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News Service of the Southern Baptist Convention

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July 13, 1984

84-99

Dilday Addresses
SBC Controversy

FORT WORTH, Texas (BP)--The real issue in the strife within the Southern Baptist Convention does not involve "conservative versus liberal theology," according to Russell H. Dilday Jr., president of Southwestern Baptist Theological Seminary, Fort Worth, Texas.

In the July issue of Southwestern News, Dilday wrote one evidence of this fact is that "leading conservatives with unquestioned orthodoxy are voicing their opposition to the fundamentalist political machine." Southwestern News is circulated to more than 35,000 alumni, former students and friends of the seminary.

It is not rumor but fact, Dilday wrote, that fundamentalists have put together "a powerful machine, computerized, national in scope, and aimed at control of the democratic processes of this convention.

"The leaders of the machine have publicly acknowledged its existence and have boasted about its success. They have stated their goals as 'going for the jugular vein,' that is, controlling the boards of our agencies and institutions.

"They have publicly accused board members of being 'dumb bunnies and rubber stamps,' and have publicly claimed that they already control the Baptist Sunday School Board and other areas of convention life. One spokesman indicated that when a few more fundamentalists were elected to the seminary boards, 'perhaps in five more years, more than 50 percent of the professors will be under pressure from trustees to resign.'"

Dilday reiterated there are "strong conservatives on both sides of this debate," and thus, "It is not a matter of conservatives on one side and liberals on the other.

"The issue divides itself more accurately along the lines of 'the spirit of Southern Baptist cooperation' on one side and 'the spirit of independent fundamentalism' on the other."

Dilday pointed out "the main differences in the debate are related to interpretation of the Bible but not biblical authority. The issue is not, 'Do you believe the Bible?' but, 'How do you interpret some of its passages?'

Concerns once voiced about liberalism within the convention are, today, "a mask for other interests," Dilday wrote.

He explained "the evidence raised by the Patterson/Pressler machine (the fundamentalist faction led by Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, and Paul Pressler, a Houston judge) to prove that the Southern Baptist Convention is 'drifting toward liberalism' is too thin to support that claim.

"For seven years we have asked for specific examples of liberalism and the same half-dozen illustrations are offered," Dilday recounted. "Most of these are marginal at best, out of date and have already been dealt with by administrators and boards.

"If there had been a drift toward liberalism (and I don't believe there was), the concerns of Southern Baptists, heightened by the controversy, have soundly reversed it."

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DARGAN-CARVER LIBRARY
S. B. C. HISTORICAL COMMISSION
NASHVILLE, TENNESSEE

Today's Southern Baptists, Dilday wrote, "are a conservative, Bible-believing people, and our institutions and agencies, while not perfect and while always needing vigilant supervision, are more resolutely in the mainstream of Southern Baptist theology than ever before in history and God is blessing them with unprecedented strength."

But, Dilday noted, "it is now clear that mainstream Southern Baptists must act to reclaim the convention from the manipulation of political machines and return it to the people. We must restore an open convention and forbid secular politicization from dominating and becoming the pattern of the future."

Baptists must decide, Dilday wrote, "will we continue to be a convention cooperating to do missions and education, or will we revert to the 'society method' with its designated support of favorite benevolences? Remember, it was over the issue of the 'convention method' verses the 'society method' of doing our work that Southern Baptists separated to become a cooperating convention in 1845."

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President Of Argentina
Addresses Baptist Youth

By Jim Lowry

Baptist Press
7/13/84

BUENOS AIRES, Argentina (BP)--President Raul Alfonsin made an historic appearance to challenge 4,000 Baptists from 68 countries gathered July 11 on the opening night of the tenth Baptist Youth World Conference.

Alfonsin, elected president after eight years of dictatorial rule, is the first president of Argentina ever to speak to a Baptist group.

"Argentina has come out of a dark age of violence and these wounds have not been completely healed," he said. "Because of this, we need an intensive campaign for reconciliation.

