

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

JULY/AUGUST 1986



“I will give peace.”

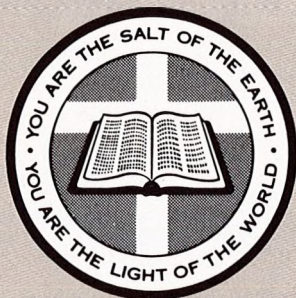
(1 Chronicles 22:9)

**Observe Day of Prayer for World Peace
August 3, 1986**

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A Word for Baptists

All things are working together for good, brother Paul has said in Romans 8:28, for those who love God and who are called according to his purpose.

Finitude forbids our seeing fully how this everlastingly valid insight is related to unnumbered things that happen around us, among us, in us, and to us. The magnitude of the change that has been taking place in the organized life of Southern Baptists, however, compels us to try to fathom at least some of the meaning of the change, to try to understand the consequences of the unprecedented political activity that has now been going on in the Convention for nearly a decade, and to try to perceive some dimensions of the hand of God in the process.

It seems to me that, as the Jamaican song has put it, we can see more clearly, now that the rain has gone. Whither are we tending?

(1) We are tending toward the toppling of a lot of idols. As the Jews were pressed painfully to an uncompromising monotheism in their Babylonian captivity, so Southern Baptists are being pressed hard to a realization that God Almighty does not exist neatly in the boxes which we have fixed for him and which we have fancied were making him look good to the heathen. He is not equated with our structures, our superstructures, our institutions, our programs, our agencies, or our formulas. He is not confined to these. He is not co-equal with these. He is not beholden to these. He is not dependent on these. On the contrary, God is *in* all and mostly he *is* all. He alone is worthy of obeisance and obedience. There are no other gods before him.

(2) We are tending toward a recovery of the primacy of Christian experience as the one great thing in our Baptist perception of what religion is all about. Doctrinal rectitude, legalistic formulas, creeds, dogmas, and jots and tittles have always been the long suit of Pharisees and bulldogmatics; but they have never been the stock in trade for Baptists. To the extent that Baptists through the present struggles are now renewing our experiential apprehension of the Lord God and his grace, we are being deeply blessed. And to the extent that we experience him and his grace more deeply, we will be even more deeply blessed. Not a bad prospect, that.

(3) We are tending toward a new perception of the centrality of the local church. In spite of all past lip service to the local church and in spite of all past solemn genuflections in the direction of the local church, a lot of Baptists in my lifetime have drifted away from real convictions about the local church. This is evidenced not only by millions of inactive Baptists but also by millions of non-resident Baptists and by hundreds of thousands if not millions of Baptists who are now drifting into other denominations.

A new focus on the centrality of the local church for lay people, young preachers, and denominational workers will help us all. The diminution, or even the dismantling, of some, or even all, of our superstructures would not mean the diminution, or the dismantling of all, or necessarily even of any, of our local Baptist churches. The local church is where the action has been, is, and will be.

(4) We are tending toward a realization that Baptists are not "church" but "sect." That is, the Baptist movement is not characterized by any hierarchy, any creed, any institutionalization, any headquarters, any ruler, or any rulers.

The sectarianness of the Baptist movement has been a major reason for our great Baptist growth on the frontier, in America, in the USSR, and among Blacks. As we have, particularly in recent decades, gradually

(Continued on Page 12)

'I WILL GIVE PEACE'

Christian Peacemakers Can Find Hope In God's Word to the King of Israel

By William M. Pinson, Jr.

One of the greatest legacies a leader can leave is a legacy of peace. David, referred to in the Bible as a man after God's own heart (*Acts 13:22*), left a legacy which earned him a place of honor. He is regarded as the greatest of the kings of Israel.

Though not perfect, David possessed many admirable qualities. He loved God and desired to serve him. He led his people with strength and power. He secured the land from its enemies so that Israel experienced great prosperity.

Yet David did not leave a legacy of peace.

God told him, "You have shed much blood and have waged great wars . . ." (*1 Chron. 22:8, RSV*). For all his might and for all his devotion to God, David was not allowed to do the one thing he wanted most to do: build a worthy temple to be dedicated to God. As a man of war, he had disqualified himself from erecting the building that was to be the center of Israel's worship. God did not want

Its elusive character has not destroyed humanity's vision of peace or the hope for peace.

the temple looked upon as a monument to a mighty warrior because then the people would be constantly reminded of David's military prowess rather than of God's spiritual presence.

God did promise David that a son

of his could build the temple: "he shall be a man of peace. I will give him peace from all his enemies round about . . ." (*1 Chron. 22:9, RSV*). A man of peace could build a temple for the worship of the great God of peace. The temple would be a monument not to war but to God's *shalom*.

In the time of David, peace was a prospect for the future, not a fact of the present. Almost 3,000 years later, peace remains elusive. Yet its elusive character has not destroyed humanity's vision of peace or the hope for peace. One of the testimonies to our desire for peace is

Day of Prayer For World Peace

The Day of Prayer for World Peace is a time to:

- Affirm the Lordship of Christ, the Prince of Peace.
- Follow our Lord's example in asking the heavenly Father to grant one of our most urgent needs.
- Emphasize the urgency of our nation and our government to seek peace.
- Maintain our Baptist heritage, with its emphasis upon political independence, in addressing a crucial issue of our day.
- Dialogue with others, including those with different political views, about the dangers of nuclear war and the means of achieving peace with justice.
- Encourage the formation and active ministry of Christian Life Committees within the local church and association as a means of applying the gospel to moral issues.

that politicians from nations in every part of the world find it necessary to justify their actions in the name of peace. Humanity, unable to stamp out war, now seldom tolerates open glorification of war. Wars, when fought, are justified as means to the goal of peace.

