its management training program. He is the son of Mr. and Mrs. Robert Wolfe and has two brothers and two sisters. Music is his hobby; piano accompaniment, his specialty.

more sensitively and be more of a Christian help in the future when similar situations arise. In this way my experience here at Bryan has truly taught me the value of a practical Christian witness in my everyday life.

Probably the regret that is the easiest for all of us to feel is leaving one another to go our separate ways. During the past years there were many individuals upon whom I could depend for strength and the warmth of an honest smile. When I realize that all too soon those very people whom I have grown to love will no longer be close by, it breaks my heart. This too I realize is part of my education. When I leave, it will be with the knowledge that I have known some of the most wonderful people I could call friends and with the hope that I have been worthy to be called the same.

Along with these regrets, I also have the tremendous feeling of happiness upon graduation from college. Commencement—the very word itself connotes a beginning rather than an end. The expression “Today is the first day of the rest of your life” takes on new meaning now because this is the beginning of a life with boundless opportunities of service and contribution to others.

Upon choosing Bryan College, a Christian liberal arts institution, I was beset by questions. Why a Christian school? Why a liberal arts education? Why not a less expensive education in a state institution that is closer to home? My answer was twofold to all of these. First, I truly believed that this was where the Lord wanted me to come to finish my college studies; and secondly, the educational purpose of Bryan College in the catalogue fulfilled my expectation of what a college education should be. The Bryan statements say that educationally the school's purpose is intended “to provide opportunity for students to gain a knowledge of the Bible and

the arts and sciences and their relationships and to encourage students to think critically, to work independently, to communicate clearly, and to express themselves creatively in their search for truth.”

Admittedly, there were many times when I felt that something was irrelevant to my desired course of study or that particular classes were somewhat too demanding. In retrospect, however, I can honestly say that none of the times I spent studying were fruitless hours or wasted moments in my learning experience.

As a business major I have been asked many times why I chose a relatively obscure Christian liberal arts college instead of a leading school of business at a major university. Since completing my course of study here, I can see that developing communication skills and intellectual stimulation are a truly invaluable asset when setting out into the business world. In a few months, the graduate classes I shall begin will deal specifically with different aspects of business; but the communicative and thought-developing skills that I have worked to improve here will all be called on again.

As I leave Bryan, I can see that this study of the liberal arts will be beneficial in any walk of life. Although I have chosen to begin my career immediately after I leave and further my studies in graduate school in the evenings, the education that we have received will be effective in full-time graduate studies both for secular or seminary studies or as a basis for entrance in the working world for a productive contribution to life.

As I look back on my education thus far, my relief, regret, and happiness merge into a feeling that I have not experienced previously. My failures in the past have become challenges for the future, and my former achievements have become only steppingstones for things yet to come. A Christian writer once said that when we graduate we do not “punch out” and spend the rest of our lives in leisure, but rather that we “punch in” and we begin to contribute to society more fully because of the knowledge that we have attained and the things we have learned that we can share with a needy world. This does not limit itself to so-called full-time Christian workers but to all who live out the will of God in their own lives. My prayer and desire for myself and all the graduates is that, as we step out into the world, we may take full advantage of the situations in which we find ourselves to use what we already know and to learn what we still need to know.

Commencement is not an ending. Rather, it is an achieved goal, a mixture of feelings, another beginning, and a new variable in our lives that creates a new door to walk through.

# THE PASTOR AS A

by Dr. Jay Adams

You preachers have far more potential than most of you realize. You have the Scriptures, the Word of our living God, at your disposal for ministry and for blessing. Yet time and time again ministers who have God's power available turn aside, close their Bibles, put them into the desk drawer, and dish out Freud, Rogers, Skinner, Janov, Harris, Jung, and Adler to hungry, careworn sheep. That is a tragedy. I'm not talking about the liberal churches alone (we might expect that from them); but the tragedy is that in conservative churches, where the Bible is declared to be the inspired, inerrant, authoritative Word of God, this sort of thing has been taking place.

I am here to encourage pastors and Christian workers who believe the Book to use it for the purpose for which it was given. God gave us this Book to be a blessing to persons who are in trouble, who have problems that will overwhelm them—apart from the Scriptures and the power of the Spirit. In this Book all things necessary for life and godliness may be found. In this Book everything that a pastor needs to minister to his flock is found. All that you need to counsel persons about how to love God with all their heart, mind, body, soul, and strength and to love their neighbors as themselves is here in this Book. Indeed it can be found nowhere else.

Let me present a picture of the situation today to help you see in a new perspective and in a clearer light what you have in the Bible.

A few years ago a psychiatrist decided to test the validity of the work that his fellow psychiatrists were doing. So he sent eight people into twelve of this nation's leading mental institutions with one purpose—to see if they could diagnose problems the way that they claimed. Now these eight people were as sane as you and I. They had no problems; but on admission, each told one lie, "I hallucinated." About everything else they told the truth and acted normally; they avoided any special behavior. That was the only lie in the picture.

Now a hallucination, of course, doesn't really tell us anything about the person's problem. When these people said they hallucinated, they said nothing about the cause. How many of them do you think were wrongly diagnosed as having serious mental illness? In all twelve institutions, these people were declared to be seriously mentally ill. In eleven of the twelve cases, they were declared to have schizophrenia, the most serious problem on the psychiatrist's list! In the other instance, one person was declared to be a manic depressive, another serious problem. That shows you how tragic the situation is in our country today—a one hundred percent failure in diagnosis.