"Let me as president of Argentina challenge you to work together with other denominations and Christian churches who praise God," he continued. "Let us work with all men of good will to seek reconciliation.

"Blessed are those who promote the gospel of peace," the president said. "Let this blessing be a reality that will bear fruit in abundance. The world is sick and we want to provide a remedy for this infirmity. We need men and women of faith to help us accomplish this, faith in a spirit of peace and reconciliation," said Alfonsin.

He said the Argentine government is based on the recognition of the rights of all persons. He urged that every country of the world, especially the most powerful ones, work to assure human rights in their own countries and in underdeveloped nations so all persons may reach a better level of life and live in peace.

"Here in this meeting, I encourage Baptist youth to reaffirm your commitment to peace," he said. "I believe your prayers can help decrease spending for military strength and increase the production of food for the world."

Alfonsin, a Catholic, urged the youth not to rest in their support of religious liberty, because he said religious liberty is the fundamental liberty for all other liberties.

"Claim that liberty for your nation and always act as agents of reconciliation and peace for all men," he continued. "We want these principles of religious liberty for Argentina.

"Argentina is honored for being the first Latin American country to receive the Baptist Youth World Conference," he said. "Today with youth from more than 60 countries right here, we welcome you to a country that lives by ethics and rights."

Alfonsin told the youth they come together united by their faith. Then to thunderous applause from the more than 4,000 youth delegates, he said, "Jesus Christ is the Savior and the only mediator between God and men."

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Prior to the Argentine president's address to the youth conference, Duke K. McCall, president of the Baptist World Alliance and Raul Scialabba, chairman of the local arrangements committee, made presentations to President Alfonsin.

In attendance at the conference are 39 delegates from Great Britain who are staying in the homes of Argentine Baptists to symbolize their unity as Christians. The two nations fought a 1982 war over the Falkland (Malvinas) Islands.

Jesus Christ: The Truth--Our Faith, Our Commitment and Our Peace is the theme of the conference which brings youth together to share experiences and learn what Baptists are doing to witness in their home countries.

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Singing Faith Called
Priceless Commodity

By Charles Willis

Baptist Press
7/13/84

(Editor's note: This is the second in a four-part series on congregational singing.)

FORT WORTH, Texas (BP)--Southern Baptists are in danger of losing a priceless commodity--their singing faith--according to a music and worship scholar.

Bruce Leafblad, associate professor of church music and worship at Southwestern Baptist Theological Seminary, Fort Worth, Texas, said Southern Baptists are known throughout the world for expressing their faith through singing, a practice rooted in Old and New Testament theology.

However, he warned, in far too many churches today the singing of the congregation, the largest musical group in the church, is viewed as the least important part of the music ministry.

Leafblad traced part of the problem to the 1960s when musical groups began to be emphasized. "We started doing music for the people and not letting them do the music," he recalled. "We need the music restored to the people."

He also criticized the spiritual depth of some church music being written today. While acknowledging a trend in some churches to singing scripture songs, he lamented that "every Tom, Dick and Harry is writing music, so called, for the church today."

Leafblad charged some composers are "very recent believers who know little Bible, little theology and whose interpretations are thin. They have diluted a lot of material that believers have been singing before God."

Blaming in part the popular religion sweeping American churches, Leafblad said he sees a trend toward music he characterized as "throw-away material."

Today's theologically literate minds have not been interested in writing hymns, said Leafblad. He attributed this to the unpopularity of poetry, the low pay for hymn writing, and declining congregational participation.

"We're reaping some of the ill rewards of our success," Leafblad observed. "Somewhere someone is going to get left out, and it seems to me the congregation is getting left out. Ministers of music brag on choirs, not on congregations,"

He contrasted this situation with Old Testament times when songs were the primary means of worship.

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(BP) photo mailed to state Baptist newspapers by BSSB bureau of Baptist Press

10,000 Russian Bibles
To Be Printed, Shipped

COPENHAGEN/STUTTGART (BP)—The European Baptist Federation and the United Bible Societies have announced plans to print and ship 10,000 Russian-language Bibles to the All-Union Council of Evangelical Christians-Baptists in the USSR.