Baptists have not been without a witness to the horror of war and the importance of peace. In recent years, for example, Billy Graham and other preachers have spoken to the issue. Generally, however, we have not placed peace among our major moral concerns. We have focused more on personal moral issues such as alcohol, gambling, pornography, abortion and family-related concerns.

Baptists need to say and do more about peace. We need to study the

In growing obedience to God, we also need to become stalwart workers for peace with justice.

Bible as seriously for its message about peace as we do for its guidance in family relations. We need to preach as intensely about the urgency of peace as we do about the dangers of pornography and drug abuse.

In 1983, the Southern Baptist Convention designated the first Sunday in August as the Day of Prayer for World Peace on the denominational calendar. Special days on the SBC calendar invite Baptist churches to unite in study and prayer. We need to think more, study more, preach more and pray more about peace.

According to the Bible, faith involves far more than believing there is a God. We know that "faith, if it hath not works, is dead" (*James 2:17*). Baptists have been stalwarts in missions, in evangelism and in our commitment to many ethical values. In growing obedience to God, we also need to become stalwart workers for peace with justice, doing the things that make for peace and praying that God "will give peace" (*1 Chron. 22:9*). ■

Pinson is executive director of the Baptist General Convention of Texas, Dallas.

TAYLOR: 'ONLY ONE, BUT A LION'

A Fundamentalist Baptist Pastor Stood For Pacifism in the Midst of World War

By Robert Parham

When President Woodrow Wilson declared war on Germany in 1917, opposition to war faded, peace societies collapsed and Americans of German descent were persecuted. The few people who opposed the war were ridiculed, sometimes physically beaten and almost always socially ostracized.

Clergymen and churches wholeheartedly supported the war effort. Lyman Abbott, Harry Emerson Fosdick and Billy Sunday were among those who saw America's cause as God's cause. After the war, George W. McDaniel, pastor of First Baptist Church, Richmond, Va., said: "Our sons went to war . . . with the benediction of the denomination upon their heads." Years later in a historical assessment of the era, Ray H. Abrams wrote, in *Preachers Present Arms* (1933), that the South was without a pacifist minister.

Standing in the midst of this blitzkrieg of public opinion was Joseph Judson Taylor, a Baptist preacher. Taylor was educated at the prestigious

from Southern Baptist Theological Seminary in Louisville.

He pastored some of the leading churches of the Southern Baptist Convention and was a widely respected denominational leader. Howard College (now Samford University) and Union College bestowed honorary degrees upon him. Messengers at the SBC meetings twice elected him as a vice-president (1906 and 1922). In light of his leadership role, his opposition to the war was, if nothing else, a sociological surprise. In retrospect his abhorrence to war and commitment to pacifism were also theologically unexpected, for Taylor was a fundamentalist.

He rejected evolution and criticized modernism. He believed evolutionary thought was linked to unbelief: evolution contradicted Scripture and anti-Christian science opposed the doctrine of creation. Taylor found the position of theistic evolution espoused

by W.L. Poteat, president of Wake Forest College, to be utter and dangerous nonsense.

Taylor was equally critical of the modernist thought of Fosdick whom he accused of repudiating the virgin birth, abandoning inerrancy of Scripture, disdaining the second coming and rejecting the vicarious atonement.

Undergirding Taylor's views was his literalistic hermeneutic. The Bible was the inerrant rule book for daily living. It was completely reliable in all areas of life. Thus his pacifism grew not out of the soil commonly identified with liberalism, but out of biblical literalism.

Taylor's pacifism became widely recognized in an early session of the 1917 Southern Baptist Convention. J.W. Porter, a Kentucky pastor, introduced a resolution pledging the

Undergirding Taylor's views was his literalistic hermeneutic. The Bible was the inerrant rule book.

loyal and sacrificial support of Southern Baptists to the President and government. When Taylor tried to redirect the resolution, Porter shouted that he "could not conceive of men from the land of Lee and Jackson being opposed to such a resolution." Messengers applauded Porter's remarks, voted down

In retrospect his abhorrence to war and commitment to pacifism were theologically unexpected, for Taylor was a fundamentalist.

Richmond College. Upon graduating with the only M.A. degree, the school's presiding officer said of Taylor: "Only one but a lion." Taylor went on to attend but never graduated

CLC RESOURCES

Materials for Citizenship Action

The Christian Life Commission offers a variety of practical resources for education and action on the critical issue of peace with justice.

Peace with Justice Awareness/Action Guide, 24-pp. manual with 6 sessions
\$1.25 ea.

Peace with Justice Promotional Wall Poster
.50 ea.

The Bible Speaks on War and Peace pamphlet
.15 ea.

Critical Issues: Nuclear Doomsday pamphlet
.25 ea.

Day of Prayer for World Peace Planning Guide with detailed program suggestions
1.00 ea.

