

# Light

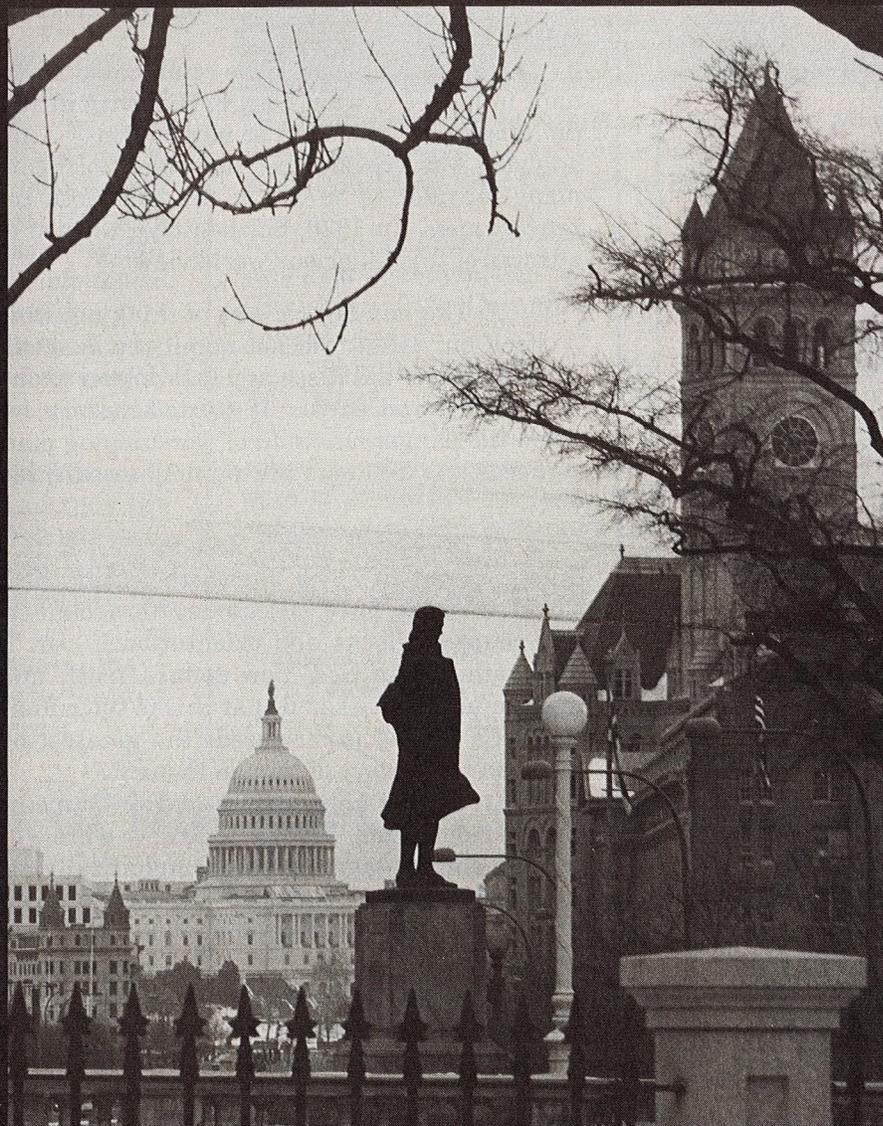
THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

JULY-SEPTEMBER, 1989

## Pray for All in Authority

(1 Timothy 2:1-2)



Observe Christian Citizenship Sunday  
July 2, 1989

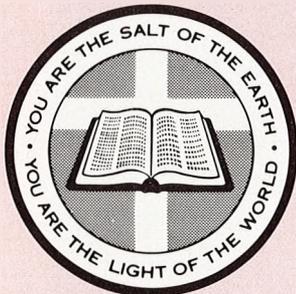
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Christian Citizenship and Day of Prayer for World Peace pages 6-11

- 2 Land's perspective
- 3 Land's installation
- 5 Seminar news
- 6 Theme interpretation
- 7 Dr. Glen Stassen
- 8 Point/Counterpoint
- 11 Theme interpretation
- 15 Light from the Capital

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# 'Salt and Light'\*

By Richard Land

*It was the best of times, it was the worst of times,  
 It was the age of wisdom, it was the age of foolishness,  
 It was the epoch of belief, it was the epoch of incredulity,  
 It was the season of Light, it was the season of Darkness,  
 It was the spring of hope, it was the winter of despair.*

-- Charles Dickens, *A Tale of Two Cities*

Thus Dickens described another revolutionary time when all presuppositions and values were challenged. As twentieth-century men and women, we face a similar epoch. We latter twentieth-century Christians have been called upon to follow the Lord and to be His disciples in a supremely strategic moment in history. It is a moment replete with devastating problems and ripe with promising opportunities.

Numerous people have commented on the increasingly dominant influence of what Carl F. H. Henry in 1946 called "the secular philosophy of humanism or naturalism."<sup>1</sup> One of the most incisive analyses was provided by Alexander Solzhenitsyn, the Soviet exile many consider to be one of the twentieth century's greatest and bravest men. In 1978, Solzhenitsyn warned of the grievous consequences of this fallacious world view:

The humanistic way of thinking, which has proclaimed itself our guide, did not admit the existence of intrinsic evil in man, nor did it see any task higher than the attainment of happiness on earth. It started modern western civilization on the dangerous trend of worshipping man and his material needs...As if human life did not have any higher meaning.<sup>2</sup>

At the outset of this decade, Carl F. H. Henry described the drastic extent to which twentieth-century philosophies and educational theories have succumbed to a man-centered, rather than God-centered, focus and orientation.<sup>3</sup> Dr. Henry observed that man rather than God "now defines 'truth' and 'goodness'" in most modern universities and that this is the culmination of the present century's having experienced "the greatest overturn of ideas and ideals in the history of human thought."<sup>4</sup>

From this century's mid-point onward, our descent has gained momentum. By the 1960s, we were widely perceived to be a secular culture--aggressively, emphatically secular. Dominant in the opinion-making sectors of our society was the idea that religion was to be isolated to the realm of personal piety and the "religious" area of life.

The end result was that for the last half of this century Christianity has increasingly ceased to function in any meaningful way for our culture. By the 1960s, a "Christian mind" did not exist "as a coherent and recognizable influence upon our social, political, and cultural life."<sup>5</sup> A "Christian" piety and practice survived and often even flourished, but it was isolated from the cultural mainstream and was driven to the periphery of the culture.

(Continued on Page 3)

\*An abridged version of Dr. Land's installation address replaces his editorial in this issue. For complete tape, see the Seminar Order Form on page 13.

# Vines tells Land: link words, deeds

By Louis Moore

Richard D. Land on March 27 was installed officially as the fifth executive director of the Christian Life Commission of the Southern Baptist Convention amid challenges from the denomination's president and a leading Baptist theologian to link faith with actions, words with deeds and example with leadership.

"Do not merely ascertain for us Bible truth; show us how to apply that truth to life," said Convention President Jerry Vines during the installation service at the Westin Crown Center Hotel in Kansas City, Mo. "Do not merely find Bible teachings; show us how to follow that Bible teaching in Bible living. Do not satisfy yourselves merely to state doctrine but stimulate duty."