A request cabled to the Copenhagen offices of the federation July 3 and signed by Andrei Klimenko, president of the Soviet council, and General Secretary Alexei Bichkov asked "immediate assistance" in forwarding the Bibles to the denomination's Moscow headquarters. The Bibles may carry the council's sanction on the title page, the cable stated.

EBF General Secretary Knud Wuempelmann said he is glad to announce "this good news as soon as possible."

"Within 15 minutes after receiving this telegram I was able to answer that the United Bible Societies will immediately start production of the 10,000 Bibles requested," Wuempelmann said.

A previous shipment of 25,000 Bibles was sent to the All-Union Council a few years ago through a joint effort of Baptists and the Bible society.

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Baylor Archaeologists Unearth
Skeletons Of Ten Mammoths

By Alan Hunt

Baptist Press
7/13/84

WACO, Texas (BP)—The skeletal remains of 10 mammoths have been unearthed from a field about five miles west of downtown Waco, Baylor University archaeologists announced Friday.

They believe even more mammoths may be unearthed before the excavation is completed. The discovery could be one of the largest mammoth sites ever found in the Southwest.

The excavation has been supervised by the Strecker Museum staff at Baylor, in conjunction with representatives from the Baylor anthropology program.

The mammoths—similar to today's elephant—died about 17,500 years ago during the Pleistocene era, according to initial radiocarbon dating. The cause of their deaths remains a mystery.

"We can only speculate that they might have drowned together during sudden flooding of the area—or they might have been trapped in a swamp or bog that existed there," said Calvin Smith, director of Strecker Museum, who is overseeing the excavation.

No evidence has been found, so far, of the mammoths being killed by humans, Smith said. "But that doesn't mean there won't be any such evidence found. We know that the mammoth was fair game for early man at this point in the past."

The remains were recovered from a drainage ditch on overgrown pasture land near where the Brazos and Bosque rivers join.

"The real detective work is trying to determine if these animals were the targets of predators—either human or animal," Smith said. "Early man often trapped herds of animals by stampeding them into adverse situations. It will help if we discover any man-made artifacts, such as fleshing tools or scrapers that they might have used to dismember the animals."

A fully developed adult bull mammoth would have stood about 14 feet high at the shoulder, but the remains found at the site appear to be from smaller animals—suggesting mostly female and infant mammoths, he said.

The bones were discovered in April 1978 by two men who were renting property in the area. They told Strecker Museum staff about finding some large bones protruding from the sides of a drainage ditch. David Lintz, assistant museum director, went to the scene to investigate.

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"Originally, I looked on it as a routine identification," Lintz said. "I knew it was a mammoth by the size of the bones. I started looking around and found more bones, some feet away from those shown me by the two men. Then I discovered some teeth and an upper jaw with tusk fragments attached."

It was not until he found the third thigh bone that he realized more than one animal was involved. "Pretty soon, we had uncovered four sets of teeth," he said.

Fully developed, the mammoths would have had long, curved tusks, he said. The longest tusk found so far at the site is six feet long. The smallest, eight inches in length, probably belonged to an infant mammoth, just a few years old, he said.

Mammoths, which became extinct in North America about 10,000 years ago, are believed to have migrated here from Asia during Middle Pleistocene times, more than a million years ago. They are believed to have crossed the Bering Strait land bridge that once linked Asia with North America.

"In their heyday, there were herds of mammoths in many parts of North America," Lintz said. "They were tough, hardy creatures and did well to survive as long as they did in so many parts of the world."

Baylor archaeologist John Fox, associate professor of archaeology, said the find represents one of the largest herds yet found dating from the late Pleistocene period.

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(BP) photo mailed to state Baptist newspapers by Baylor University

Rains Relieve Ghana Drought,
Refresh Hospital Water Supply

Baptist Press
7/13/84

NALERIGU, Ghana (BP)--Rain has relieved a drought which plagued the West African nation of Ghana, ending eight weeks of hauling water for Baptist Medical Centre, Nalerigu.