Peace with Justice Bulletin Insert
20 for \$1.00

Issues & Answers: War and Peace pamphlet
.15 ea.

Peace with Justice Videotape—contact CLC about purchase or rental

Materials can be ordered from the CLC. Send payment with orders and save postage charge.

Taylor's motion and passed the resolution.

Later in the convention, Taylor offered a counterresolution, urging Southern Baptists to "reaffirm our

Taylor's public witness was too much for the church [which] wanted a less controversial preacher and one supportive of the popular war.

faith in the righteousness of the Sermon on the Mount." It called on

the messengers to express their confidence in the "infallible wisdom of him who has taught us to love our enemies, to bless them that curse us, and to do good to them that despitefully use and persecute us." The resolution asked the messengers to pray for all those in authority with the clear implication of including the Kaiser. His resolution failed 112 to 1,683.

When the report of the Committee on the World Crisis was delivered, Taylor once again secured the convention floor. He said the messengers were rendering too many things to Caesar. The messengers resented his accusation. The convention became

so heated that George W. Truett, pastor of First Baptist Church, Dallas, Texas, was called upon to calm the meeting through prayer.

Returning home to First Baptist Church, Savannah, Taylor preached a sermon entitled "The Divided Kingdom." He proclaimed that the church "is not called to usurp the place of Congress in declaring war, nor is it appointed to gather arms or even to sell bonds to put money into the national treasury." The church best served the state by being set apart from it, offering a prophetic voice concerning justice, mercy, humility and the right relationship with God. The church was not to sanction the shedding of blood.

Taylor's public witness was too much for the church. In November 1917, the board of deacons called for and Taylor submitted his resignation. The church wanted a less controversial preacher and one supportive of the popular war.

Retreating to his home county of Leaksville, N.C., Taylor remained silent about war and peace. But once the war finally ended, he again became a critic of the Baptist war commitment. He even saw the 75 Million Dollar Campaign as "a sin

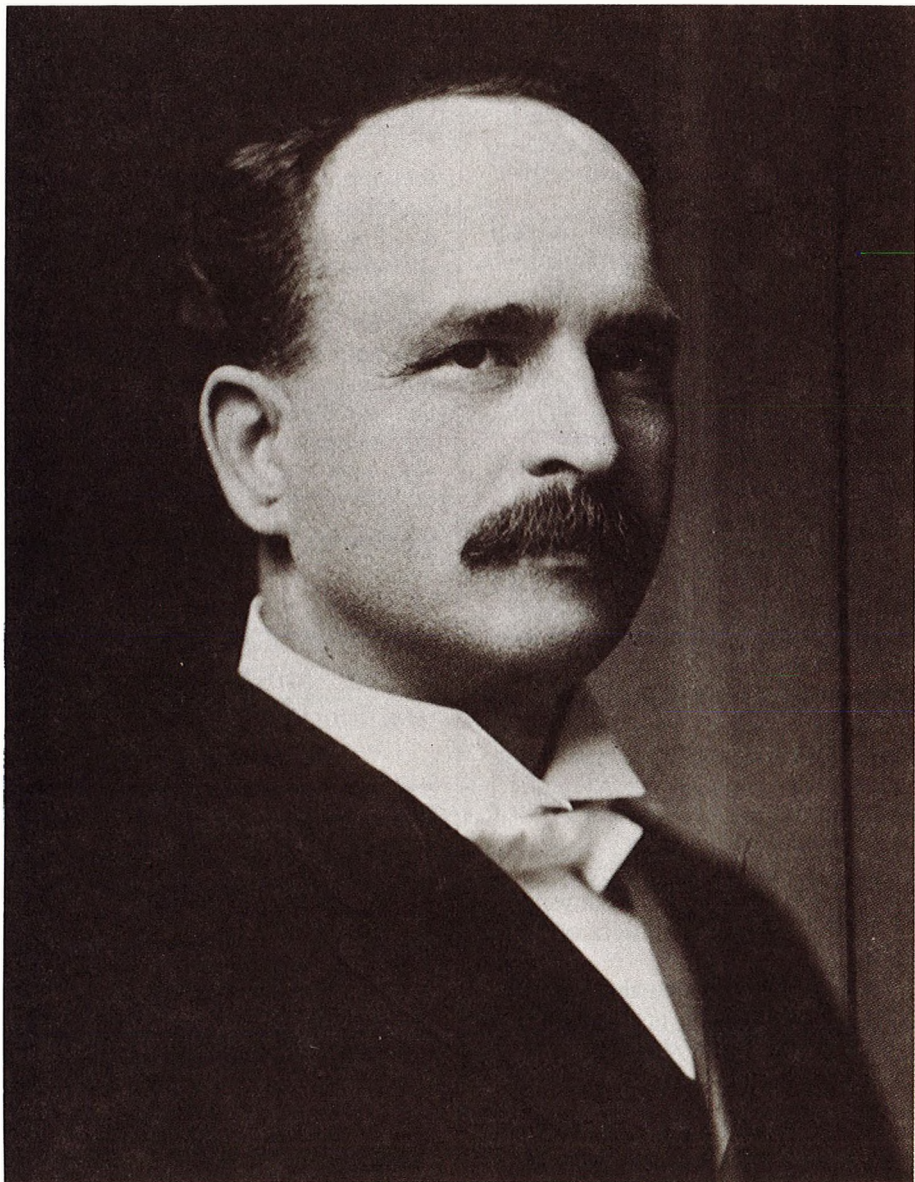
Taylor's pacifism was Christocentric. Jesus required the loving of enemies and rejected violence.

offering unto the Lord" for following the Spirit of Mars rather than the Spirit of Christ.