Vines admonished Land to "always keep in mind that the ultimate purpose of it all is to share with men and women, boys and girls in our society the saving knowledge of Jesus Christ, for the ultimate immorality is to have the saving gospel and fail to share it."



**CLC Administrative Assistant Mattie Lee Massey pins a boutonniere on Executive Director Richard Land as Land's wife, Dr. Rebekah Land, and CLC Associate Dr. Lamar Cooper look on.**

The installation ceremony was held in conjunction with the Christian Life Commission's annual seminar.

Theologian/author Carl F.H. Henry, founding editor of *Christianity Today* magazine, told the installation-service audience of about 500 an "appalling culture-crisis" swirls through the nation today, and Southern Baptists must respond by promoting "authentic and effective evangelical solutions.

"Around us lives a multitude of seething and tormented

minds (and) souls lashed by furious winds and waves of a drug culture and a society threatened by AIDS," Henry said.

Land, who was elected last September and took office October 26, responded with a clarion call for Southern Baptists to become "the salt of the earth and the light of the world" in every way possible.

He said the Christian's answer to the degenerated society should be a heavier emphasis on biblical truths and Christian lifestyle.

## 'The Salt of the Earth and Light of the World'

(Continued from Page 2)

However, things have changed since the 1960s. Rationalistic humanism with its misguided faith in man's capabilities reached its zenith in J.F.K.'s New Frontier optimism and collapsed with dizzying speed in the jungles of Southeast Asia and on our nation's campuses as the "baby boomers" and "flower power" descended into an abyss of drugs and indiscriminate sexu-

al copulating which was neither "free" nor "love."

Christians today are no longer confronted by a "merely secular" culture, but have now descended "to a pagan society which denies God and has its own idols and own pantheon of new gods," a veritable "neo-pagan age."<sup>6</sup>

The downward spiral of sin outlined by Paul for the Roman Christians has materialized before our very eyes. As

"their foolish heart was darkened, professing themselves to be wise, they became fools" and they "changed the truth of God into a lie and worshipped and served the creature more than the Creator."<sup>7</sup> Consequently, "God gave them up unto vile affections" and "gave them over to a reprobate mind."<sup>8</sup>

Christians should draw encouragement, however, from the fact that we face a situation

(Continued on Page 4)

*(Continued from Page 3)*

remarkably analogous to the one which confronted our first-century spiritual ancestors. They, too, were immersed in a world dominated by pagan, idolatrous philosophies and lifestyles. Most of them had been an integral part of that world until their conversion. They had to develop a new life, a new mind, a new world view.<sup>9</sup> If they triumphed in their time and place, so can we, with God's power, guidance, and assistance.

How do we begin? I would like to suggest that we start with a renewed understanding that the "kingdom of God embraces every aspect of life: ethical, spiritual, and temporal."<sup>10</sup> We must recover a comprehensive understanding of Christian truth and of its applicability to every area of life. Scripture tells us this will be done through the renewal of our minds (Rom. 12:1-2; Eph. 4:23; Rom. 8:5-10; Col. 3:1-2). What is a Christian mind or outlook?<sup>11</sup> It has been defined as a "Christian outlook that controls our life and our thinking."<sup>12</sup> It is...

'A mind trained, informed, equipped to handle data of secular controversy within a framework of reference which is constructed of Christian presuppositions, presuppositions,' (for example) of the supernatural, of the pervasiveness of evil, of truth, authority and of the value of the human person.<sup>13</sup>

To be truly effective, to change lives, we must first be changed. Conversion to faith in Jesus Christ as personal Lord and Saviour must precede the "renewing of your mind." Conversion does not, however, make that renewal automatic. Otherwise, we would not be command-

ed and exhorted to "present" ourselves for the Spirit's transformation (Rom. 12:1).

When we have experienced regeneration, and we can begin to allow the Holy Spirit to develop our Christian character, then as citizens of our Saviour's kingdom, we have responsibilities. The scripture passage adopted by the Christian Life Commission for its official seal contains in sublime simplicity the foundation of our Lord's teaching in applied Christianity. In Matthew 5:13-16, Jesus tells His disciples that they are "the salt of the earth" and "the light of the world."

The larger context of the passage tells us that Jesus saw "the multitudes." Jesus saw the people in their lostness, in their degeneration, in their darkness. He, and He alone, sees the complete havoc of sin, because He not only sees what they are, but what God intended for them to be, but for sin. He beholds the world's individual and collective ruin, and He tells His disciples that they are salt and they are light. Since the world is corrupt and degenerating, Christians are to be salt, the agent that preserves from decay and putrefaction. Since the world is in darkness, Christians are to be light, to illuminate the pathway to life. Salt is essentially defensive in nature. It stops the decay. "You do not salt a living thing. You salt a dead one that it may not be a rotting one."<sup>14</sup>

Christians who are fulfilling their role as salt retard evil by their presence. They are people in whose presence it is harder to say or do the wrong thing and easier to say or do the right thing. They act as "a moral disinfectant" in a deteriorating world.<sup>15</sup>

To be salt, Christians must remain pure. If the salt loses its savor, then it is "good for noth-

ing." Light, unlike salt, cannot cease to be light. However, it can be covered and obscured. If these words of Jesus teach us anything, it is that "to be a true Christian in all secrecy, comfortably and enjoyably, is as impossible as firing a cannon in all secrecy."<sup>16</sup>

Jesus leaves no room here either for monastic withdrawal or syncretistic cultural accommodation.

The Christian must be in the world (salt must make contact with what it preserves or purifies and light which is to "shine before men" must be seen by men), but not of the world (James 1:27).

As we face our neo-pagan cultural milieu under the command to be salt and light, we must realize that an ability to do so successfully will first be governed not only by His presence in our lives, but also by the extent we surrender on a daily basis to His lordship.

As Paul challenged the Romans, when we unreservedly "present" ourselves for service, we will discover "that good, acceptable and perfect will of God" for our lives which, as we have seen, includes being salt and light as a priority of the highest order (Rom. 12:1-2).

How does this apply to specific issues? Let us examine a few. Pornography is a plague on our land. It is a multibillion-dollar-a-year industry that shrinks, shrivels, and stunts the souls of all it touches. It shamelessly and cruelly exploits women and children and is grossly dehumanizing. Pornography is one of the great hidden factors in divorce in our nation today, and I don't just mean among non-Christians. Pornography is a major contributing cause to our epidemic of child abuse and rape. As salt, we must assault the decay and seek to be a "moral disinfectant" in

*(Continued on Page 14)*

# 'Life in its sanctity and sacredness'

More than a dozen speakers explored sanctity of life issues ranging from abortion to human sexuality during the annual seminar of the Southern Baptist Christian Life Commission March 27-29 in Kansas City, Mo.

"We were trying to address the questions of life in its sanctity and sacredness," said Richard D. Land, the Commission's executive director.