A "gully washer" the end of June refilled the lake which normally provides water to the medical center and Southern Baptist missionaries in northern Ghana, said John Mills, the Foreign Mission Board's director for West Africa.

He also saw "the first stirring of hopeful signs that I've seen in some time," related to the country's food shortage. Mills visited the country shortly before the Nalerigu rains. Rains had come early in southern Ghana and were moving inland when he was there.

People in Ghana seem to have eased past the worst part of this year's crisis, he said. "The government has had a push on growing your own food in your back yard, and in the southern half of Ghana, I saw more people cultivating food where there used to be flower beds and gardens, and they've got corn to eat," he said.

The drought combined with brush fires, economic problems and an influx of refugees from Nigeria in early 1983 to put Ghana on the United Nations' list of more than 20 African nations in dire need of emergency food aid this year.

Mills stressed the country's economic crisis isn't over, but says he is grateful to see even a little something where there was nothing before.

"I saw bread on the street with traders when there hadn't been any. I saw eggs on people's heads for sale where there hadn't been any," he said, referring to the African custom of carrying loads in pans on peoples' heads. His own observation and conversations with Ghanaians and missionaries convinced him that conditions were the best they had been in two or three years.

The 240,000 pounds of rice sent to Ghana by Arkansas Baptists in recent months made a great deal of difference in helping a number of villages, he said. Ghanaian Baptists, in particular, expressed appreciation for the grain.

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Some of the rice is going, at the government's request, to prisons and institutions that had not been reached by other aid. "It's just opened doors. The head of the prisons and people like this have just responded to our folks," he said.

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Canadian Baptist Men Hold
First Annual Conference

By Dave Young

Baptist Press
7/13/84

VANCOUVER, B.C. (BP)—Canadian Baptist Men have held their first annual men's retreat, continuing the saga of Canadian Southern Baptists' growth as partners with the Southern Baptist Convention.

"This conference is like a mustard seed," said Henry Blackaby, director of Capilano Baptist Association which sponsored the meeting. "After time and growth, this conference will be like a big tree, affecting the area around it," explained Blackaby.

More than 60 persons from the four western provinces of Canada which are part of the Capilano association attended the conference, held at Royal Heights Baptist Church.

David Urton, Capilano association Brotherhood director, said the idea for the conference evolved from conversations 15 months ago when he and Blackaby shared their visions for such an annual meeting of Baptist men.

They organized a committee to plan a program, inviting as major speakers David Bunch, Mission Service Corps coordinator for the Home Mission Board, Atlanta, and Doug Beggs, Baptist Men's director for the SBC Brotherhood Commission, Memphis.

Bunch and Beggs told the Canadian Baptist Men about the programs and resources available through the Southern Baptist Convention, and challenged them to become more involved in missions.

Larry Brinkworth, coordinator for the retreat, said he hoped the meeting and future such conferences would establish stronger channels of communication between Canadian and Southern Baptists, especially among laymen.

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(Dave Young is a member of the Home Mission Board's Mission Service Corps communications team.)

Hamnett, Tutterow Named
To HMB News And Info Posts

Baptist Press
7/13/84

ATLANTA (BP)—Ieisa Hamnett, former communications director for the Southern Baptist Historical Commission in Nashville, Tenn., has been named assistant editor of information services for the SBC Home Mission Board.

Hamnett, 24, succeeds Michael Tutterow, who has been named assistant news editor at the board. Both work in the HMB editorial department's news and information services office directed by Jim Newton.

Hamnett, a 1982 graduate of Carson-Newman College, Jefferson City, Tenn., was director of communications for Baptist Ministries at the 1982 World's Fair in Knoxville, Tenn., before joining the Historical Commission two years ago.

Tutterow, a native of Ohio and former US-2 missionary for the board, has worked in the board's news and information service office for the past four years.