In 1920, Taylor published a book entitled *The God of War*. He reasoned that the wars of the Old Testament were justified because God had authorized them. Modern wars, on the other hand, were not morally acceptable because God had not authorized them.

Taylor's pacifism was also Christocentric. Jesus required the loving of enemies and rejected violence. "Jesus . . . was crucified as a pacifist, who chose to die rather than to resort to violence and the shedding of human blood," Taylor wrote.

The book concluded with two solu-



PACIFIST ACTIVIST—As a Fundamentalist pastor, J.J. Taylor's literal approach to biblical interpretation led him to reject war and to advocate pacifism despite overwhelming support from fellow Baptists for a popular war.

tions to the problem of war. First, the world needed leaders of moral courage. Second was the increasing involvement of women in public affairs. Taylor wrote: "By his [God's] providence he is again calling women to assume large responsibilities and to give additional aid in solving the problems of the times and in saving the world from threatened ruin [T]hese thousands of Christian women will withstand the power of false teachers, the junkers and the money grabbers, and will be true to the spirit and teaching of Jesus Christ."

Two years after the publication of

The God of War, Taylor was elected a vice-president of the SBC in its meeting in Jacksonville, Fla. Interestingly, J.W. Porter, with whom Taylor

At age 72, Taylor had finally succeeded in getting the convention to make a strong statement of peace.

had clashed in 1917, was another nominee and was not elected. The convention had swung in a new direction.

Resolutions condemning war were in vogue. In fact, Taylor succeeded in getting the convention to pass a resolution condemning war and urging the Baptist World Alliance to "make a clear and concise deliverance on war . . . as set forth in the Holy Scriptures."

At the 1924 SBC, Taylor made a motion that a peace committee be established to report to the 1925 convention on the Bible and peace. His motion passed. Convention president George W. McDaniel appointed a seven-man committee, including himself, S.P. Brooks, president of Baylor University, A.C. Dixon, pastor of University Baptist Church, Baltimore, Md., and Taylor.

In the intervening year, the peace committee asked the Committee on the Statement of The Baptist Faith and Message to include the subject of peace in its report. At the 1925 Memphis Convention, the peace committee said it found the paragraph in the confessional statement acceptable and therefore, the convention did not have to hear its recommendations.

At age 72, Taylor had finally succeeded in getting the convention to make a strong statement on peace.

Several initial conclusions may be drawn from Taylor's crusade for peace. First, Taylor's pacifism was thoroughly Christocentric. Jesus' life "was a career of peace." He required the love of enemy and rejected violence at his arrest and crucifixion.

Second, his pacifism grew out of the Baptist tradition of church-state separation. He believed Jesus

Baptist Faith and Message Statement, 1925

The following paragraphs on peace were included in the 1925 "Baptist Faith and Message" Statement.

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the pure gospel of our Lord. The supreme need of the world is the acceptance of his teachings in all the affairs of men and nations, and the practical application of his law of love.

We urge Christian people throughout the world to pray for the reign of the Prince of Peace, and to oppose everything likely to provoke war. ■

recognized the reality of the divided kingdom (the church and the state) and that the Christian had an obligation to both, but that one should not supplant the other.

Third, pacifism has existed among Southern Baptists in times of war, but has always been a minority position. Southern Baptists have had dissenting voices of social issues who have encountered extreme criticism from clergy and laity. These

Pacifism has existed among Southern Baptists in times of war, but has always been a minority position.

dissenters have been shunned but not banished.

Fourth, Southern Baptist fundamentalists are not warmongers. In fact, the literal interpretation of scripture can lead to pacifism.

Fifth, the peace paragraph in "The Baptist Faith and Message" statement has roots in pacifism. While most Southern Baptists do not align themselves with this tradition, it is part of our heritage in our first confession of faith. ■

Parham is director of hunger concerns for the Christian Life Commission.

PROFILE

Joseph Judson Taylor

- 1853 Born in Mayo, Henry County, Va.
- 1880 M.A., Richmond College
- 1880 Enrolled in Southern Baptist Theological Seminary, Louisville, Ky.
- Pastor, Upper Street Baptist Church, Lexington, Ky.
- Married Anna S. Hinton
- 1887 Pastor, Saint Frances Street Church, Mobile, Ala.
- D.D., Howard College (now Samford)
- 1899 Pastor, Freemason Street Baptist Church, Norfolk, Va.
- 1900 "Why Baptist and Not Episcopalian," in *Baptist: Why and Why Not*
- 1904 President, Georgetown College
- Doctor of Laws, Union University
- 1906 Elected vice-president, SBC
- 1907 Pastor, First Baptist Church, Knoxville, Tenn.
- 1911 Wrote *The Gospel According to Mark*, first SBC Bible commentary
- 1915 Pastor, First Baptist Church, Savannah, Ga.
- 1917 Pacifist resolution, SBC, New Orleans
- Resigned from First Baptist Church, Savannah
- 1918 Pastor, First Baptist Church, Leaksville, N.C.
- 1920 Wrote *God of War*
- 1922 Pastor, First Baptist Church, Jasper, Ala.
- Elected vice-president, SBC
- 1927 Retired
- 1930 Died, Winchester, Ky.