Now this psychiatrist made his results known throughout the medical world. They got into psychiatric journals and finally to the level of the public press. Of course, the experiment raised a great deal of flack. Then this psychiatrist announced to one of these institutions, "I am going to do it again," but he didn't (clever fellow that he was). Then he checked the institution's intake record and discovered that up until the time that he had served notice that he was going to do it again, in the history of the institution there had never been anything like the number of people turned down as fakes (or malingerers, as they call them). So going and coming, he showed that they knew nothing about what they were doing.

In the *Saturday Review of Literature* two years ago it was stated that there are 320 different views of psychiatry and psychology on the market shelf today. I happen to know that there are 321!

This is the miserable state of affairs in our country today. There is nothing but mass confusion. In just about every other field—medicine, architecture, aeronautics—you can find a growing consensus. Aeronautics is a field in which there is a great deal of consensus. For instance, you can't find rival schools of pilots or 320 different ways of flying an airplane.

We don't have basic differences in other fields. We fly planes, drive automobiles, we are able to get our rockets to the moon; and we can do that because of the growing consensus. Sure, ideas occasionally are thrown out and new ones come in; but there is a pool of information that grows, about which there is some basic agreement.

Why isn't there some agreement in the counseling field? Why is this one of the few areas in which there is no consensus, no basic agreement at all? Indeed the discipline keeps on splintering more and more and more, dividing and subdividing so that you can't get even two Skinnerians who can agree. Why is it that we have Freudians and neo-Freudians and now neo-neo-Freudians? Why do we have all kinds of shades and views, all attacking one another on the basic issues? These are not differences like those among the Baptists and Presbyterians, the Methodists and Episcopalians, and the rest of those who believe the Bible. We are fundamentally agreed and by comparison have relatively few differences.

The Skinnerians say that, since man is an animal, we



# COUNSELOR



Dr. Jay Adams is a strong exponent of the centrality of the Biblical message to all true and effective counseling. At the Bryan pastors' conference this emphasis was the thrust of his initial message, printed here with minor editing as transcribed from the tape recording. Counselor, teacher, and author, Dr. Adams has written more than thirty books and pamphlets, all of which are published by the Presbyterian and Reformed Publishing Co., Nutley, N.J. He is the editor-in-chief of a new professional quarterly for ministers now in its second year, *The Journal of Pastoral Practice*. The Adams family lives in Juliette, Georgia.

haven't **trained** him right, we haven't set up the right contingencies in his environment.

The Freudians say, "Oh, no, it's the way we **socialize** man, the kind of superego that we have built into him, that is causing him problems. It's what his grandmother and his Sunday school teacher in the early days did to him."

"Oh, no," says Rogers, "the basic problem is not in the environment or what other people have done to him; it is that people fail to utilize all the **potential** inside. The closer I get to the core of man's being, the more I believe that he is absolutely good to the core of his being and that he is supplied with the answers to all his problems. You don't need the Bible. All you need is to go inside and find that inner potential."

The run-of-the-mill psychiatrists don't know whom to believe. What most of them do today is to take a piece here and a piece there, toss them all into the pot, and stir them together. Out comes an eclectic brew, and they pour it out in the pan to harden; and that's what they give to people. It boils down to whatever they think as individuals is the right answer.

Yet who is any human being to say to another human being, "Here is what I think is the answer to your problem; here is the way I think you should go"? Even if what I think is what Freud first thought or what Rogers thinks or what Skinner thinks or what Janov thinks in his primal scream scheme, do I have the right (or audacity) to say to a second human being, "This is the answer to your problem because I say so"? Does Freud know the answers to life's problems? Does Skinner, Janov? Do they really have the answers?

Who knows what a man should look like? Does Skinner know what a human being should look like? Does B. F. Skinner look like that human being? Does he even have in his mind the concept of what a human being ought to look like? Of course, I don't believe he can do it anyway. He treats man as if he were an animal. Now man is more than an animal. Man was created in the image of the living God by the hand of God himself. But here is man, created in the image of the living God; and Skinner knows what that image is like, all by himself?

Or Rogers says, "Man knows himself what the image is like down inside; so I'll let him reflect God's image to himself." Who is a man to say to another man, "I know what you should look like, and I am going to mold you and change you into that image which I think you ought to bear"? What man has the audacity to do that to another? And yet thousands of people around the world today are doing counseling when they don't even know what a human being ought to look like.

What is counseling? The only thing that all these divergent groups agree upon is that it is changing human beings in some way or other. A fellow comes in, needing to be changed. The problem is that the psychiatrists disagree upon how to change him and what he ought to look like. Into what should he be changed? There is no standard. Therein lies the whole problem. The answer is that there is never going to be harmony in this field when the one Book that could have brought it is thrown out. In our society, so long as we have any freedom at all, we are never going to get harmony, because the only way we can find out what a man really ought to look like is by looking at Jesus Christ.

Now, pastor, **you** know what a man should look like. You know this Book. You know that he should look like Christ. Not only that, you know what is the basic thing that must happen to him to begin to make him look like Jesus Christ: he needs to be saved. And you know beyond that that it is the Holy Spirit, who, using this Book, shapes and changes and molds that man according to the principles, ideals, and the picture given in this Book. A man ought to live like the commandments of God and like the living Embodiment of them—Jesus Christ, who kept all of them.