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Circumstances Yield To Crusade
In Remote Part Of Philippines

By Boe Stanley

AGUSAN DEL SUR, Philippines (BP)—The news spread that six American medical men would soon visit this remote tribal area on the island of Mindanao.

Word passed from one Manobo tribesman to another. This would be the third time American doctors had visited and treated the tribesmen. It would be like a reunion. Three of the doctors were making their third visit to the area.

But less than three days before the medical team was to leave the United States, Baptists in the Philippines met serious barriers. They had been unable to obtain permits for the medical personnel. Fifty percent of the pharmaceutical supplies had been banned by the Philippine Drug Administration. Five months of constant rain had left the area flooded and the only road waist-deep in mud. And civil peace was uncertain.

The Baptists knew their integrity was at stake. They decided to go through with plans and trust God for the outcome. They did, and the rain began to stop. Still, they knew nothing short of a miracle could pull this one off. So they began to pray for miracles.

Miracles came. Permits, previously denied, were granted to the medical personnel. Customs officials allowed 14 cartons of pharmaceutical supplies to come through without question. The effects of a political truce began to be seen. And the rain yielded to a glaring sun and strong wind that began to dry out the road.

The Baptists and doctors needed a farm tractor to tow vehicles through the mud only for the first two days of travel. After that, the light showers that fell were a relief from the heat.

And the tribal people came: old and young, sick and suffering--hoping to receive healing through the care of medical men who had dedicated their skills to God.

This jungle takes its toll. Schistosomiasis, tuberculosis, malaria and many other dangers will claim the lives of hundreds of tribesmen within weeks. "It has always been this way and at times, even worse," said one chieftain. "No one cares about us. But you Americans, thank God. You came back again, and just in time."

God honored seven days of hard labor. Three doctors treated 1,579 patients. Two dentists extracted 1,419 teeth. One surgeon made 91 incisions on 44 patients. Two evangelists, including a Filipino, saw 589 people name Jesus Christ master of their lives.

All who live and labor in the Philippines can testify that to bring six Americans into a remote area like this takes a great deal of cooperation. More than 25 Filipinos volunteered to cook meals, wash and sterilize instruments, register patients and help doctors and dentists. Everyone who wanted to work had a place.

The night the crusade ended, steady rain was falling again. People were asking, "What do you Baptists have that makes the rains stop, but after you leave they start again?"

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(Editor's note: The author, Boe Stanley, is a Southern Baptist missionary working as a church planter in the Agusan del Sur area in the Philippines.)

Polish Official Says
Church Flourishing

By Michael Tutterow

Baptist Press
7/13/84

ATLANTA (BP)--A Polish government official says that churches in his country are flourishing partly as a result of government support.

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Tadeuz Dusik, director of religious affairs for Catholic and non-Catholic (Protestant and Orthodox) denominations, explained the growth of Polish church groups during a recent meeting with Oscar Romo, director of the Southern Baptist Home Mission Board's language missions division in Atlanta.

Dusik noted that World War II brought destruction and devastation to Poland, including churches of all denominations. Following the war, he explained, the Polish government gave permission for reconstruction of 1,800 churches, the beginning of a long-term commitment to help all of Poland recover.

Dusik noted that from 1971-81, the Polish government provided funding for the construction of 1,072 churches, with an additional 390 buildings in line for construction between 1982 and 1985.

He cited other figures, such as increases in the number of priests and the number of parishes, which show Christian church groups "are developing rapidly in Poland." He added that the Polish government has created a "climate conducive to growth."

Invited by the Billy Graham Evangelistic Association, World Vision International, Church of Christ in Texas and Mormon and Jewish organizations, Dusik hopes to spend six weeks learning more about American religious groups to which his office relates.

Dusik helped Graham set up his crusade in Poland in 1978. More than 50 million people heard Graham preach during the crusade.

Dusik also hopes to get acquainted with the work of Baptists in the U.S. He said Polish Baptists and other evangelicals have full freedom to develop programs and grow churches.

