



BAPTIST PRESS

News Service of the Southern Baptist Convention

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May 7, 1985

85-58

SOUTHERN BAPTIST PASTORS' CONFERENCE Dallas Convention Center, Dallas June 9-10, 1985

Theme: Tracing the Rainbow Through the Rain

June 9, 1985

Sunday Evening

- 6:30--Special music
- 7:00--Invocation and welcome
- 7:05--Congregational music
Special music
- 7:15--Bill Weber, pastor, Prestonwood Baptist Church, Dallas
- 7:40--Congregational music
- 7:45--Good News America--Robert Hamblin, vice-president for evangelism, Home Mission Board, Atlanta
- 7:55--Special music
- 8:00--D. James Kennedy, senior minister, Coral Ridge Presbyterian Church, Ft. Lauderdale, Fla.
- 8:35--Adrian Rogers, pastor, Bellevue Baptist Church, Memphis, Tenn.
Benediction

June 10, 1985

Monday Morning

- 9:00--Special music
- 9:15--Invocation and congregational hymn
- 9:20--David Walker, pastor, First Baptist Church, San Antonio, Texas
- 9:45--Congregational hymn and special music
- 10:00--Jack Graham, pastor, First Baptist Church, West Palm Beach, Fla.
- 10:25--Special music
- 10:35--Tom Elliff, pastor, Applewood Baptist Church, Denver
- 11:00--Congregational singing and offering
Special music
- 11:15--Arthur Blessitt, evangelist, Hollywood, Calif.
Benediction

June 10, 1985

Monday Afternoon

- 1:15--Special music
- 1:30--Invocation and congregational singing
- 1:35--Morris Chapman, pastor, First Baptist Church, Wichita Falls, Texas
- 2:00--Congregational singing
- 2:10--Edwin Young, pastor, Second Baptist Church, Houston
- 2:35--Congregational hymn and offering
Special Music
- 2:50--Election of officers
- 3:05--Special music
- 3:10--John Wood, pastor, First Baptist Church, Waco, Texas
- 3:35--Congregational hymn and special music
- 3:45--Jack R. Taylor, Dimensions in Christian Living, Fort Worth, Texas

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June 10, 1985

Monday Evening

6:30--Special music

7:00--Invocation and congregational hymn

7:05--Special Music

7:10--Richard Jackson, pastor, North Phoenix Baptist Church, Phoenix, Ariz.

7:35--Congregational hymn and special music

7:45--Welcome to the Southern Baptist Convention, Charles Stanley, pastor, First Baptist Church, Atlanta

7:55--Special music

8:00--R.T. Kendall, senior minister, Westminster Chapel, London, England

8:25--Congregational hymn and offering

Special music

8:35--W.A. Criswell, pastor, First Baptist Church, Dallas

Introduction of new Southern Baptist Pastors' Conference Officers

Benediction

Pastors' Conference officers: O.S. Hawkins, president, Fort Lauderdale, Fla.; Robert Tenery, vice-president, Morganton, N.C.; Calvin Miller, secretary, Omaha, Neb.; Tom Melzoni Sr., treasurer, Dayton, Ohio

1985 SBC Pastors' Conference
To Trace 'Rainbow Through The Rain'

Baptist Press
5/7/85

DALLAS (BP)—The annual Southern Baptist Pastors' Conference, held prior to the yearly Southern Baptist Convention, will meet at the Dallas Convention Center, June 9-10. The 1985 theme is "Tracing the Rainbow Through the Rain."

The program includes 15 sermons, including two by former presidents of the SBC. Though most speakers will be Southern Baptists, a minister from England (educated at Southern Baptist Theological Seminary, Louisville, Ky., and a former pastor of SBC churches in Florida) and a Presbyterian pastor are also on the program.

"This is the 50th anniversary of the Pastors' Conference and we felt it was a good time to focus on God's promises," O.S. Hawkins, pastor of First Baptist Church, Ft. Lauderdale, Fla., and president of the conference this year, explained.

"Ever since God set the rainbow in the sky for Noah, rainbows have made people think of promises. Each of our speakers will focus on one of God's promises. The program reflects an effort to gather a cross section from across the Southern Baptist Convention. Several speakers have never spoken at the conference before and, of course, others have been on the program, such as Dr. (W.A.) Criswell and Adrian Rogers.