"We wanted to help people understand this is a comprehensive subject. The sanctity of life is more than an abortion issue. We have tried to address that. We talked about abortion but also about many other issues such as hunger, euthanasia, pornography, genetic engineering, teenage suicide, sexuality, and alcohol and drug abuse."

The conference was attended by about 500 people, of whom 209 registered as participants.

Gary Bauer, a former White House staff member and now vice president of Focus on the Family, who spoke on child pornography, announced a letter-writing campaign to the U.S. Supreme Court on a pending abortion case.

In a keynote address, author Calvin Miller, pastor of Westside Baptist Church in Omaha, Neb., told participants, "with every little life we scrape from the womb, we die a little more."

Richard Foster, professor of theology at Friends University in Wichita, Kan., said: "One of the real tragedies in Christian history has been the divorce of sexuality from spirituality. That fact is all the more lamentable since the Bible holds such a high celebrative view of human sexuality."

"Our capacity to love and



**Dr. James T. Draper Jr., of Euless, Texas, preached during the annual seminar.**

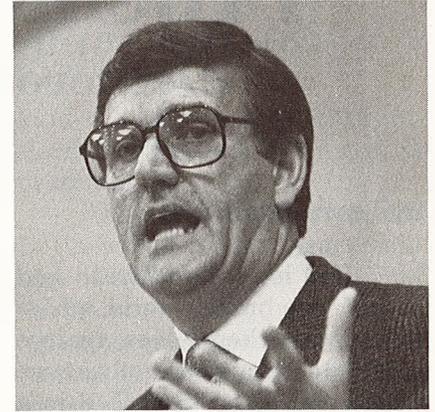
be loved is intimately tied to our creation in the image of God."

On pornography, Thomas Parker, professor of counseling at Dallas Theological Seminary, told participants enough anti-pornography laws already exist--if enforced--to begin making a dent in the pornography industry. He said Baptist state newspapers could have a significant impact on ridding the nation of pornography by adopting a policy of aggressively reporting on pornography law violations.

Death--suicide and euthanasia--were addressed by two other speakers.

Dallas psychiatrist Paul Warren said children and adolescents are "in a state of crisis" because of rampant drug abuse, spreading teen-age suicide, parental divorce and other psychological problems. He urged Southern Baptists to work to lead parents to a deeper commitment to parenting and to strive to give children a biblically based sense of self-esteem.

Thomas E. Elkins, professor of medical ethics at the University of Michigan Medical School in Ann Arbor, said now is the time for Christians to develop a thoughtful, carefully con-



**"Galloping Gourmet" Graham Kerr spoke on ethics and world hunger.**

structed, biblical approach to the thorny and difficult issues involving euthanasia and to offer to society a model for how to approach the issue.

Christians should approach the subject cautiously, he said. He noted it is better to err on the side of caution than to side with too-liberal rules on euthanasia.

Graham Kerr, the Galloping Gourmet on television in the 1960s and 1970s and who now heads Creative Lifestyles, International, in Tacoma, Wash., said that during the 30 minutes he spoke 40 people would die in the United States from diet-related diseases and "828 kids would die worldwide from diet-related diseases. That is a 21-to-1 ratio; one of us dies from eating too much and 21 die from eating too little." Kerr urged participants to make a commitment to do something about the issue, to have compassion and to be consistent.

Mark Coppenger, executive director of the State Convention of Baptists in Indiana, told participants genetic engineering is both boon and bane, "but the same holds true for VCRs, fire and procreation."

# Proclaim Peace

(Deuteronomy 20:10)

By Larry Braidfoot

God is love and truth and peace. In a broken world, where nations set themselves against each other in postures of war, we need reminding that God is a God of peace. The hope, the good news He extends to nations, is one not of war but of peace.

We find it easier to talk of peace in times when we do not feel threatened. This may be in the absence of conflict or when the conflict is almost over.

But the call of God is to proclaim peace when the world proclaims words of war. God, indeed, calls us to proclaim peace as battle nears.

The words from Deuteronomy are striking. God was moving the chosen people into the land where He would establish them. With God as the ultimate king and with human kings ruling as His representatives, the noblest of all political visions was before them.

Warfare was commonplace in a more barbaric time, as were slavery and other forms of inhumanity. But in the midst of warfare, in the quest for the promised land, destruction of the enemy was not something God desired. As He did with slavery and the treatment of women and the poor, God revealed a higher way than the way practiced by the neighbors.

In the very act of conflict, the people of God were to proclaim peace. The hope of God was that peace could be estab-

lished among the peoples of the land. This hope was not an idle one. It was one which God commanded His people to share and to do. Obedience to God required His people to proclaim offers of peace to their enemies.

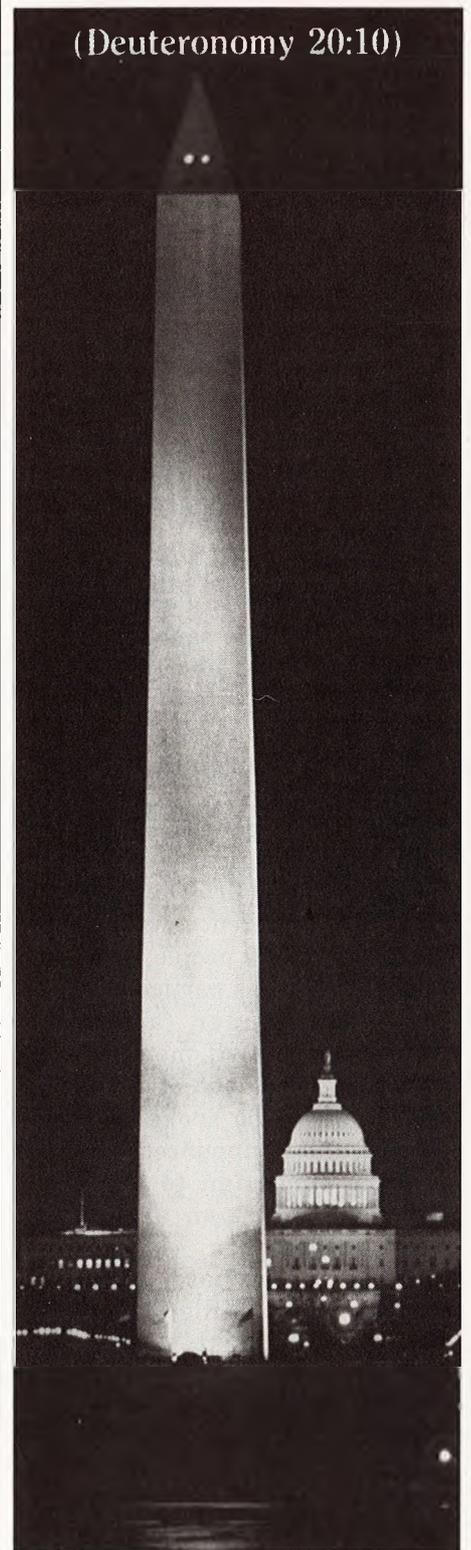
No nation today is like Old Testament Israel with God as the king and with human rulers as His representatives. However, our responsibility to proclaim peace is at least as great as that of the people of Israel.