In the midst of this confusion, in which we find one psychiatrist excommunicating another, no agreement reached on any basic ideas, more and more schools proliferating day after day without any consensus whatsoever, it is time for the pastor to step forward and say, "I've had it with this confusion. The reason that there is no consensus in this field is that the one Book that was intended to bring harmony has been ignored. I am going to bring that Book back into human lives wherever I can."

Listen, the only place that you are going to find out how a person should live is in the Bible. This Book was intended to communicate two things—how to love God and how to love one's neighbors. That is where ninety percent of the counseling problems lie.

I would like to close our discussion by looking at II Timothy 3. I like the way that God incidentally mentions inspiration in the Scriptures because that gives it all the more power and force. Paul didn't have to explain what inspiration was all about; he simply alluded to it. That means that he and Timothy both taught it; both understood it, and both accepted it. It was a presupposition on which Paul could base other statements. And he says in verse 15, in contrast to those who were going astray in times of trouble, "You must continue in these things that you learned and were convinced of, knowing

(Continued on page 14)

# THE SUICIDE O



Dr. Adams (left) and Dr. Lindsell in a farewell handshake at the close of Bryan's first pastors' conference

Modern man is committing suicide in numerous ways. Man committed suicide on one other occasion during his long history. The Old Testament tells us that it happened in the days of Noah. One of the interesting aspects of his suicidal quest is this: that even as men were in the process of doing it, they were not aware that the deluge was almost upon them. The New Testament says that in the closing days of this age, it shall be even as it was in the days of Noah. Men shall be marrying, giving in marriage, and conducting the ordinary, commonplace affairs of life. They will be right on the brink of catastrophe without having any awareness of what is happening to them.

The ruins of the ancient city of Pompeii testify to the suddenness with which catastrophe can fall. That city was utterly and completely destroyed by an eruption of Mt. Vesuvius that came upon people very suddenly when they were not expecting it. The whole top of that mountain blew up, and Pompeii was completely obliterated. The volcano deluged the whole city and buried it beneath the volcanic ash. Archaeologists have been digging up Pompeii and Herculaneum, and they have found the remains of people who were caught at that moment in the normal activities of life.

C. S. Lewis wrote a book entitled *The Abolition of Man*. In that little book he is saying in one way the same kind of thing that will be suggested here.

There are two ways in which men can commit suicide. It can happen either from the vantage point of natural revelation or common grace, or from the perspective of special revelation or the special grace of God. Concerning the former, history has witnessed the rise and prosperity of cultures that by no means could be called Christian cultures. They did not know Jehovah; and this, of course, was before the advent of Jesus Christ. While these cultures were not in any sense

Judaic, nevertheless they rose to positions of power and eminence; and they did it under the common grace of God—namely, they had concern for the natural revelation of God. And that revelation of God in nature is accompanied by natural law. It is possible for nations that are not Christian to follow the natural laws of God. And if they follow the natural laws of God, they will reap as they have sown. But today men are not following the laws of God in nature, and so they are committing that form of suicide.

Then, secondly, there are people who are committing spiritual suicide, which means that they are in disobedience to the supernatural revelation of God. They are cutting themselves off from God the Creator as revealed in the Bible. As such they are committing not simply physical suicide, but spiritual or transcendental suicide.

Even those of us who are evangelical and who take the Bible very seriously are consciously or unconsciously part and parcel of the same problem; we also contribute to the approaching suicide of man.

How then can it be said that man is committing suicide?

The first way in which man is committing suicide is ecological. This planet Earth is being polluted. This is true of the atmosphere, which suffers from the smog that is found in every city around the world. It is true of the rivers and the lakes and the oceans, whose marine life is being destroyed. They are being so polluted that they will become dead waters in the not-too-distant future. We must also note the radiation which has permeated the atmosphere above us and contaminated the earth in a way that indeed is dangerous. And we must also think of the destruction of the balance of nature. By the use of pesticides like DDT, insect life and plant life and animal life have been hurt, and all of nature is in a state of disbalance. We have reached a place where the air that we breathe, the water that we drink, and the food that we eat are not safe to us.

Secondly, man is in the process of committing scientific suicide. One of the great explosions that have taken place has been the knowledge explosion. And indeed man has himself learned amazing things in the course of the last century. Scientific learning and advancement have been dramatic. It has not brought with it peace and security, however. All of our learning has brought with it only peril and fear. And in the area of the scientific, we have reached a place where the potential for international suicide is a dominant motif. The net effect of scientific advance has been overkill. Today we have nuclear weaponry, the potential of which is so vast that man can decide whether or not all life shall be wiped out on this planet Earth. Indeed we are in the process of developing a neutron bomb. And to show how complex this development is, it is a bomb which will be safe for property but not for humanity. It will kill people but will not destroy the buildings in which they shall be slain. The terrifying power of our weaponry is such that its delivery by aircraft and intercontinental ballistic mis-

# MAN

by Harold Lindsell



Dr. Harold Lindsell, editor, author, and former teacher, deals with the most somber of topics in "The Suicide of Man," which was the closing message of the Bryan pastors' conference. Printed here in abbreviated form, this realistic message merits thoughtful consideration. He sets forth vividly the depths to which man is sinking because "God is not in all his thoughts"; but he also sets forth the truth of God's sovereignty in human history and the ultimate triumph in Christ's return. Now that he is retiring from the editorship of *Christianity Today*, Dr. Lindsell indicated that he has plans to write four books. His most recent volume, *The Battle for the Bible*, has provoked wide discussion and response within the evangelical community.

siles with warheads is beyond the imagination of man. We have chemicals, both liquid and gaseous, that are so noxious that if one drop were put on human skin, the individual would be dead inside of three hours.