"This could be the pivotal meeting in the history of the Southern Baptist Convention and we hope, by preaching the precious promises of God and centering on the positive, the Pastors' Conference can set the tone for the convention to be Christ-honoring."

The Sunday evening program June 9 begins at 6:30 p.m. and will feature Bill Weber, pastor of Prestonwood Baptist Church in Dallas; Robert Hamblin, vice-president for evangelism at the Southern Baptist Home Mission Board in Atlanta; D. James Kennedy, senior minister at Coral Ridge Presbyterian Church, Ft. Lauderdale, Fla., and Adrian Rogers, pastor of Bellevue Baptist Church in Memphis, Tenn. (and president of the SBC in 1980).

The first session June 10 starts at 9 a.m. and features David Walker, pastor of First Baptist Church, San Antonio, Texas; Jack Graham, pastor of First Baptist Church, West Palm Beach, Fla.; Tom Elliff, pastor of Applewood Baptist Church, Denver and Arthur Blessitt, evangelist from Hollywood, Calif.

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The afternoon session June 10 begins at 1:15 and will include the election of officers as well as sermons by Morris Chapman, pastor of First Baptist Church, Wichita Falls, Texas; Edwin Young, pastor of Second Baptist Church, Houston; John Wood, pastor of First Baptist Church, Waco, Texas, and Jack Taylor, head of Dimensions in Christian Living, Fort Worth, Texas.

The 1985 conference will conclude with a session beginning at 6:30 p.m. Featured speakers will include Richard Jackson, pastor of North Phoenix (Arizona) Baptist Church; R.T. Kendall, senior minister from Westminster Chapel in London, England, and W.A. Chriswell, pastor of First Baptist Church, Dallas (and president of the SBC for 1969 and 1970).

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Marrow Receives
Heart Transplant

By J.B. Fowler

Baptist Press
5/7/85

TUCSON, Arizo (BP)—Dwain Marrow, director of the Christian education division of the Baptist Convention of New Mexico, has received a heart transplant.

The four-hour surgery began April 30, at 11 p.m.

Director of the BCNM division of Christian education since 1981, Marrow was admitted to the University of Arizona Health Sciences Center March 18 for evaluation as a possible heart transplant candidate. Marrow suffered a heart attack 11 years earlier in Fort Worth, Texas, after undergoing cancer surgery.

While in the Tucson hospital for evaluation, Marrow suffered another heart attack March 23. Since that time, he has suffered another attack, but finally regained sufficient strength to have the transplant.

Marrow is the father of two sons: Tim, a doctoral student at Southwestern Baptist Theological Seminary in Fort Worth, and Steve, a graduate of Howard Payne University, Brownwood, Texas, and a football coach at Early (Texas) High School.

After the surgery, physicians said Marrow was "critical but stable." A later report on May 3 indicated Marrow was continuing to make satisfactory progress.

On the same day Marrow's transplant surgery was begun, he became a grandfather for the first time. Melody, the wife of Tim Marrow, gave birth to a nine-pound boy in a Fort Worth hospital.

Marrow, 50, is a former education director of Rosen Heights Church, Fort Worth; First Baptist Church, Carlsbad, N.M., and First Baptist Church, Los Alamos, N.M.

According to the Baptist New Mexican, the official newsjournal for the BCNM, a heart fund has been established to help defray the cost of the surgery and hospitalization. Marrow has hospitalization insurance, but is incurring other expenses such as a long stay in Tucson while tests were being run.

The Dwain Marrow Heart Fund is being administered by Marisa Bacak Moncor Bank, Box 3270, Albuquerque, N.M. 87190.

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(J.B. Fowler is editor of the Baptist New Mexican.)

Father, Handicapped Daughter
Underscore Baptist Cooperation

By Art Toalston

Baptist Press
5/7/85

RALEIGH, N.C. (BP)—Susan Ray's helping hand is a powerful one, even though polio at the age of four left her limbs motionless, her physical growth thwarted and her lungs dependent on mechanical breathing systems.

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The 37-year-old writer has put her remote-control typewriter to use to help fellow Southern Baptists in "a time of deciding." Southern Baptists, she says, are in an era that will determine "whether we're going to continue to live and grow or begin to die."