'RESOLVING' SOCIAL ISSUES

Messengers to the 1986 Atlanta Convention Approve 12 Resolutions on Social Concerns

By David Wilkinson

Pornography, sex education, gambling, ethnic involvement in the denomination, and the farm crisis were among issues addressed in a dozen resolutions approved by mes-

sengers to the 1986 Southern Baptist Convention in Atlanta.

The resolution on pornography, adopted with three amendments, encourages Southern Baptists to "vigorously urge" enforcement of laws regarding dissemination of pornography.

The resolution urges Baptists "to participate actively in legally permissible means of protest to dissuade retail outlets from selling pornographic materials."

It also commends the work of the Attorney General's Commission on Pornography whose executive director is Alan Sears, U.S. attorney from Louisville, Ky., chairman of the 1986 Resolutions Committee and a member of the SBC Executive Committee.

One of the amendments approved by messengers requests the Christian Life Commission to prepare and distribute materials for church leaders to use in battling pornography, especially cable TV porn.

A second amendment asks the CLC to express gratitude to the National Federation for Decency for its campaign to persuade retail corporations to discontinue the sale of sexually explicit magazines.

The resolution on sex education and adolescent pregnancy links sex education "taught from a secular humanistic viewpoint" to a decline in morality and urges families and churches to educate children about sexuality from a Christian perspective.

An amendment adopted by messengers also affirms "that abortion is unscriptural and has a harmful effect

on the mother as well as the elimination of the unborn child."

A resolution on gambling expresses opposition to efforts to legalize any form of gambling, as well as opposing pending legislation in the House of Representatives that would remove federal restrictions on interstate advertising of casino and lottery gambling.

The resolution asks the CLC to communicate SBC opposition to the legislation to President Reagan and appropriate members of Congress.

It also calls on Southern Baptists "to resist the immoral inroads of the gambling industry which preys upon poor people, breeds corruption, stimulates illegal gambling, creates compulsive gamblers, and encourages organized criminal activity."

The resolution on involvement of blacks and other minorities in denominational life asks SBC agencies and committees to increase the involvement of blacks and ethnics in "employment, missions and programs."

Another resolution included a request for prayer and support for

Proposed resolutions on two issues—women and abortion—were not reported out by the Resolutions Committee.

farmers during the current economic crisis.

A total of 51 resolutions were submitted by messengers to the Resolutions Committee during three business sessions on the opening day of the convention. The total is considerably below the 1985 record of 74 but considerably higher than the 30 resolutions submitted in 1984 and 34 in 1983.

Though two issues—women and abortion—were the subjects of the largest number of proposed resolutions with five each, none of the measures on those two issues was reported out by the committee.

Topics of other resolutions which were not reported out included world hunger, alcohol, abortion, apartheid and child abuse. ■

Wilkinson is editor of LIGHT.

ETHICS LIBRARY Books on Moral Issues

Living the Truth in a World of Illusions
by William Sloane Coffin. Harper and Row, 1985. Collection of sermon-essays filled with Coffin's characteristic phrase-turning style. Uses holidays which celebrate religious themes as a springboard for connecting contemporary society and the gospel. Draws from a wealth of historical and literary sources.

As indicated in the title, much of the author's agenda is to make a plea for demonstrating truth courageously in a world which keeps truth veiled. This plea is sometimes delivered in a relatively innocuous way, as in his treatment of Christmas. Yet Coffin will rattle some cages with the chapter on Martin Luther King, Jr.'s birthday. Chapter on Easter, dealing with the question, "Is it a Good Friday world or an Easter world?" is particularly provocative and helpful.

In a day in need of better preaching and especially better ethical preaching, Coffin's book is an example worth emulating.

—William M. Tillman, Jr.

REVIEWER—Tillman teaches Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth.

POLITICAL ACTION AND THE LOCAL CHURCH

U.S. Tax Laws Spell Out Certain Guidelines Concerning Churches' Political Activities

We have long encouraged Baptists to be responsible citizens. In a democracy, that entails the active participation of individuals in the political process. At the same time, responsible citizenship also requires that we know and follow our country's laws.

Churches, like other non-profit charitable organizations, are labeled by the Internal Revenue Service as "501 (c) (3)" organizations. This has two important financial ramifications for a church. First, the church is itself exempt from most taxation, including income tax and most property and sales taxes. Second, contributors to the church may deduct their contributions in

computing their personal income taxes.

Churches and other 501 (c) (3) organizations are permitted by tax laws to engage in a small amount of lobbying on issues. But the tax laws specifically and clearly prevent churches and other 501 (c) (3) groups from being involved in any campaigning for or against particular candidates. IRS regulations state that an organization is not qualified to have a 501 (c) (3) status "if it participates or intervenes, directly or indirectly, in any political campaign on behalf of or in opposition to any candidate for public office." The penalty for a violation can be the loss of the church's tax-exempt status.

This law is not intended to prevent Christian individuals from being involved in partisan politics. But it is critically important that pastors, other church staff members, and lay leaders make clear that their involvement is personal and individual and that it in no way suggests or implies the support or involvement of the church.