We have the potential for germ warfare—a vast array of chemical and biological agents of destruction in the arsenals of all the great powers. Within the last few years some have raised the question about the United States' possession of these instruments of destruction. Our people in the CIA were supposed to destroy them; whether that has been done is not known. But we can be sure that there are other nations who have germ potential equal to or exceeding that which the United States had or has today.

We also have made tremendous advances in biology. In eugenics, in the unraveling of the genetic code, there is something that is called cloning. By cloning one can take tissue from a plant or animal, and from that tissue he can reproduce that individual with exactitude. We can take one person today and can manufacture one hundred people like him. Now we will be able to create a superman—a scientific monster with brain power, physical strength, and beauty, but with the moral stature of an idiot.

We are also in the process of committing medical suicide. We must not underestimate the positive benefits of medicine. We have discovered penicillin, and penicillin has dramatically advanced man's ability to conquer very serious diseases. But we quickly have discovered the limitations even of penicillin, because the germs that penicillin could kill have quickly become resistant to its powers. There are now forms of gonorrhea that penicillin cannot touch. The germs of gonorrhea have become so resistant and so powerful that no amount of penicillin will conquer it. So it is with all of our medical advances. As long as there is not a dramatic transformation in the ethical and moral standards and conduct of people, all the advances of medicine always have a "terminus ad quem" in which their value is destroyed because of man.

But we have all kinds of medicine. We live in a world of pill therapy. We have pain pills, sleeping pills, birth control pills, and energy pills. We have pills to stunt growth and pills to produce growth. We have hormones for sexual potency and pills to control conduct. We have heart transplants and kidney transplants and the

transplanting of artificial organs. We also have powerful drugs like LSD, pep pills, marijuana, and heroin. But in the midst of all the magnificent medical advances, mankind is not using these things simply for good but also for evil. We extend life, but we give no good purpose for its extension, nor have we made it desirable that life should be so extended.

Perhaps the most advanced social democracy in the world is Sweden. There one is taken care of from the womb to the tomb. They have everything at least from a humanistic viewpoint. And yet in this paradise there has been in recent years an alarming increase of juvenile crime, widespread alcoholism, drug addiction, the suicide rate, homosexuality, prostitution, exhibitionism, incest, and murder. At a time when church attendance lags and not more than five percent of the people of Sweden are in any church on any Sunday morning, and where today eighty-three percent of the Swedish people say that they do not believe that there is a life after death—this is paradise! Not paradise regained, but paradise on the threshold of extinction, paradise on the threshold of decimation. It is a paradise of men who shall be overtaken at last by catastrophe and will commit suicide.

Moreover, we face the threat of military suicide. The armaments of the world today are more vast in number than has ever been true before in the history of mankind. The military forces today have instruments of destruction so powerful that two or three bombs would be the equivalent of all the bombs we dropped in World War II. On every hand there is armed conflict. In every region of the world today, nations face other hostile nations with armaments piling up in their arsenals. To the north of Communist China are troops of the Soviet Union posed for war. Taiwan is waiting to get back to mainland China, and mainland China is waiting to destroy Taiwan. North Korea is proclaiming day after day that it intends to conquer South Korea and reinstitute one Korea. Germany is split in two—the old Germany and the new Marxist Germany. Behind the Iron Curtain in Europe, Czechoslovakia and Hungary lie under the eye and heel of the Russian dictatorship, waiting for that moment when they can be delivered and once again secure their freedom. In South Africa black men are waiting for their freedom from the white man. Rhodesia has the same problem. In Latin America, governments are overturned and are changing so rapidly that it is hard to remember the fact that every year two or three changes in nations occur. In the United States we fear the Soviet Union. We know we cannot trust them, and they are sure they cannot trust us. Once again, there will be that which Scripture has prophesied: wars and rumors of wars even unto the end of the age.

Man is also in the process of committing moral

suicide. This moral suicide is against both the laws of nature and the laws of God. Anyone who travels will quickly discover that pornography is international in scope. From Sweden to France to America, it is found in every major city. Increased sexual "freedom" is resulting in multiplied fornication, adultery, lesbianism, and wife-swapping, along with rape, sodomy, incest, pandering, prostitution, battered wives, and battered children. The movies and the legitimate theatres are sex-oriented. They get around the abnormal and illegitimate under the guise of freedom of expression. A new morality prevails that is immorality under the banner of an undefined and contentless law of love similar to the days of the Judges when every man is doing whatever is right in his own eyes. Ministers of the Gospel who minister even to evangelical people are facing problems beyond imagination. The divorce epidemic is so widespread that even among evangelical Christians, twenty-five percent of those who marry will be divorced. In reality it should be at least one-third, but we are allowing for the possibility that evangelical conviction may moderate the statistics.

Then we are committing sociological suicide. In California today, one out of every two marriages ends up in divorce. There is the breakdown of the home. Multiplied millions of children are being raised today in a one-parent home. There is the breakdown of law and order, in which men decide which laws they will obey. There is increasing crime, drug addiction, and alcoholism. There are racial clashes. There is the decay of the cities. The rich nations are getting richer, and the poor nations are getting poorer. Society is becoming unglued.