Susan is the daughter of Cecil Ray, national director of a new Southern Baptist stewardship emphasis, Planned Growth in Giving. They are co-authors of a new book, "Cooperation: The Baptist Way to a Lost World."

Making Bold Mission Thrust a reality is the central aim of Planned Growth in Giving, which the Rays will discuss at the Southern Baptist Convention's June 12 evening session in Dallas. Unprecedented levels of financing are needed if the gospel is to be shared with all people by the year 2000.

But their book involves more than funding. And it is more than a review of the Cooperative Program, Southern Baptists' 60-year-old way of banding together to support foreign and home missions and other work agreed upon by state conventions and the denomination.

The book's focal point, Susan says, is "the spirit of cooperation" which has been integral to Southern Baptist missionary work, "that permits a system of cooperation to work."

Susan's limited mobility has, in a sense, held her captive to the stewardship emphasis of her father's career. He was the Baptist General Convention of Texas' stewardship director from 1961 through 1975 and the Baptist State Convention of North Carolina's general secretary-treasurer from 1976 until he became Planned Growth in Giving's leader.

But Susan voices no regret. "When you actually get the full concept of what Christian stewardship is, it affects the way you live every day. Anytime I go to the store it makes me go through a process of analyzing, 'Do I really need this thing?'"

"If I had a million dollars, I could happily give it all away," she says. "There are that many good causes to give money to."

"I like to give to everything Baptists do," she says. More than a tithe of her writer's income goes to her church, which, in turn, forwards funds to the Cooperative Program. "Beyond that, I try to carefully pick other good causes," which isn't easy because "I'm on every mailing list in the country, I think."

To her, the use of money is "one way I can advance Christ's cause and help to make the world better."

Gratefulness to her parents is another reason she's not bitter about spending her days in a special wheelchair, lying almost prone to avoid worsening a polio-caused curvature of the spine, and passing her nights in a small iron lung.

Her parents encouraged her to take up writing. Her mother, Charlene, was her teacher, from grade school through high school.

Her father devised her typing system. When her arm is fastened into a sling in front of her, she gently pokes letters on a small keyboard, in turn activating a typewriter at her side. Her father also built her chair and many of the breathing mechanisms she has used. Prior to her polio, he knew nothing about welding, mechanical devices and electronics.

Such parental care, she says, "is why I can do any of the things I do."

In "Cooperation: The Baptist Way to a Lost World," Cecil Ray says his daughter provided the wording for his research. Susan describes her writing style as "fairly informal," explaining, for example, "I like to use 'we' and 'us' and 'our' when writing about Baptists because I consider myself a part of all of us."

The book relates information more than human interest stories, Cecil says, because people in Baptist work, without realizing it, often "have overdone the romanticizing of missions and have given very little information."

Cooperation, the Rays point out, was a dream of such early Baptist leaders as Luther Rice, who began raising support for pioneer missionary Adoniram Judson in 1813; Richard Furman, president of the first Baptist convention in America in 1814, the Triennial Convention, and W.B. Johnson, first president of the Southern Baptist Convention in 1845.

But Southern Baptists lacked a viable method of cooperation until 1919, when they embarked on a "Seventy-five Million Campaign."

Amazingly, more than \$92 million was pledged. However, with setbacks from economic woes and controversy, only \$58 million had been given when the five-year campaign ended.

Even so, \$58 million was more than 80 percent of what Southern Baptists had given to their agencies since the convention's founding 74 years before the campaign. And, utilizing their experience in cooperation, Southern Baptists inaugurated the Cooperative Program in 1925.

Today, controversy again threatens to undercut Baptist cooperation, Susan says. "Some say, 'You don't believe like I believe, so we can't cooperate,' whereas historically we have said, 'You're committed to the same cause I'm committed to, and I'll work with you.'"

"Cooperation, I believe, is the way God has given Southern Baptists to do what he's asking us to do in the world."

"History proves Baptists achieve far more when we cooperate," Cecil adds. Through the Cooperative Program, "We became effective people, we have grown stronger churches, won more people to the Lord and sent more missionaries than by any other way we'd ever considered."

"It didn't mean we suddenly agreed on everything," he points out. Rather, trust developed, "a shared sense of conviction and purpose...a willingness to accept the differences that exist among us in order to achieve a common objective."