The following activities are among those which could well violate the law and jeopardize a church's 501 (c) (3) tax-exempt status:

- a church resolution endorsing or opposing candidates.
- a political rally held in a church, unless it is clearly educational and is open to all candidates.
- apparent endorsements of or

Tax laws prevent churches from being involved in any campaigning for or against particular candidates.

oppositions to candidates placed in church bulletins, newsletters, etc.

- use of church stationery in endorsing or opposing candidates.
- statements of support or opposition when included as part of church services, whether made by the pastor or by someone else.
- use of church bulletin boards to support or oppose candidates, especially if the space is not made available to all candidates.
- use of church facilities or grounds for events which either support or oppose candidates.
- placement of posters supporting a candidate on property owned by the church.

We affirm the responsible involvement of Baptists in the political process in years past, and we encourage the continuing participation by individual Baptists in the 1986 campaign. At the same time, we call on Baptist churches to honor laws pertaining to the involvement of churches in political campaigns ■

This statement by the Council on Christian Life and Public Affairs, North Carolina Baptist Convention, is reprinted from the June 7, 1986, issue of The Biblical Recorder.

CITIZENSHIP

Some Basic Points to Remember

Southern Baptists have long been active in American politics. We have worked with energy and perseverance in opposing abuses related to alcohol and gambling. We have been deeply committed to the preservation of religious liberty and its corollary, the separation of church and state.

We have also become increasingly concerned about issues such as peace with justice, world hunger and economic justice.

Obviously, the tremendous diversity represented among 14.5 million Southern Baptists makes unanimity extremely difficult in response to many of today's complex political issues.

Even so, there are some fundamental lessons that need to be remembered:

- Citizenship involves a continuing

concern for the workings of government rather than simply voting and turning everything over to those elected.

- Citizenship involves not only national issues but also state and local issues such as public education, legalized gambling, economic development, alcohol regulation, budgets, taxes and support for the needy.

- Unless church members have been led to think through the political implications of their Christian faith, they will have difficulty responding quickly and effectively when an important issue arises.

The need for responsible Christian citizenship has never been more critical. Southern Baptists can lead the way in responding to the challenge.

READER SURVEY

It's Your Chance to Speak

How are we doing?

We believe a readership survey is an objective way for us to learn about the interests and opinions of the readers of *LIGHT*. We hope you will take the time to respond to the questions in the survey below and then to return the survey to us. We promise to take the results seriously.

—The Editor

Which of the following statements best describes your usual way of reading *LIGHT*?

- ☐ Read almost all of every issue.
☐ Scan all of every issue, but don't read all.
☐ Read only what appears interesting to me.
☐ Seldom read any of *LIGHT*.
☐ Read when I have time.

Do you ever clip and file articles from *LIGHT*?

- ☐ Yes, often. ☐ Yes, occasionally. ☐ No.

Listed below are several types of material printed in *LIGHT*. Check your usual reading pattern as it relates to these features.

I Read:	Regularly	Often	Sometimes	Almost Never
Opinion Articles	_____	_____	_____	_____
Feature/Human Interest Articles	_____	_____	_____	_____
Perspective Column	_____	_____	_____	_____
Ethics Library	_____	_____	_____	_____
On the Moral Scene	_____	_____	_____	_____
"How-to" Articles	_____	_____	_____	_____
Question-&-Answer Interviews	_____	_____	_____	_____
Excerpts from Speeches/ Sermons	_____	_____	_____	_____

I believe most articles in *LIGHT* are:

- ☐ Too long ☐ About right ☐ Too short

Please rank the effectiveness of *LIGHT*'s treatment of each of the following issues, giving a numerical score from (5) Excellent to (1) Poor.

- _____ Christian Citizenship _____ Peace with Justice
 _____ Economics and Daily Work _____ Race Relations
 _____ Family Life _____ Alcohol and Other Drugs

Special Moral Concerns:

- _____ Abortion _____ Biomedical Ethics _____ Capital
 _____ Gambling _____ Hunger _____ Punishment
 _____ TV/Media _____ Women's Concerns _____ Pornography

List three issues you feel should receive more attention in *LIGHT*:

1. _____ 2. _____ 3. _____

The following articles were included in recent issues of *LIGHT*. How much did you read?

	All	Some	None	Don't Recall
April:				
<i>Befriending the Homeless</i> by Wilkinson	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Fundamentals of Foreign Aid</i> by Parham	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Character and Moral Decisions</i> by Shelley	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
May:				
<i>Farm Troubles</i> by Farley	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Sunsets</i> by Valentine	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Seminar Excerpt: Morality Within</i> by Cavender	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Excerpt: Truth About Child Molestation</i> by Wooden	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
June:				
<i>Stoking Fires of Racism</i> by Wilkinson	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Good Deeds</i> by Valentine	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Observe Citizenship Sunday</i> by Braidfoot	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Excerpt: Three Dollars Worth of God</i> by Turner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<i>Excerpt: Moral Responsibility in Music</i> by Gore	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Rank the following categories numerically from 1 to 5, with 1 being the area you feel needs *most* improvement, 2 being the area you feel needs the next-to-most improvement, and so on.

- _____ Printing Quality _____ Paper Quality
 _____ Format/Design _____ Quality of Photos/Illustrations
 _____ Quality of Writing _____ Content Selection

Are you male or female?