We are also committing intellectual suicide. In Marxism with the advance of the dialectic and the repudiation of the laws of logic, in existentialism with the supremacy of the absurd and the meaninglessness, in an era of unreason in philosophy, the arts, theology, and literature—anything goes and nothing is permanent or is true forever. In the world of the mind today, there is an increasingly vast array of available literature endorsing things that are diametrically opposed to everything contained in sacred Scripture. In this age of unreason, men are saying that even thinking does not make any difference and that rational thought has no power and ought not to be normative in structuring life.

We are also committing theistic suicide. Arthur Schlesinger, Jr., who is not a believer, recently delivered a lecture to Lutherans in Philadelphia. In the course of the lecture he said this:

The trouble with Christians today is that they have completely repudiated all that they have inherited from the Reformation and as far as they are concerned, Calvin and Luther and all the rest of them might just as well have never lived, because they have no binding control over them and their thought patterns have been completely divorced from their inheritance.

He says that they talk about God; but as far as God's actual operation within the framework of life or their world and life view is concerned, God might just as well be dead because He is irrelevant.

At the heart of our dilemma in the field of theology

today lies the concept of the autonomy of man, the individual subject to no power outside himself, an anarchist who is a law unto himself, the creator of his own absolutes, the judge and jury over his own life.

This is the world which we face. From the Christian perspective we need to see the situation realistically. The real revolution is not a revolution of man against man. The real revolution is not a revolution that has to do particularly with sociological or theological or other matters. It is a battle between God and Satan, between light and darkness. It is being waged in the cosmos and on the Earth. It is in the seen and the unseen world. What we see is not the totality of reality. There is more to life than we see, but the seal of death is on this planet Earth. The Apostle Peter says the heavens will pass away, the elements will be dissolved with fire, the Earth will be burned up. Yes, the mark of death is on the planet. It is committing suicide. Nothing can save it. It must die before it can live again. The judgment has already been pronounced.

But the new is to be found within the old. There is something we call the Kingdom of God. That Kingdom of God has come and is coming. That Kingdom of God shall at last be triumphant! The moment will come when Jesus shall appear, and before Him shall bow all the kings and kingdoms of this world. And all these kingdoms shall become His kingdom, and that Kingdom shall be delivered to His Father. While we wait for that culmination, God is calling out a people for His name. Judgment is delayed, and the door of the ark is open until the fullness of time or the second advent comes. The hour is late, but it is not too late. Men still are invited to come to Jesus Christ and find in Him the gift of everlasting life.

There is a Kingdom, and it cannot be shaken. Its foundation has for its builder and maker God himself. It is a Kingdom which shall prevail against all the kingdoms of this earth.

In the midst of this kind of world, we have been called to be God's people. We have been called to speak forth our testimony to all men everywhere concerning His saving grace. We are not to be like the Laodicean church which was lukewarm, a church that was not what it thought it was. It thought everything was going smoothly and that the church was vital and alive, when actually it was *dead*! In a description of the closing days of the age, the Apostle Paul tells us that men shall be lovers of self and lovers of money and proud and arrogant and abusive and disobedient, ungrateful, unholy, inhuman, implacable, slanderous, profligates, fierce, haters of good (2 Tim. 3:1-3). This is what the world is today!

In that day Jesus says that among the people who profess His name the love of many will wax cold. Now, one cannot get cold if he has not been hot. We are told that we should occupy till He comes. We must warn men everywhere to flee from the wrath to come, because we know that in Jesus Christ we have received the gift of everlasting life. And it is the desire of our hearts to share with them the promise of God and to make known to them the truth of the words of Jesus, "I am come that men might have life, and that they might have it more abundantly."

## Pastors' Conference Summary



Ann Criswell Jackson in concert



Dr. Irving Jensen at seminar

Registration for the first Bryan pastors' conference represented twenty-one states and one province of Canada. Participants came from as far away as Colorado and New Brunswick. All together some 300 persons participated in the conference with 150 of these being full time, not including members of the college community. Out-of-town guests were accommodated in the college dormitories, and meals were provided in the college dining room.

Dr. Harold Lindsell and Dr. Jay Adams each spoke four times at general sessions and led four seminars each. Dr. Lindsell's general topics were "The Bible the Foundation for the Christian Faith," "The State of the Church," "The Christian Mind," and "The Suicide of Man." Dr. Adams's topics were "Counseling and the Bible," "Marriage," "The Husband," and "Divorce."

The four seminars led by Dr. Lindsell were (1) "Forum—Questions and Answers on the Battle for the Bible," with special emphasis on the responsibilities and resources of the local pastor; (2) "Publishing in Today's Christian Market"; (3) "The Holy Spirit's Threefold Secret in Your Life and Mine"; and (4) "Biblical Ethics."

The four seminars led by Dr. Adams were "Crisis Counseling—the Divorced, the Bereaved, and the Terminally Ill" (given twice); (2) "The Pastor's Home Life"; and (3) "Persuasive Preaching."

In addition, four Bryan faculty also led seminars: Dr. Irving L. Jensen, professor of Bible, on "Personal Bible Study: The Analytical Method," a demonstration of the inductive method of Bible study; Dr. William Ketchersid and Dr. Robert Spoede, professors of history, on "What Motivated Martin Luther?" with reasons for Martin Luther's break with the Roman Church in the



Fellowship in college dining room

period 1517-1521; and Professor Malcolm Fary, of the education department, on "Factors to Be Considered in the Development of a Christian Day School Program."