Rahab accepted the message of peace and, as a result, her family was delivered. The message of peace today, delivered by Christians working in obedience to God through the governments of the world, will deliver others from warfare and destruction. We will discover that among those delivered are our sons, our daughters and, indeed, ourselves.

The Day of Prayer for World Peace is a day to view the world through God's eyes and to discover that prayer changes people, including ourselves. A dimension of the good news of the gospel is the call to proclaim peace.

*Braidfoot directs Christian citizenship concerns for the Southern Baptist Christian Life Commission and is responsible for issues related to peace with justice.*

(Deuteronomy 20:10)



**Observe  
Day of Prayer  
for World Peace  
August 6, 1989**

# Stassen: Transforming initiatives for peace

## 'Hawks and doves, Democrats and Republicans, moderates and conservatives can be peacemakers'

By Louis Moore

Because of his interest in "peacemaking," many people falsely assume that Dr. Glen Stassen, professor of Christian ethics at Southern Baptist Theological Seminary in Louisville, Ky., must be a pacifist.

Stassen says that is not correct.

"I think it was right to fight in World War II," he said. "I thought it was right to fight in Korea." He says he would have gone to Vietnam if he had been drafted.

Is it possible, within his definition of peacemaking, to use the military to make peace?

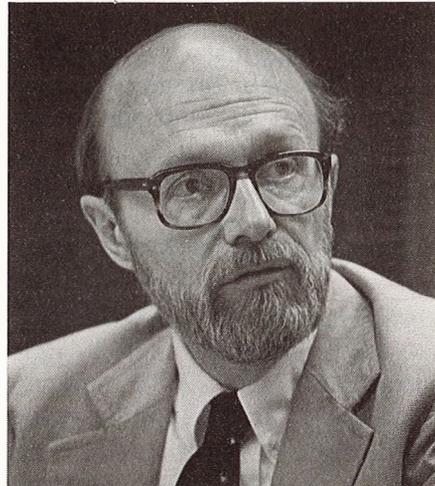
"It is not the salient part of my concept of peacemaking, but yes, yes (it is possible)," he said.

Instead, he says Christians must focus their energies on the front end of conflict-how wars begin-instead of debating whether participating in them is justifiable.

He terms the process of seeking peace "peacemaking." He says Christians can help make the world more peaceful through a series of "transforming initiatives" based on the teachings of Jesus.

To those who would hastily label him, Stassen says "hawks and doves, Democrats and Republicans, just-war theorists and pacifists, moderates and conservatives can all be peacemakers.

"Dr. W. A. Criswell (pastor of First Baptist Church of Dallas and a former SBC president) said, 'Peacemaking is not a conservative or a liberal issue. It is an issue of survival and an issue



**Southern's Glen Stassen says he is not a pacifist.**

of obedience to Christ," Stassen said during a two-hour interview.

"What we need is prevention of war," Stassen said. "I want us to talk about peacemaking as initiatives to prevent war.

"Just-war theorists tend to get bogged down in discussing whether or not this war should be fought, or in what cases a war should be fought," he said. "And they don't talk about initiatives and new steps and creative ways to prevent wars."

Just-war theorists say under certain conditions some wars are morally justifiable.

"One of the rules of the just-war theory is that war has to be the last resort," he said. "That implies that you have a bunch of other resorts to prevent having to go to war."

He also said pacifism, when correctly understood, includes a peacemaking element, too.

"There are pacifists who get themselves primarily into a protest stance, being against things, and they say 'no' to some things that are really horrendous," he said. "But I prefer the

kind of pacifism that takes initiatives with steps to engage in peacemaking.

"Pacifism comes from the Latin which means 'peacemaking.' It doesn't just mean not doing something. It means action, to make peace. So, pacifism should mean taking initiatives to make peace."

Stassen says, "Jesus wants a kind of peacemaking with concrete steps, not theoretical discussion of whether in general we should be in favor of peace."

He cites the Sermon on the Mount in Matthew 5 and Romans 12 as showing how Christians are called to be peacemakers.

"When you look at all the points in Matthew 5, and Romans 12 you realize each one is a transforming initiative," he said.

In his book *Journey Into Peacemaking* (Brotherhood Commission), Stassen describes the practical meaning of these steps toward peacemaking:

1. "Affirm your enemies' valid interest and pray for them.
2. "Talk to your enemies and seek agreement.
3. "Associate with the powerless who need justice.
4. "Don't return evil for evil. Instead start a transforming initiative."

Stassen's father, Harold Stassen, was once a major political figure in the country, especially in the administration of former President Dwight D. Eisenhower.

*Louis Moore is the Commission's associate director for publications/products and media relations.*

By Gerald E. Marsh

Throughout the ages man has sought to determine what his attitude should be toward conflict among humans--whether violent or nonviolent. Because of its potential for irreversible harm and destruction, violent conflict has generally received priority in man's deliberations. For Christians, these concerns have presented many dilemmas centering around the nature of God, who is love, and the nature of the redeemed, who are commanded not to kill. Violent conflict is a peculiarly difficult issue for Christians.

We look for specific guidance in scripture, but we find little help--certainly not in the form of simple proof texts lending themselves to memorization and quotation. Though the concept of "holy war" is present in the Old Testament, many wars described there (such as those between the tribes) could not be so labeled. The New Testament is neutral in its view of military service and rarely mentions the concept of war in an earthly dimension.

Several Roman Catholic writers and a Protestant layman have contributed directly to the development of a concept of just war. Precepts derived from scripture have invariably been involved in their thinking, but they have based the major portion of their thought on logic and reason with occasional appeals to "natural law." St. Augustine of Hippo, a fifth-century theologian, was the first to define a doctrine of "just and unjust wars." His thought followed the affirmation of Christianity by the Roman Emperor Constantine in the fourth century. Hugo Grotius (seventeenth-century jurist and diplomat) was a Dutch Protestant described as the "father of international law." He also contributed to the expres-

## Just War: Gerald Marsh says it is viable option

sion of classic just-war doctrine.

Through various treaties and conventions, nations in the twentieth century have sought to establish the criteria for determining the justness of wars. These efforts have been worthy

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*The New Testament  
is neutral in its view  
of military service ...  
- Marsh*

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in expressing evidences of justice in warfare, but without a central authority in the world to enforce such concepts they often have been disregarded. The various criteria for determining just war must be described.

### Just-War Principles

The moral conviction which binds all Christians is that we should love our neighbors as we love ourselves--surely we should do no harm to our fellowmen. In this less-than-perfect age prior to the final consummation of the Kingdom of God, however, we sometimes find ourselves confronted with the need to determine an adequate response to the aggression of evildoers. What criteria help us to determine when we are justified in engaging in war?

**Just Cause.** The classic case for engaging in violence is to prevent hostile and aggressive acts against innocent people. This test rests on the need for protection of nonbelligerent people and of the necessary means for their livelihood.

### Competent Authority.

Those deciding to engage in war must be duly constituted and recognized as the ones granted this power by those they lead. Private individuals and less-than-representative groups are excluded from this capacity. This is particularly a matter for concern in a democratic society.