- ☐ Male ☐ Female

What is your age group?

- ☐ under 21 ☐ 41-50
☐ 21-30 ☐ 51-60
☐ 31-40 ☐ 61 or over

What is the membership size of your church?

- ☐ Under 100 ☐ 501-1,000
☐ 101-300 ☐ Above 1,000
☐ 301-500

Do you and/or your spouse hold any church or denominational elected leadership position(s)? (Check up to two boxes.)

- ☐ No
☐ Yes, volunteer leader
☐ Yes, pastor
☐ Yes, paid staff member other than pastor
☐ Yes, denominational employee

Have you ever attended the Christian Life Commission's national seminar?

- ☐ Yes ☐ No

Does your church have a Christian Life Committee?

- ☐ Yes ☐ No ☐ Don't Know

Return to: *LIGHT*, Christian Life Commission, 901 Commerce, No. 550, Nashville, TN 37203.

Infants Paying the Price For Mothers' Drug Abuse

America's hospitals are reporting startling increases in the number of babies who are born physically and mentally damaged because of their mothers' drug abuse.

Infant health experts described the alarming problem at recent hearings of the House Select Committee on Children, Youth and Families.

Evidence is mounting despite the fact that national health registries do not require doctors to report cases of infants damaged by parental drug use.

In New York City, where the increase has been best documented, health officials found 884 addict births in 1983, nearly 8 of each 1,000 live births.

In 1966, the first year the New York Health Department calculated the rate, there were 227 addict births or 1.5 of each 1,000 live births.

Dr. Ira Chasnoff, director of Northwestern University Hospital's Perinatal Center for Chemical Dependence, said addicted infants typically spend four to six weeks in intensive care at a cost of \$28,000.

"We're being left saddled with infants

and the mothers leave to continue their drug-abusing lives," he said.

Chasnoff reported two cases where babies suffered a stroke in utero from their mother's use of cocaine.

Urine testing of mothers ready to deliver, he added, showed 3% of the women had used drugs such as Valium, PCP and marijuana within 24 hours before the test.

"In the last two or three years, we've seen younger women with more middle-class backgrounds . . . where cocaine is served at afternoon teas," he said.

"We've seen college girls who are pregnant who used cocaine at their sorority house."

Chasnoff also told the committee that the university hospital has found a link between users of cocaine and sudden infant death syndrome, with 15% of the babies of its cocaine-using patients dying from SIDS.

—Washington Post

Family Composition Continues to Shift

Married couples may account for only half of all households in the U.S. by year 2000, says the Census Bureau.

Meanwhile, non-family households—singles and unmarried or unrelated couples living together—are projected to grow to almost one-third of the total, from 28% to 32%.

Married couples now make up 58% of all households.

The Census Bureau cited various factors: the divorce rate, young adults delaying marriage and an increasingly elderly population with more women outliving their husbands, thus creating single households.

—USA TODAY

Prison Population Is Bulging in U.S.

U.S. prisons are bulging with inmates.

A new study by the Bureau of Justice Statistics shows the country's prison population broke the half-million mark in 1985 with a record 503,601 inmates.

That's a 53% increase—nearly 174,000 more prisoners—since 1980, the bureau reported.

Last year's 8.4% growth rate was the third largest increase since statistics were first collected in 1926.

Experts say the No. 1 reason for the increase is the public's hardened attitudes on crime.

On the other hand, a rising crime rate—up 4% in 1985 according to the FBI—suggests that stiffer punishment is aggravating the crime problem. "As people return from prison, they come out worse," says Jerome Miller of the National Center on Institutions and Alternatives.

—USA TODAY

U.S. Farm Population Continues to Decline

In 1920, five times as many people in America lived on farms as in 1983. The farm population in 1920 represented 30% of the nation while in 1983 it accounted for only 2.5%.

About 5.8 million persons lived on farms in 1983.

The current farm population lacks young adults (age 20-34) while it has a very high proportion of older adults. The farm crisis, therefore, threatens the livelihoods of people least able to retrain for urban jobs, especially when foreclosures leave them without a house, savings, transportation, credit, etc.

—RD Digest,
Home Mission Board

Fewer Americans Are Lighting Up

The percentage of smokers in America is dropping.

In 1965, 43% of Americans were

The LIGHT Touch

by Norma Young



What I don't like about all these modern translations is that they make it so abominably clear what you ought to do!

Want to Help Send the LIGHT?

LIGHT's readership continues to grow by leaps and bounds. Each issue is now being sent to more than 17,500 pastors, other church staff, denominational workers, seminary professors and students, and laypersons with special interest in applied Christianity. A number of readers have suggested a voluntary subscription program to provide a means for persons to help defray the costs of printing and mailing and to help underwrite a growing mailing list.

If you wish to contribute, a voluntary subscription is \$5.00 annually (10 issues.) Checks should be made payable to *LIGHT*. Your cancelled check will serve as your receipt.

smokers. In 1985, the figure was 30%. In addition, 14% in 1965 were ex-smokers, compared to 25% in 1985.

—USA Weekend

Guns in the Home May Be Deadly Risk

Handguns in the home may present more danger than the protection they afford, a University of Tennessee professor concludes in an article in the *New England Journal of Medicine*.