The wives, who made up about a fourth of the participants, conducted one sharing seminar of their own.

Music for the occasion included an organ concert by Chattanooga concert artist and Bryan faculty member, Bene Hammel, and two vocal concerts by Anne Criswell Jackson of Dallas, Texas, accompanied by Dr. Jack Jones of West Palm Beach, Florida.

Though focusing on the pastoral ministry, the conference proved a rich feast for all who attended any part of it.

# CAMPUS REVIEW

## FACULTY NOTES

**Dr. Irving L. Jensen**, professor of Bible, is the author of *Jensen's Survey of the Old Testament*, just released in May by Moody Press. This latest work by Dr. Jensen, who is well-known for his Bible self-study guides, opens up the Old Testament as a unified whole to the serious reader. Replete with maps and charts, the survey guide is designed to motivate the reader to discover new truths on his own.

Written in Dr. Jensen's usual precise, clear, and understandable style, the book is cloth bound, 488 pages, and may be purchased from most Christian book stores as well as from the Bryan College Bookstore.

**W. Gary Phillips**, instructor in Greek and Bible, was selected Teacher of the Year by the student body and was presented a plaque in token of the honor. He won the same honor two years ago.

After teaching at Bryan for three years, Mr. Phillips, who holds the Th.M. from Dallas Seminary, is leaving Bryan to pursue studies toward a doctorate at Grace Seminary, Winona Lake, Ind.

He and his wife, Betsy '75, are the parents of a two-year-old son, David, and a daughter, Elizabeth Irene, who was born May 17.

**James Hughson**, assistant to the dean of students, has been named director for the summer of the Skymont Scout Reservation, operated by the Cherokee Area Council, Boy Scouts of America, near Chattanooga. He has been active in scouting for 24 years and has worked at summer scout camps for 10 years. This will be his fourth year at Skymont, where he served as camp commissioner and program director.



## NEW TRUSTEE ELECTED

**Mrs. Clifford Norman**, Winston-Salem, N.C., was recently elected to the board of trustees. A widow, Mrs. Norman, is a special agent for the Prudential Insurance Company and won the National Quality Award of the National Association of Life Underwriters in 1976 and 1977. She is chairman of the state advisory committee for the Children's Home Society.

## TENNESSEE ACADEMY OF SCIENCE

Two students presented papers before the annual meeting of the collegiate division of the Tennessee Academy of Science at Carson-Newman College, Jefferson City.

Eric Clarke, Miami Springs, Fla., a junior majoring in chemistry, discussed "The Effects of Vitamins on the Reproduction of White Rats." Clarke was also selected vice president of the division for 1978-79.

Tim Eggert, Atlanta, Ga., a senior biology major, presented his paper on "The Preparation of Esters of Polyhydroxy Compounds and the Mono-, Di-, and Trichloroacetic Acids."

Also attending the meeting from Bryan were Blaine Bishop, Concord, Tenn., freshman; Mrs. Betty Giesemann, instructor in chemistry; and Dr. Merfin Grieser, assistant professor of chemistry.

Bryan will host the annual meeting in 1979.

## FIFTH ANNUAL STUDENT ART SHOW

Twenty-nine students exhibited a total of 132 works of art in Bryan's fifth annual art show, under the direction of Kent Juillard, assistant professor of art. The show was open to the public from April 16 through May 1 in the third-floor reading room of the administration building. Judges were Dr. Ruth Kantzer, associate professor of English, and Mrs. Linda Chattin, art teacher at Rhea County High School.

Awards for entries in the paintings division went to Susan Shields, junior, Kettering, Ohio, for first place; Teri Stewart, freshman, Gadsden, Ala., for second; and Rudy Wolter, junior, Marietta, Ga., for third. Rudy also took first place for his sculpture.

In the ceramics division Dennis King, senior, Baltimore, Md., took both first and third honors, with Judy Park, freshman, Birmingham, Ala., earning second. Judy also received first-place honors for her drawing entry.

Other drawing awards went to Lori Rostollan, special student, Bemidji, Minn., for second place, and to Kim Crook, freshman, Rock Hill, S.C., for third.

In photography Beth Shreeves, freshman, Chamblee, Ga., captured both first- and second-place honors and Coen Gilmore, freshman, Titusville, Fla., took third.



Kent Juillard

## SUMMER MISSIONS PROGRAM

The arms of Bryan will be reaching around the world this summer as seven students will be serving in as many different countries as short-term missionaries. The seven are members of Practical Christian Involvement (PCI), the organization of the college which provides students with opportunities for Christian service.

The summer missionary program gives students practical experience on various mission fields, where their help, sometimes with menial tasks, frees the career missionaries for more vital ministries.

The seven and their fields of service are John Graton, Mariposa, Calif., working with the Navigators on the campus of the University of Tennessee in Knoxville; Daphne Kelly, Charlotte, N.C., in Santa Cruz, Bolivia; Anita Jagers, Columbus, Ind., in Seoul, Korea; Nancy Aldrich, Williamsburg, Va., in Heverlee, Belgium; Jill Heisler,



Seated left to right are Heisler, Jagers, Aldrich, and Kelly; standing are Ropp, Graton, and Merrick.

Montoursville, Pa., in Bonaire, Netherlands Antilles; Mickey Merrick, Schaumburg, Ill., in Barcelona, Spain; and Dean Ropp, Marietta, Ga., as sports ambassador in Hong Kong, Taiwan, and the Philippines.