### Comparative Justice.

Since war inevitably involves death and destruction, are the values and rights involved critical enough to justify killing? The complexities of human affairs lead us to conclude that absolute justice can hardly be found. The question here concerns the preponderance of justice found on one side or another in a conflict.

**Right Intention.** This criterion relates to just cause. Is the primary intent to protect the innocent and their means of livelihood from aggression?

**Last Resort.** Have all peaceful alternatives been explored and exhausted?

**Probability of Success.** Can rational people reasonably expect to achieve a desired goal by resorting to the proposed violence? This concept is to prevent irrational acts or hopeless resistance against overwhelming force.

**Proportionality.** The damage to be done and the costs to be incurred must be in direct proportion to the good expected to be attained. Such a relative assessment should be applied to the environment and spiritual effects as well as to military and industrial effects.

(Continued on Page 10)

By John H. Yoder

The angel told Mary to name her child Joshua ("The Lord liberates") because He would free His people. In Roman-occupied Palestine that meant, to many of His listeners and to some of His disciples, that at the critical moment He would lead His people in a justified war of independence. Jesus explicitly rejected the Zealot path and called His followers to follow His alternative; namely, to bear the cross: i.e. the path of nonviolent prophetic presence.

Jesus as moral teacher interprets the reasoning behind His rejection of righteous war in favor of loving the enemy. His "beatitudes" concretize the style of life befitting the "kingdom" He proclaims as "at hand." The six antitheses of Matthew 5 characterize the "fulfilling" of the law which removes the room the old law left for enmity. Loving the enemy is described as resembling God the Father (the only such statement in the New Testament) who loves all indiscriminately.

The apostolic writers instruct us to see in Jesus not merely one more prophet or teacher, but the revelation of who God is and of His will for human obedience. That means that the kind of man Jesus chose to be in the face of His people's oppression is the kind of human we are called to be. His behavior and his ethical teachings cannot be excised from His saviorhood. All of the apostles summon their readers to follow Him in suffering love for the enemy.

Written by and mostly to Jews, the New Testament presupposes a Jewish world view. God is sovereign. If He wills to protect us or to free us from our enemies, He can (as He has done in the past) without our disobeying His call to us to be suffering

## Pacifism: John Yoder supports the concept

servants. On the other hand, He may want to use our suffering for His cause (which Jews call "sanctifying the Name," a phrase which occurs in the Lord's Prayer), or He may want to punish us for our sins. We resist this if we take our defense into our own hands.

Likewise, the Jewish rejection of idolatry underlies the pacifism of the New Testament and the early Christians. The wars of the Roman armies were fought in the name of pagan

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*Jesus explicitly rejected the Zealot path and called His followers to follow His alternative...*

**-Yoder**

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deities. Modern wars defend values that are idolatrous in a more profound sense.

Paul writes to the Ephesians that the cross makes peace between Jews and Gentiles. Potentially it is a vision reaching beyond the church and around the globe. Christian internationalism beginning with Erasmus and Christian world missionary vision, concretized in the age of empire (and compromised by Christians' failure to criticize empire), clarifies that the modern nation is not an adequate bearer of the cause of justice.

When some Christians abandoned the earlier pacifist vision in order to take advantage of the privileges offered them by

the Roman Empire, theologians began to develop the notion of "justifiable war." It became the majority view of theologians, although bishops, pastors, sovereigns and soldiers have seldom seriously respected it. If taken seriously, it would require (a) stating the criteria which would justify a war so clearly that it will be evident which cases are not covered; (b) providing sources of unbiased information so that Christians could evaluate real cases; (c) possessing organs of discussion and decision so that Christian decisions on these matters can be shared, rather than individual matters of "conscience"; (d) preparing Christian citizens to disobey, and to use other means of conflict, where a war does not qualify; (e) a track record of past cases of preachers rejecting unjust wars, soldiers refusing to shoot, citizens refusing to serve.

If the above requirements were met, the just-war view, although unbiblical, would be morally serious. In the absence of such a record, the historian must report that past wars in the "Christian West" have had other characteristics: They have been "crusades," claiming special divine warrant against the "infidel" who has no rights; they have been "realistic" exercises of national interest; or they have been "Rambo" exercises of belligerent virility ignoring the rights of the victims. In a quarter-century of ecumenically hearing and reading just-war advocates, I have yet to find the evidence that the communities or the thinkers who say they hold to this view are serious when

*(Continued on Page 10)*

# Yoder says pacifism is Christian option

(Continued from Page 9)

war comes about the discipline (and the disobedience) it would involve.

Dr. John H. Yoder is professor of theology at Notre Dame University and lives in Elkhart, Indiana. After numerous Southern Baptists were asked and declined to write about pacifism, Professor Yoder was asked on very short notice to treat a question which is far too complex to be fairly treated on this page,

and to represent a position less well known to readers of *Light* than the alternatives in "Point/Counterpoint" usually are. It differs from earlier topics in "Point/Counterpoint" in that matters of biblical interpretation and of theological history are involved. We therefore provide the following list of his writings, to make up for the brevity of the text:

By John H. Yoder himself:

*Nevertheless: The Varieties and Shortcomings of Religious Pacifism*, Scottsdale, Herald, 1971.

*The Politics of Jesus*, Grand Rapids, Eerdmans, 1972.

*What Would You Do?* Scottsdale, Herald, 1983.

*When War Is Unjust*, Minneapolis, Augsburg, 1984.

*He Came Preaching Peace*, Herald, 1985.

And also these by other writers:

Richard Cassidy, *Jesus, Politics, and Society*, Orbis, 1978.

Vernard Eller, *War and Peace from Genesis to Revelation*, Scottsdale, Herald Press, 1981.

# Marsh: Every effort to limit war required

(Continued from Page 8)

## Just-War Practices

While the criteria above are to be considered when deciding whether or not to go to war, two basic concerns must be considered in deciding how to conduct a war. In our highly technological societies of the twentieth century, we must consider not only what we intend to do in the conduct of war, but also what might happen in response to our or other's actions. By its very nature, modern warfare differs from previous forms of war in destructive potential and in the possible harm to innocent victims from various applications of force.

**I. Proportionality.** No end can be used to justify means that are evil in themselves nor disproportionate to the harm or injustice threatened. In assessing proportionality of a given plan, the economic and other social consequences of the action must be considered. At issue is whether contemplated action is capable of being rationally balanced against the effect of injustice experienced.

**II. Discrimination.** This consideration prohibits intended attacks on noncombatants and nonmilitary targets. Since modern warfare usually involves the mobilization of the total resources of a nation, the judgment of what constitutes a "com-

batant" and a "military" target becomes increasingly difficult. Every effort must be made to limit the force applied to the threat from the persons and materials targeted.

## Conclusions

As ordinary citizens look at these criteria for deciding just reasons for entering a war and for the just conduct of war, they recognize quickly that these items are not easily reduced to absolutes. The circumstances that occasion a decision to apply lethal force are usually so complex and fast in development that we cannot expect absolutely accurate information and precision in thought. We can also see that consequences of violent actions in a modern age--particularly the potential escalation to a nuclear exchange between warring powers--are of such a threat to all creation that more careful analysis than ever is necessary before decision-makers conclude that war is to be chosen.