Dr. Arthur Kellerman, medical director of emergency services at the Regional Medical Center and chief of the division of emergency medicine at the University of Tennessee in Memphis, collected data while studying for a master's degree in public health at the University of Washington.

In the study, of the 398 gunshot deaths that involved a firearm kept in the home, 333 were suicides, 12 were due to

accidents and 41 were classified as criminal homicides. Three of the deaths were listed as unclassifiable.

Only two people were killed while trying to enter a home; seven were killed in self-defense.

—The Atlanta Constitution

Army Wants to Make 'Nonsmoking the Norm'

The Army is cracking down on smoking.

A new no-smoking order—a military first—covers Army vehicles and aircraft and includes restrictions on smoking at all military facilities.

The goal of the new policy: making "non-smoking the norm" at Army facilities.

The tobacco industry immediately condemned the policy as unenforceable and "the military equivalent of a blue law."

Army spokesperson Maj. Bruce Bell said the policy "essentially reverses our entire orientation. Instead of saying that smoking is allowed except where specifically prohibited, this says smoking is prohibited except for certain exceptions."

The Army is not alone in its get-tough-on-smoking policy. More than one-third of U.S. companies now have some type of smoking policy, according to a report by The Bureau of National Affairs Inc., a private research and publishing firm.

BNA said 36% of 662 firms surveyed have some kind of smoking policy, and another 21% are considering a plan.

—From news reports

Capital Punishment Critics Cite Race as Major Factor

Racial bias continues to be a major factor in criticism of capital punishment as it is legally practiced in the U.S.

Blacks, many critics point out, represent only 12% of the U.S. population, yet

they make up 41% of death row prisoners.

Of the 56 convicted murderers executed since 1976, 52 had white victims; none was a white who killed a black.

Whites comprise 79% of the overall population and 51% of those on death row.

More than 1,700 inmates are now on death row.

—USA TODAY

Recent Study Reports 151 Nuclear Safety Incidents

Nuclear power plants in 14 countries have experienced 151 "significant nuclear safety incidents" since 1971, according to a classified international study cited by a U.S. senator.

The report, prepared last September by the General Accounting Office, had been classified until Sen. John Glenn (D-Ohio) released an edited version which omitted details of the incidents and the total.

Glenn disclosed the total of 151, which includes only those incidents reported to international atomic energy organizations. No Eastern bloc countries were included.

The report says 306 nuclear power plants are operating in the world with a total of 3,100 reactor-years of experience. Another 224 reactors are under construction or on order.

While the rate of new construction has slowed in much of the industrialized world, it is rising in the less developed countries.

Ten of the 25 countries with nuclear power are in the Third World. By 2000, an estimated 17 developing countries will have reactors compared with 16 in the industrial world.

—Washington Post

"Moral Scene" is compiled and edited by the editor.

SEND THE LIGHT

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A Word for Baptists

Continued from Page 2

tended toward becoming "church" with huge "campuses," huge programs, huge budgets, and huge reserves, not to mention huge debts, we have never abandoned our visceral conviction that we are "sect." Even though we have acted and talked much of the time as if we were "church," we have not intentionally surrendered one smidgen of our radical independence. The Pope speaks for Roman Catholics; nobody speaks for Baptists. "Don't you forget it," as they have often said to me about this nicety through the years.

(5) We are tending toward a more personal and more direct way of doing missions, ministries, evangelism, and ethics. With the realization that denominational structures in the last analysis really cannot be depended on to do our work for us, we are more likely to join the battle ourselves. Among straws already in this wind are the involvement of local churches, associations and state conventions on foreign mission fields and the involvement of lay persons in ongoing programs of feeding the hungry, witnessing to the lost, ministering to the needy, and personal involvement to affect government and all the structures of society.

(6) We are tending toward a much-needed, long overdue, recovery of our sense of Christian calling. That call is from God. It is to all the people of God. It goes with the iron through the fire and steel is produced. It goes with the carbon through great pressure and diamonds are produced. If this overwhelming sense of calling from God is kept alive and well and up to date, then little else is needed for the people of God to do his thing and ours in the world.

(7) And we are tending toward a recovery of our Baptist heritage, our Baptist distinctives, and our legitimate, long-neglected, immensely important denominationalism. A noxious interdenominationalism which would have us focus on shibboleths and creeds



SBC HONOR—Mississippi layman Owen Cooper, center, with Mrs. Cooper, displays the Distinguished Service Award presented at the 1986 Southern Baptist Convention by CLC Executive Director Foy Valentine. The award, given for outstanding contributions to applied Christianity, commended the former SBC president as a "prophetic churchman, concerned citizen, lifelong learner, practical dreamer, Baptist statesman, and doer of the gospel." (Photo by Tim Fields)

would be utterly inimical in the long haul to the Baptist movement. To realize this is to turn us back to the priesthood of the believer, believer's baptism, the importance of the local church, democracy in church polity, religious liberty and the separation of church and state, and the doing of the gospel in daily life. The world needs the Baptist witness. Christendom needs the Baptist witness. God needs the Baptist witness. The Baptist witness deserves to survive. And survive it will.

Don't wash your hands of Baptists. God is down there undergirding us, up there watching over us, in there enabling us, and out there beckoning us. God is not finished with us yet.

Foy Valentine
Foy Valentine
Executive Director



**Christian Life
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Of The Southern
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