Romo presented Dusik a Polish New Testament during the meeting. Dusik noted the gift had come full circle, having first been printed in Poland for distribution to Polish people in the United States.

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Former School Prayer Opponent
Now Fights For Equal Access

Baptist Press
7/13/84

FORT WORTH, Texas (BP)--The greatest damage caused by the 1963 Supreme Court decision on school prayer was the elimination of religious freedom from public schools, says William Murray; the former atheist and plaintiff in the lawsuit that led to the landmark high court ruling.

Murray, son of atheist leader Madalyn Murray O'Hair, appeared July 11 on "Life Today," the talk show on the American Christian Television System (ACTS).

Murray became a Christian in 1980 after renouncing his mother's organization, American Atheists. He now heads an organization that "exposes atheism and what it is doing," he said. He also is lobbying in Congress for equal access legislation to give public school students freedom to conduct voluntary religious activities on school campuses during nonacademic hours.

"People don't understand what was taken out of the schools with school prayer," Murray told "Life Today" host, Jimmy R. Allen. "There was only prayer in the Northeast states and the deep South. There was never any prayer in the West, but there was equal access. There was the ability to hold an assembly, to hold a Bible study or prayer group. Now with the 30 seconds of prayer that was taken out, all these other things were taken out as well."

Although the Supreme Court did not eliminate equal access, Murray said, later interpretations of lower courts and school boards had the same effect.

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To me "freedom of religion has always been the issue and not school prayer," Murray said after the broadcast. "What good is it to have one minute of prayer and then seven hours and 59 minutes of official atheism?"

Even though Murray testified in favor of the prayer amendment last year, he said he would have voted against the proposal in its final form because the equal access provisions had been eliminated. He said the proponents of school prayer may be doing more harm than good.

"The people leading the fight to get God back in schools unfortunately have been predominantly from the Northeastern United States, where that 30 seconds of prayer was a real symbol," he said. "So they have been working on the goal to the detriment of religious freedom, not realizing how much was taken out of the rest of this country's schools."

Christians should support equal access legislation, even though it would allow other religions and sects the same privileges, Murray said. "I have no fear that Jesus Christ can compete."

The Senate passed equal access by a vote of 88-11 (S. 1285), but the House of Representatives has set it aside. It is expected to resurface in the House in late July or early August if proponents are successful in getting it reconsidered.

Murray said he expects the legislation will pass eventually. "It might take a little longer," he said, "but I can't see Congress telling the American people, 'You have freedom of speech, unless you talk about religion.'"

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Southern Seminary Student
Keeping Family Tradition

By Darrell Monroe

Baptist Press
7/13/84

LOUISVILLE, Ky. (BP)—"I never intentionally patterned my life after Rev. Miller's," said Kevin Cosby, a student at Southern Baptist Theological Seminary, Louisville, Ky. "It just happened."

Benjamin James Miller, Cosby's maternal grandfather, was one of the first three blacks awarded the B.D. degree from Southern in 1952. Cosby has continued the family tradition by receiving the M.Div. degree. He plans to begin his D.Min. work at Southern in January.

The parallels between Cosby and his grandfather do not end with their alma mater. At 25, Cosby already has been pastor for five years the 800-member congregation of St. Stephen Baptist Church in Louisville—the church where his grandfather was pastor from 1926 until his death in 1970. Cosby also followed his grandfather as an instructor at Louisville's Simmons University Bible College.

"My grandfather taught New Testament and Greek at Simmons for 39 years. I'm presently teaching a New Testament course and formations. I hope to continue there in the future as well as at St. Stephen."

Cosby's association with St. Stephen is long-lived. "I spent my first 11 years at St. Stephen," he noted. "My mother was minister of music there with my grandfather. She attended Southern seminary for awhile," he added.

After her death in 1970, Cosby and his family moved out of the neighborhood, he said. When he completed high school, Cosby enrolled at Eastern Kentucky University in Richmond where he received the B.S. degree in history. Cosby was invited to do supply work at St. Stephen when a vacancy arose in 1979. "Things worked out well and I've stayed on," he commented.