The heaviest load of responsibility in history must be borne by the leaders of modern nations. Perhaps the well-intended decisions to defend the innocent from aggression could ultimately result in the moral and economic bankruptcy of a given society.

All rational persons--certainly all Christian people--would prefer that war be a state

of affairs never even considered by their leaders. The realities of history, however, demonstrate that mankind repeatedly perpetrates upon others unwarranted acts of savagery. War is horrible, but if refusal to go to war produces even more horrible results, we are left to choose between the lesser of the evils. In light of this evidence of the depraved nature of man, national leadership is obligated to prepare adequate defenses against the various contingencies of potential threat to the well-being of their people. On some occasions, threats against defenseless persons within other nations must be met with some effort to attain justice.

Anything less would only invite more immediate acts of aggression. Anything more would be viewed as a positive threat to the well-being of other nations. Christians must pray for their leaders to be granted the wisdom "to do justly, and to love mercy, and to walk humbly with . . . God" (Micah 6:8b). In every circumstance of conflict--violent or nonviolent--we must demonstrate this godly wisdom in our own lives.

Dr. Gerald E. Marsh is professor of pastoral ministries at Southwestern Baptist Theological Seminary. He is a retired U.S. Air Force Reserve major general chaplain.

# Pray for all in authority

## (1 Timothy 2:1-2)

By Larry Braidfoot

Mention citizenship to the average American, and the first duty that comes to mind is voting. When political or social issues threaten to overwhelm us, prayer is often mentioned as a last resort. Some are even heard describing how bad things are by saying, "We don't have a prayer."

The biblical message about citizenship is just the reverse. The first responsibility of Christian citizens is to pray. The call is to pray for all in authority.

Prayer for the authorities is to be bountiful and complete. The message about prayer is so important that four different words and phrases are used to call Christians to action: supplications, prayers, intercession

and giving of thanks.

Prayer for the authorities does not depend on personal likes or dislikes. Most of the authorities during New Testament times were pagans who were hostile to the life and mission of the early church. Many were involved in actual persecution. The biblical message, however, was to pray even for those who may persecute you.

But those authorities, like the authorities of today in the United States, in South Africa, in Lebanon and in the Soviet Union, influence lives. The attitudes and decisions of authority are crucial in order for people to live in peace and quiet. Peaceable living is the key to living in godliness.

Prayer for authorities in

New Testament times was urgent. Christians were exhorted to pray for "all men," and authorities "first of all." Before they were taught about public worship or about the qualifications for church leaders, these early Christians were exhorted to pray for authorities. These biblical exhortations hold true for Christians today.

Government is ordained of God, and those who are in authority are servants of God, whether they know it or not. Newly elected officials have joined many authorities who continue in positions of power. Prayer is urgently needed that these servants of God discharge their duties responsibly so that all humans may live in peace and with honesty.

### RESOURCES FOR Christian Citizenship Sunday, July 2, 1989 Day of Prayer for World Peace Sunday, August 6, 1989

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	<b>Peace Resources</b>		
	Peace with Justice Sunday Bulletin Insert—undated 5½" x 8½"	20/1.20	
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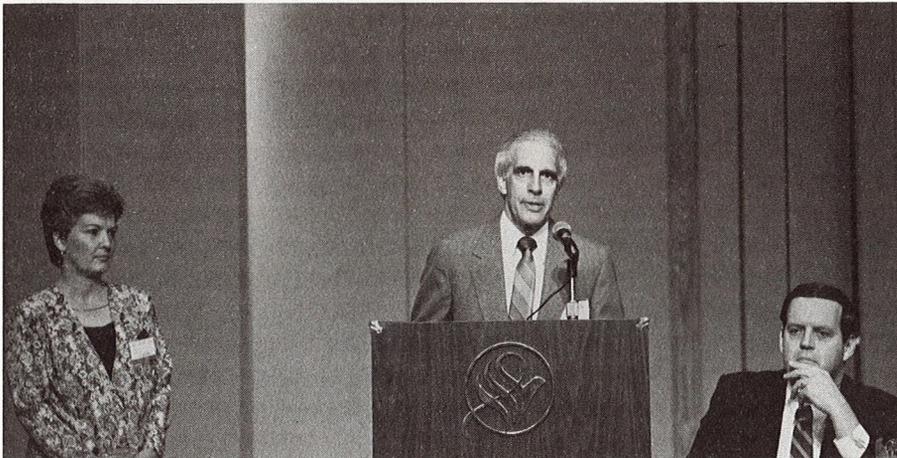
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**Distinguished Service Awards**



Home Mission Board President Larry Lewis of Atlanta receives one of the CLC's two 1989 Distinguished Service Awards for his work on race relations and against abortion.



During ceremonies in Kansas City, former CLC board chairman Fred Lackey receives one of the Christian Life Commission's two 1989 Distinguished Service Awards for his work in race relations.

**1991 seminar may be held in Fort Worth**

By Louis Moore

Leaders of the Christian Life Commission of the Southern Baptist Convention and Southwestern Baptist Theological Seminary have agreed to explore the possibility of the Christian Life Commission's holding its 1991 annual seminar in Fort Worth.

During his three-day visit April 4 through 6 to speak to Christian ethics classes at the seminary, Richard Land, executive director of the Christian Life Commission, approached Russell Dilday, president of Southwestern Seminary, and other seminary leaders about the possibility of the seminary's cooperating with and supporting such a seminar.

The Christian Life Commission holds its annual seminar each March in different cities. The seminars focus on various themes involving Christian ethics.

Dates, theme and speakers for the 1991 seminar are still to be worked out.

**Mattie Lee Massey, Clarice Dixon join CLC staff**

Two persons have joined the Christian Life Commission staff recently.

Mattie Lee Massey is the new administrative assistant for Executive Director Richard Land. She was formerly office coordinator and administrative assistant at Two Rivers Baptist Church in Nashville.

Clarice Dixon, a member of Priest Lake Community Baptist Church in Nashville, is now a secretary in the Commission's offices.



**Mattie Lee Massey**



**Clarice Dixon**

## Annual seminar is in Birmingham

Individuals who preregister for the 1990 national seminar of the Christian Life Commission of the Southern Baptist Convention will receive a \$10 discount off registration fees, Associate Director Lamar Cooper says.

The seminar will be held March 12 to 14 at the Wynfrey Hotel in the Riverchase Galleria in Birmingham, Ala.

The theme for the seminar is "Addictions and Family Crises."

Speakers will focus on a variety of topics, including the ways different addictions such as those to alcohol and drugs, food, sex and pornography harm family life.

Registration for the seminar begins at 11 a.m., March 12, 1990, and the seminar officially gets under way at 1:30 p.m. that day.

At the request of previous participants, the 1990 seminar will include a free afternoon (Tuesday) and more fellowship time before and after each session.

Registration is \$45 per person at the door, and preregistration fees are \$35 per person.

## Next conference is Dec. 4-5 in Dallas

The Christian Life Commission will hold a conference on Sanctity of Human Life Dec. 4 and 5, 1989, at the Harvey Hotel at the Dallas-Fort Worth Airport.