Without trust, Cecil says, worldwide efforts to advance the gospel are unlikely. But he adds, "As long as we are in agreement that people without Christ are lost, that we have the message of hope for them in the word of God and that our common mission is sharing that message, we've got some basis for cooperation."

"The Lord leads Christians into different roles," Susan says, "and when put together, that's what spreads the gospel to the whole world." Trust is a vital ingredient, because Southern Baptists have no human authority system.

If trust and then missions wane, "I think God will turn to some other group of people to take our place, the Baptists of Brazil or the Christians in Africa and Korea where the gospel is spreading so rapidly," Susan says. "We'll be left behind...stagnating."

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(BP) photos mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Lebanon's Baptist Broadcasters
Tally Record In Listener Mail

Baptist Press
5/7/85

BEIRUT, Lebanon (BP)—Workers at the Baptist Center for Mass Communications in east Beirut don't have to ask, "Is anyone out there listening?"

A record 900 letters from throughout the Arab world were received in March, reports Pete Dunn, the Southern Baptist missionary who directs the center. Several programs are produced at the center for various radio stations broadcasting to the Middle East.

"The war in Lebanon seems to be endless," Dunn comments. "There are shortages of spare parts for studio equipment, electricity is scarce...yet the Baptist Center continues to function. The employees are subject to bombardment and kidnapping as they come and go, but they continue."

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Listeners' letters, Dunn quotes one employee as saying, "make all our efforts worthwhile." Still, "We need prayer--concentrated prayer--that we might be able to continue to function," Dunn says.

From Egypt, a man wrote, "I was lost, I was in the evil way. But when I heard the Baptist program...on Radio Monte Carlo, I came back to God. I said to him: 'Give me mercy. I'm a sinner.' And in the same hour I felt a new spirit inside me. I am asking you to send me the Holy Bible so I can grow in faith."

A woman from Syria wrote she "received the second birth about six months ago. I became a daughter to him who gave his life for me. I have listened to your programs...a long time."

During 1984, two Southern Baptist missionaries and three Lebanese employees at the Baptist Center for Mass Communications recorded 2,400 contacts from 260 radio programs they produced.

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✓ Emphasize Mission
At SBC: Elder

By Linda Lawson

Baptist Press
5/7/85

NASHVILLE, Tenn. (BP)—If Lloyd Elder could choose the primary focus for the 1985 Southern Baptist Convention June 11-13 in Dallas, it would be on Bold Mission Thrust, which he called "the single most burning issue facing Southern Baptists."

However, if predicted conflicts do dominate the agenda, the president of the Baptist Sunday School Board said the denomination will "have the kind of situation where 14.3-million Southern Baptists have worked 362 days to share the gospel with the whole world and then we spend three days wrangling over issues we disagree on."

In contrast, Elder emphasized, "I believe our people are ready to set forth Bold Mission Thrust 1985-90 as an opportunity to begin again, to dream again."

Elder made his comments in a wide-ranging interview appearing in the May issue of Facts and Trends. Emphasizing commitment to Holy Scripture, he highlighted a variety of issues related to the Sunday School Board which might surface at the convention.

Issues included criticism of two volumes of the Broadman Bible Commentary, editorial guidelines for Broadman Press, use of the historical-critical method of Bible study in board literature and editorial guidelines concerning ordination of women.

Elder said recently published criticisms of volumes of the Broadman Bible Commentary on Exodus and 2 Kings by Roy L. Honeycutt have created the impression that the commentary, published in 1970, is new. Honeycutt is president of Southern Baptist Theological Seminary, Louisville, Ky.

"The commentary publishing project was reported to or acted upon by the trustees of the Sunday School Board a dozen or so times. During the period it was under publication, reports were made to Southern Baptist people," Elder said.

He called it unfortunate that critics have implied that they believe the Bible while whatever author they are challenging does not.

"The Broadman Commentary is a solid, dependable Bible commentary," said Elder. "Any commentary has limitations because it sets forth one person's interpretation of Scripture. I may not personally agree with every interpretation but I accept the interpreters as devout Bible believing scholars."

Regarding editorial guidelines for Broadman Press, which publishes books, music and other resources for Baptists and the general public, Elder said the overall guide is the "Baptist Faith and Message."

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However, he said, "Baptist and other Christian writers for Broadman have more liberty than for church literature products. For example, a Broadman writer cannot deny the authority of Scripture, but may give one's own interpretation without referring to other views."