## FIRST HORTICULTURE SHOW

Approximately 200 people visited Bryan's first annual horticulture show on April 13 in the third-floor reading room.

According to Dr. Ralph Paisley, associate professor of biology and chairman of the show, there were 73 entries and 32 prizes were awarded.

The sweepstakes award for accumulating the most points went to Debbie Woodworth, a graduating senior of Monroe Center, Ill.

Winner of the horticulture excellence award for the most outstanding specimen in the show went to Jim Wolfe, senior, Indianapolis, Ind.

Diane Duckett, a sophomore from Atlanta, Ga., won the award of merit for the best specimen in the potted plant division; and Beth Shreeves, a freshman from Chamblee, Ga., took the merit award in the hanging basket division.

## SPORTS SUMMARY

Jerry Cline, Luke Germann, and Sandy Stack were named Bryan Athletes of the Year at the spring sports banquet.

Cline, a senior basketball player from Mansfield, Ohio, finished second on the school's all-time scoring list and was a second team NCCAA All-American selection. Jerry also was a member of the baseball team.

The all-time leading soccer scorer in Bryan history with 101 points, Germann shared Male Athlete of the Year honors with Cline. The Nashville, Tenn., senior was named to the NCCAA All-American team for the second straight season in addition to many other all-star squads.

In winning the women's honor, Sandy Stack led the team in scoring with a 16.0 average. Only a sophomore, Sandy is already the leading scorer in the history of the women's basketball program at Bryan. A native of Hollywood, Florida, she was named to the first team of the SCAC all-star squad. She was also a member of the tennis team.

Each graduating senior was presented with a ball of his sport. The cross-country seniors were given jerseys.

## Gospel Messengers' Itinerary (July-August)

Sat., Mon., Tues., July 1, 3, 4  
Gull Lake Bible Conference  
Hickory Corners, MI 49060

Sun., July 2, 9:45 a.m.  
Byron Center Bible Church  
Byron Center, MI 49315

Sun., July 2, 7:00 p.m.  
Ottawa Center Chapel  
Coopersville, MI 49404

Wed., July 5, 7:00 p.m.  
Rives Baptist Church  
Rives Junction, MI 49277

Fri., July 7, 7:00 p.m.  
Howardsville Gospel Chapel  
Howardsville, MI

Sat., July 8

Sun., July 9, a.m.  
South Baptist Church  
Lansing, MI

Sun., July 9, 6:00 p.m.  
Faith Baptist Church  
Royal Oak, MI 48072

Tues., July 11

Wed., July 12, 7:00 p.m.  
First Baptist Church  
Wayne, MI 48184

Thurs., July 13, 7:30 p.m.  
Wadhams Baptist Church  
Port Huron, MI 48060

Fri., July 14  
First Baptist Church  
St. Clair, MI 48079

Sat., July 15  
Pleasant Valley Baptist Church  
Mansfield, OH 44903

Sun., July 16, 10:30 a.m.  
Calvary Baptist Church  
Bucyrus, OH 44820

Sun., July 16, 6:00 p.m.  
Grace Brethren Church  
Lexington, OH 44904

Tues., July 18  
Camp Hope  
Canton, NC 28716

Wed., July 19, 7:30 p.m.  
Faith Bible Church  
Hendersonville, NC 28739

Thurs. & Fri., July 20, 21  
Bryan Bible Conference  
Dayton, TN 37321

Sat., July 22

Sun., July 23, 11:00 a.m.  
Warwick First Baptist Church  
Warwick, GA 31796

Sun., July 23, 7:00 p.m.  
Vineville Presbyterian Church  
Macon, GA 31204

Tues., July 25, 7:30 p.m.  
First Presbyterian Church  
Augusta, GA 30902

Wed., July 26

Thurs., July 27

Fri.-Fri., July 28-Aug. 4  
Hickory Grove  
Baptist Church Camp  
Charlotte, NC 28215

Sun., Aug. 6, 11:00 a.m.  
Wayne Hills Baptist Church  
Waynesboro, VA 22990

Sun., Aug. 6, 7:00 p.m.  
Thoroughfare Community Chapel  
Brightwood, VA 22715

Mon., Aug. 7  
Cherrydale Baptist Church  
Arlington, VA 22207

Tues., Aug. 8, 7:00 p.m.  
Hilltop Ranch  
Colora, MD 21917

Wed., Aug. 9, 7:30 p.m.  
Purcellville Baptist Church  
Purcellville, VA 22132

Thurs., Aug. 10, 7:00 p.m.  
Sandy Cove Bible Conf.  
North East, MD 21901

Fri., Aug. 11

Sun., Aug. 13, 11:00 a.m.  
Berachah Church  
Cheltenham, PA 19012

Sun., Aug. 13, 7:00 p.m.  
Calvary Baptist Church  
Bristol, PA 19007



# CHRISTIANS IN GOVERNMENT

Bob Grosser, a junior from Pueblo, Colo., was one of three history students to accompany Professor and Mrs. Robert Spoeede to Washington, D.C., for Bryan's first representation at the Federal Seminar, where they joined history students from some twenty other Christian colleges. Bob is the son of alumnus Ralph Grosser '68 and Barbara Grosser.

by Bob Grosser

Christians do have a place in our government! This is what the annual Federal Seminar in Washington, D.C., is all about. I had never been to Washington and had always had a special desire to go there. So, in October, 1977, when I found out about the Federal Seminar, which was sponsored by the National Association of Evangelicals, the thought of attending it excited me. But this excitement cooled rapidly when I saw the cost of the trip.