"My experience at Southern has been good," he noted. "It's been a tremendous growing time for me. It's introduced me to schools of thought I'd be in the dark without."

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He continued: "I contemplated leaving at first but one day I was in the library and noticed the class pictures. I followed them until I found the 1952 class. There was my grandfather and his black classmates (J.V. Bottoms Sr. and Claude Taylor). It gave me a great sense of pride. He described himself as a barefoot, knock-kneed black boy from Madison County, Ky., who couldn't read or write but the Lord spoke to him."

He came to Louisville and enrolled at Simmons, Cosby said, learning to read and write as an adult. When he was 52, he finished his degree at Southern.

At that time, there was more tension among blacks and whites at the seminary, Cosby said. "The Kentucky Day Law was in effect to keep blacks and whites from studying together.

"The gospel," Cosby declared, "needs to preach total liberation and that's been my emphasis here. I've been inspired by my classes in liberation ethics and theology. Jesus came for the oppressed. I minister to the oppressed.

"Blacks have a lot they can offer whites," Cosby added. "We interpret differently. When you say oppressed, it connotes different things to whites and blacks. Poor to whites is an attitude, to blacks it's more a reality."

Cosby said blacks coming to Southern Baptist seminaries need to remember their heritage. "Dr. Mack K. Carter when he taught "Worship in the Black Church" here gave me good advise," he noted. "He told me to take what I learn and dip it in chocolate. Fit it into a black context.

"Blacks who come here need to relate what they learn to their culture," he continued. "They can't come here and lose their identity as blacks or they'll become prophets without a country. Whites won't accept them because of their pigmentation and blacks won't accept them for their white culture."

Cosby said, "Rev. Miller was a scholarly man, I remember him as always being in his pulpit or study. He bridged whites and blacks but, he never lost his cultural identity," he remarked. "More walls need torn down between blacks and whites until we can live the song, 'Just as I am without one plea.' There are still too many who are reluctant to accept people when they come as they are."

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(Photo available upon request from Southern Seminary)

He continued: "I contemplated leaving at first but one day I was in the library and noticed the class pictures. I followed them until I found the 1952 class. There was my grandfather and his black classmates (J.V. Bottoms Sr. and Claude Taylor). It gave me a great sense of pride. He described himself as a barefoot, knock-kneed black boy from Madison County, Ky., who couldn't read or write but the Lord spoke to him."

He came to Louisville and enrolled at Simmons, Cosby said, learning to read and write as an adult. When he was 52, he finished his degree at Southern.

At that time, there was more tension among blacks and whites at the seminary, Cosby said. "The Kentucky Dny Law was in effect to keep blacks and whites from studying together."

"The gospel," Cosby declared, "needs to preach total ^{HO} liberation and that's been my emphasis here. I've been inspired by my classes in liberation ethics and theology. Jesus came for the oppressed. I minister to the oppressed."

"Blacks have a lot they can offer whites," Cosby added. "We interpret differently. When you say oppressed, it connotes different things to whites and blacks. Poor to whites is an attitude, to blacks it's more a reality."

Osby said blacks coming to Southern Baptist seminaries need to remember their heritage. "Dr. Mack K. Carter when he taught 'Worship in the Black Church' here gave me good advice," he noted. "He told me to take what I learn and dip it in chocolate. Fit it into a black context."

"Blacks who come here need to relate what they learn to their culture," he continued. "They can't come here and lose their identity as blacks or they'll become prophets without a country. Whites won't accept them because of their pigmentation and blacks won't accept them for their white culture."

Osby said, "Rev. Miller was a scholarly man. I remember him as always being in his pulpit or study. He bridged whites and blacks but, he never lost his cultural identity," he remarked. "More walls need torn down between blacks and whites until we can live the song, 'Just as I am without one plea.' There are still too many who are reluctant to accept people when they come as they are."

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