The conference will focus on sanctity of human life issues facing the nation.

Registration for the meeting begins at 11 a.m. Monday, Dec. 4, and the meeting starts at 1:30 p.m. that day. Cost for the conference is \$40 per person. Those who preregister will be offered a \$10 discount for registering early.

## AUDIO CASSETTE ORDER FORM "Life in the Balance"

Christian Life Commission of the Southern Baptist Convention  
The Westin Crown Center Hotel, Kansas City, Missouri

Single cassettes are \$3.85 each or \$58.00 for a complete set of 16 tapes.

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	Gary Bauer—"The Impact of Pornography on Child Abuse"	
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	Jimmy Draper—"Life in the Balance"	
	Thomas Elkins—"Ethics at the Edges of Life—Euthanasia"	
	Richard Foster—"The Sanctity of Sex"	
	George Gallup, Jr.—"Current Religious Trends in America"	
	Carl F.H. Henry—"Besting the Cultural Challenge"	
	Carl F.H. Henry—"Confronting the Challenge of Paganism"	
	Kenneth Kantzer—"What in the World Should a Good Baptist Do About Abortion?"	
	Graham Kerr—"Hunger: Christian Responsibilities and Responses"	
	Richard Land—"Helping Changed People Change the World"	
	Charles Lowery—"Stress and Its Relation to Alcohol and Drug Abuse"	
	Calvin Miller—"Dying by Choice"	
	Thomas Parker—"The Impact of Pornography on Marriage"	
	Jerry Vines—"The Challenge"	
	Paul Warren—"The Life-Denying Ethic of our Society and Its Contribution to Teen-age Suicide"	

## Cassette Resources from National Conference on Race Relations

Quan.	Speaker	Title	Price	Total
	Joel Snider, Jerry Sutton, Charles Page	The Bible Speaks on Race Theme Interpretation	\$3.85	
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	Harold Branch	Reflections on a Journey through the Racial Crisis	\$3.85	
	Lynn Clayton	Southern Baptists and Race Relations	\$3.85	
	Emmanuel McCall	Ethics and Evangelism in a Multiracial Nation	\$3.85	
	Sidney Smith	Christian Political Involvement in a Multiracial Nation	\$3.85	
	David D'Amico	Urban Ministries in a Multiracial Nation	\$3.85	
	Lloyd Elder	The Racial Challenge and Response of a Christian Educator	\$3.85	
	Frank Thomas	The Racial Challenge and Response of a Christian Pastor	\$3.85	
	Richard Land	The Racial Challenge and Response of a Christian Ethicist	\$3.85	
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*(Continued from Page 4)*

stopping further pollution of our young people's minds. For every man driven to hideous crimes by addiction to pornography, there are tens of thousands for whom it has twisted and distorted their capacity to be the loving, caring husbands God intended them to be and designed for their wives to have.

But it is not enough to defend against further decay. It is not enough "to just say no!" We are also commanded to be light. We must take the offensive and aggressively share God's design for the sexual relationship within the boundaries of holy matrimony. The world has taken the sexual union which God intended to bring about, the most intimate, joyous, giving, sharing communion a man and woman can know this side of heaven, and has distorted it to the point that now common slang terms for the sex act are euphemisms for hostility, exploitation, and aggression. We must shed God's light on the sheer beauty and joy of the Genesis accounts of Adam and Eve.

We must shed God's light on marriage as a divinely founded institution and proclaim "marriage is honorable in all, and the bed undefiled" (Heb. 13:4). We must do all within our power to give our young people a positive, pure, holy view of their sexuality and the reasons God graces us with that particular gift. Marriage is under unprecedented assault in our culture, and we must not only seek to preserve as salt, but also to proclaim His truth about the divine estate of holy matrimony.

We must seek to be salt in preserving against the death of drugs and drug dealers. We must also be light. We must address the nihilism, hopelessness, and hedonism of our people

which leads them to drugs in a frantic search, if not for happiness, at least for momentary pleasure.

Racism continues to plague our nation and our world. This should dismay us, but it should not surprise us. Racism is an enemy within, as well as without. It is an integral part of our having been born with "a nature and an environment inclined toward sin."<sup>17</sup> Prejudice is at its most basic a sin problem, a spiritual problem, a consequence of the fallen, sinful human heart.

Scripture reveals the ubiquity of sin's curse on the creation, with the consequence that no single person or thing is as God originally intended it to be (Rom. 8:22-23). Isaiah informed us that "all we like sheep have gone astray; we have turned everyone to his own way" (53:6). Jeremiah furthered the diagnosis when he revealed, "The heart is deceitful above all things, and desperately wicked" (17:9). Paul added in inclusive conclusion, "For all have sinned, and come short of the glory of God" (Rom. 3:23).

Racism and all other forms of prejudice and bigotry are at heart a problem of sinful pride and of thinking more highly of ourselves than we ought to think. It is also revolt against God's revelation of the *Imago Dei*. God has clearly taught us that all persons are created in the image of God (Gen. 1:27) and that while that image has been distorted by the Fall, it has not been obliterated (James 3:9).

The idea that all of us, each individual one of us, is the creation of God, made in His image, and is an invaluable someone for whom Jesus died, destroys the basis for bigotry. We must be salt in opposing racial prejudice as anti-biblical and in addressing it whenever it appears. We must also be light.

We must understand that everyone is victimized by racial prejudice, both the persecutor and the persecuted. We must also hold up the light of hope that is the Gospel. We can be healed and liberated from our past (Col. 2:13-15; Phil. 4:13; 1 John 1:9). Victimizer and victim alike find liberation from their victimization in Jesus Christ!

Abortion is perhaps the supreme contemporary example of our need to be salt and light. Since 1973 abortion, the taking of unborn life in the womb, has assumed staggering proportions in our society. At least 1.5 million babies a year are being killed before they are born because they are considered too expensive, too embarrassing, or too inconvenient. We must proclaim the biblical witness against such carnage (Exo. 21:22; Psa. 139:13-16; Jer. 1:5; Psa. 51:5, etc.). These and other verses indicate that life begins in the womb--unique, planned life.

We must be salt. We must force people to confront the horror of what they are doing.

We must be salt in seeking to preserve life. We must also be light. We have already talked about pagan sexual attitudes which must be addressed and which lead to the supposed need for many abortions. We must also speak to the unborn as God's creation, thus of divine value. We must also preach the forgiveness and healing of God, which is available to all who have been afflicted by abortion, whether the mother who had one, the doctor who performed one, or the parent who counseled one.

We must have, on all these issues and more, what Helmut Thielecke in another context called "simultaneity." In other words, to be faithful to our Lord's mandate, it must never be

*(Continued on Page 16)*

# Light from the Capital

By Larry Braidfoot

As Congress heads toward midyear, the battle over child-care legislation is heating up.

Although most of the public debate has centered around one bill, the Act for Better Childcare (the ABC bill), there are three different approaches proposed.

The ABC bill represents the approach which would create a new program of subsidized child care. Although this year's version is somewhat different from last year's, the broad contours of the bill remain the same. The federal government would allocate approximately \$2.5 billion for child-care subsidies which would be available to families with income at 115% of state median family income.