After a couple of weeks of prayer, I felt that the Lord wanted me to go, and I knew that I would have to trust in Him to provide for the expense. At that time I did not even have the down payment necessary, but He provided that with a loan from a concerned staff person here at Bryan.

I certainly learned about faith during the waiting time before the seminar, which was held in early February, 1978. God chose to wait until the last minute to provide the remaining funds for the trip. The day before the registration deadline, I was called in and told that the entire expense had just been covered through several anonymous gifts! I praised God on the spot, and I was totally assured that He wanted me to go.

The week-long seminar was a very educational, inspirational, and enjoyable experience. It consisted of a series of lectures, briefings, and visits to spots of interest. We heard from Christian senators, judges, and other executives in influential positions in the government. Of course, we visited the U.S. Capitol, the White House, the Pentagon, the memorials, the Smithsonian Institute, and other very interesting places.

The overall objective of the seminar was to show that Christians should be involved in our government, whether through just letter-writing or through holding a position, and that they can have a real influence on government decisions and controls. I now understand the government better and am much more interested in the decisions made. Our government needs prayer and support. We should be praying in general for it and specifically for the Christian leaders involved.

Again I want to say that the trip was very gratifying and beneficial. I wish to thank the anonymous friends who made it possible for me to attend. On behalf of the others who went and myself, we thank Dr. and Mrs. Spoeede for organizing and guiding our registration process and transportation.

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## THE PASTOR AS A COUNSELOR

(Continued from page 7)

from whom you learned them, that from childhood you have known the sacred scriptures that are able to make you wise about salvation through faith that is in Christ Jesus." Then he says, "All scripture is inspired by God." The Greek literally says, "God breathed out" or "breathed out by God." That's the idea in the word *inspiration*. All the Scriptures have been breathed out by God.

This passage is saying that, because the Bible is a book like that, it becomes useful for four things: teaching, conviction, correction, and disciplined training in righteousness in order to make the man of God (the pastor) adequate and to equip him fully for every good task for which God has called him. Now I say to you, without enlarging any further on those four words, there is a lot in that passage. You and I have a standard; we know what God requires. That alone is stupendous. Nobody else knows what a human being should look like.

We also have here the four steps of change that God requires. We want to change people too, but the Bible is the means that we must use to change them. That's why it was given—to show men what God requires, where they have failed to measure up to the requirements, how they can get straightened out again and walk in the ways of righteousness instead. That is a process of change, and it is the Bible that effects that change. Everything you need to know in order to help a person to change so that he can begin to love God and love his neighbor is in this Book.

How did Jesus become the Wonderful Counselor? He became that Wonderful Counselor by learning this Book. What a tragedy that the early church—Paul, Peter, and the others—didn't have Freud's insights! How did the church ever manage without Jung and Adler? How did Jesus do without *I'm OK; You're OK?* And yet they all had something to say about changing people's lives that was totally adequate to make a man live in a way that pleases God.

Get out in front of the pack. I urge you from the bottom of my heart.



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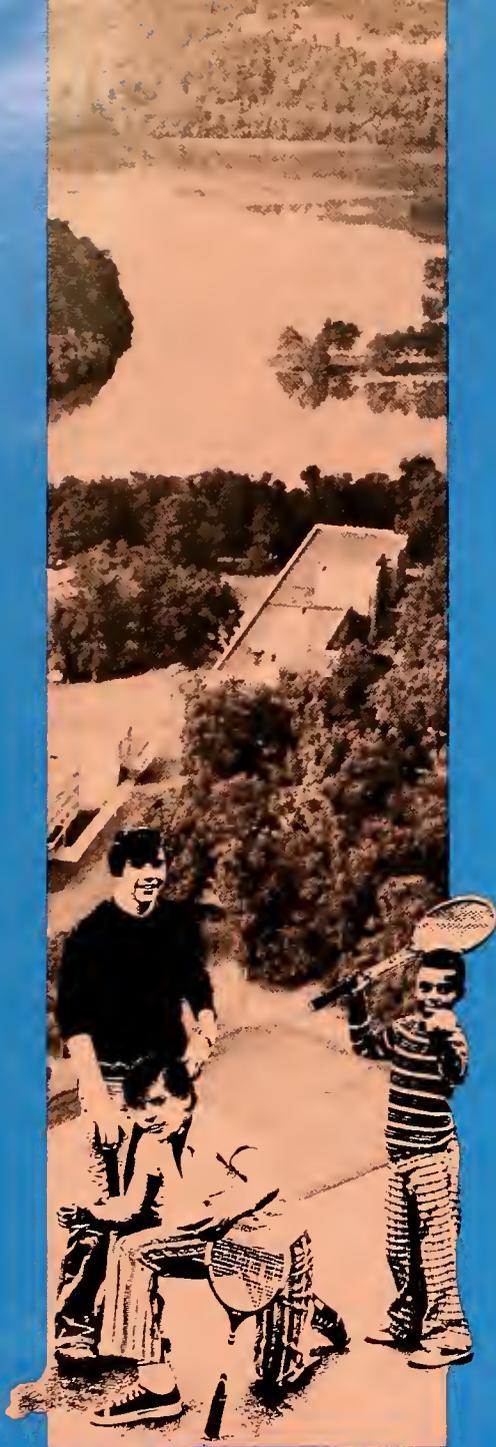
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