The federal government would also establish a national commission to recommend standards in the areas of health and safety and of caregiver/child ratios.

Most of the criticism of the ABC bill revolves around three points. First, the efficiency of the approach is questioned. Second, the issue of federal regulation is highly debated. Third, the subsidy approach is a quagmire of church-state problems.

The second general approach is one emphasizing tax credits to families. The most publicized bill of this approach is the one proposed by President Bush. It would provide a tax credit of up to \$1,000 per child (under age 4).

Arguments in support of this approach focus on the flexibility and maximization of choice for parents. Opponents contend that a tax credit to parents should not be given unless it is tied to actual expenses for child

care. They also argue that the tax credit approach will not stimulate growth in the quantity and quality of child care.

The estimated cost of the bill is similar to projections for the ABC bill, although critics point out the likelihood that eventual costs are understated, especially with the ABC bill.

Several "hybrid" bills advocate a mixture of the two approaches. One such bill is the Packwood-Moynihan bill, another is one introduced by Senator Pete Domenici. These hybrid bills would provide some funds for increased tax credits and

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***The child-care issue  
is a social issue,  
but it is,  
first and foremost,  
a family issue.***

**-Braidfoot**

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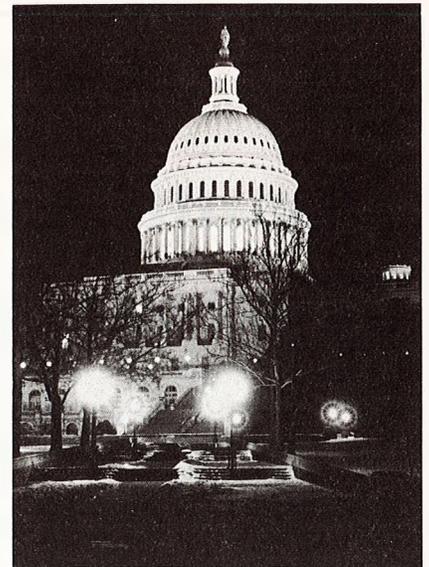
some subsidy funds for stimulating new child-care services.

With the hybrid bills, there appears to be a preference for a block grant approach, which would rely on state and local as opposed to federal regulation.

The Christian Life Commission and the Baptist Joint Committee on Public Affairs have both presented testimony on the issue.

CLC testimony focused on three questions regarding any child-care bill:

- Does the proposal emphasize a tax incentive approach to the problem?
- Does the proposal emphasize state and local as opposed to federal regulation?
- Does the proposal target



the benefits to those demonstrably in need of new assistance?

These three questions are embodied in a 1988 Southern Baptist Convention resolution adopted without any apparent opposition. Support for a bill would require a "yes" answer to all three questions. The ABC bill answers all three questions with a "no."

The BJC testimony says in part: "Unlike child-care welfare programs, child-care tax proposals generally do not raise significant constitutional problems."

Probably some legislation will pass in 1989. In communicating with your senator and representative, do more than express support or opposition to a particular bill. Bills change. Communicate the substance of a position you support or oppose.

As you think about communicating with your senator and representative, consider the three questions posed above.

The child-care issue is a social issue, but it is, first and foremost, a family issue. The most meaningful federal role in dealing with the need for child care is to enable the families of America to care for their own.

The issue is important! The time to act (write) is now!

**AIDS: Crisis for Church and Family**  
**A BTN Teleconference**  
**(Jointly sponsored by the Christian Life Commission)**  
**3:30 to 5:30 p.m. October 8, 1989**

# Land: 'Let us heed Paul's advice'

(Continued from Page 14)

"either/or," but always "both/and"--salt and light.

Will we win in our confrontation with the idols of our age and time? Ultimately, yes (John 16:33). In the interim, I knoweth not. Let us heed our Paul's advice and "not be weary in well-doing; for in due season we shall reap, if we faint not" (Gal. 6:9).

If a new pagan age does emerge and flourish, we should draw encouragement from our brave Christian brothers and sisters in China and in the Soviet Union. They have survived a dark night and flourished in the midst of adversity. And as Lord MacCaulay has reminded us:

To every man upon this earth  
Death cometh soon or late;  
And how can man die better  
Than facing fearful odds  
For the ashes of his fathers,  
And the temples of his gods.<sup>18</sup>  
Especially is this so when our  
ancestors have bequeathed us such  
a rich heritage, and when the one

who is by His grace our God, is also the one true God.

Let us follow our Saviour's example and be about our Father's business. As changed people, let us help other changed people change the world. And when distractions tempt us, remember that though

*The woods are lovely, dark and deep.*

*But I have promises to keep,  
And miles to go before I sleep.<sup>19</sup>*

### Endnotes

<sup>1</sup>Carl F.H. Henry, *Remaking the Modern Mind* (Grand Rapids: Wm. B. Eerdmans, 1946), p. 9.

<sup>2</sup>Ronald Berman, ed. *Solzhenitsyn at Harvard* (Washington, D. C.: Ethics and Public Policy Center, 1980), pp. 16-17.

<sup>3</sup>*Christianity Today*, May 7, 1981.

<sup>4</sup>*Ibid.*

<sup>5</sup>Harry Blamires, *The Christian Mind*, (Ann Arbor: Servant Books, 1978), originally published 1963, p. vii.

<sup>6</sup>Denton Lotz, "Christian Higher Education and the Conversion of the West," *The Southern Baptist Educator*

(Sept. 1987), p. 7.

<sup>7</sup>Romans 1:21-25.

<sup>8</sup>Romans 1:26-28.

<sup>9</sup>Oliver Barclay, *The Intellect and Beyond* (Grand Rapids: Zondervan, 1985), pp. 16-17.

<sup>10</sup>Charles Colson, *Kingdoms in Conflict* (Grand Rapids: Zondervan, 1987), pp. 86-87.

<sup>11</sup>Cf. Blamires, *op. cit.* and Barclay, *op. cit.*, pp. 13ff for an interesting debate on whether the better concept is "mind" or "outlook."

<sup>12</sup>Barclay, p. 15.

<sup>13</sup>John R. W. Stott, *Your Mind Matters* (London: Inter-Varsity Press, 1972), p. 19, quoting Blamires, *op. cit.*, p. 43.

<sup>14</sup>Alexander Maclaren, *Expositions of Holy Scripture* (Grand Rapids: Baker, 1982), vol. vi, p. 179.

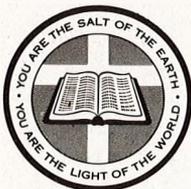
<sup>15</sup>R.V.G. Tasker, *The Gospel According to St. Matthew* (London: Tyndale Press, 1961), p. 63.

<sup>16</sup>Soren Kierkegaard, quoted in *Daily Devotion Bible Commentary* (Nashville: Holman, 1974), vol. iii, p. 24.

<sup>17</sup>*Baptist Faith and Message*, "Man."

<sup>18</sup>*Lays of Ancient Rome*, stanza 27.

<sup>19</sup>Robert Frost, *Stopping by Woods on a Snowy Evening*.



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