He said distribution of Broadman products to the general trade is an opportunity "to bear Christian witness outside of our Baptist faith." Broadman products also supplement church literature and support denominational emphases.

"One of our strengths of Broadman is that it publishes many books for discretionary purchase. Many Broadman books, all of which are true to Holy Scripture, are written to minister to specific needs of persons who are seeking help and understanding in their lives," said Elder.

He said the historical-critical method of Bible study can be "used wisely and helpfully or it can be misused."

He said the board through its literature "has sought to use historical-critical methodology down through the decades to help people understand the original meaning of the text so they can rightly understand and apply it to our lives today.

"Our Sunday School Board publications do not make an unwise use of this method or assume that the Bible is like any other book," he added.

Elder said he personally would prefer no motion or resolution concerning ordination of women be introduced at this year's convention.

"If any action were taken, I would wish it to be a request for the Sunday School Board to convene a national consultation on ordination—men and women, ministers and deacons—to make a careful study of the biblical view of ordination," Elder said.

He added that goals for such a consultation should include: "a careful study of the biblical view of ordination, to distinguish Baptist tradition and practice, to set forth the diversity of interpretation among us and to discover the most basic core of common understanding concerning ordination of any God-called person."

Elder, who was asked by a messenger to the 1984 convention to outline his personal conviction about the Bible, said "I believe the Bible is God's Word. I believe God fully inspired Holy Scriptures—that the Bible is infallible, completely trustworthy.

"I think one major point Southern Baptists may now be forgetting is that we don't believe in a particular infallible interpretation of the Bible, but we do believe God's Word to us is infallible," he added.

During his 15 months as president of the board, Elder said the positives have far outweighed the negatives. However, he expressed surprise to be labeled by a few as a "bureaucrat," "liberal," "hired hand," and even an "intimidating bully."

"It's been surprising that when I'm not sitting face-to-face communicating heart-to-heart with fellow Baptists that, without really knowing me, some disagree with me and, therefore, reject or even seek to discredit me as a Christian brother," said Elder.

At the same time, he emphasized he does not feel that he or the board is under attack.

"There may be a few single-issue Southern Baptists who disagree with the board so thoroughly that they attempt to discredit the board or its president to prove a particular point," he said. "But by and large, Baptist people trust the Sunday School Board to stay true to Holy Scripture, to be effective and do well because we work directly in relationship to the goals of the local churches."

He said his personal goal and that of the board is to be trustworthy.

"What I really want to do before, during and after the convention is to be trusted, to trust others, to be credible, to get on with the work God has given us to do," he concluded.

Integrity, Rules
Key To Registration

By Dan Martin

DALLAS (BP)—"The integrity of the registration and balloting process at the 1985 annual meeting of the Southern Baptist Convention depends on the integrity of the local church," said Lee Porter, SBC registration secretary.

Porter noted the registration process has been "tightened up" across the past several years, particularly as controversy in the 14.3-million member denomination has intensified.

"Because feelings are so intense on both sides, it is absolutely essential the registration and balloting process be without question," he said.

As in the past, he added, the local church is the key. "It is the responsibility of each local church to see they follow the provisions of the convention constitution in selecting their messengers and in making sure the messengers are properly certified," he said.

Porter added the "messenger's conscience and the local church's integrity are the main insurance the system works. However, he said, checks will be made to make sure churches and individuals do not violate the registration provisions in the SBC Constitution and Bylaws.

"At the convention," he said, "we want to certify every messenger from every church who follows proper procedure. The church needs to understand the importance of electing 'messengers'. In Southern Baptist life, we elect 'messengers' and not 'delegates'. They come to the convention, hear the discussions and then, as best they know how, follow the leadership of the Lord in every vote."

Porter said every church "which is in friendly cooperation with this convention and is sympathetic with its purposes and work and has during the fiscal year preceding been a bonafide contributor to the Convention's work" is entitled to one messenger.

One additional messenger is allowed for every 250 members or for each \$250 paid to the work of the convention. "No church is entitled to more than 10 messengers," Porter said, pointing out some churches become confused because they are allowed more messengers to the state convention or associational annual meeting.

Porter pointed out two additional factors which have caused some confusion in the past:

—"There is no provision for alternates, and alternates should not register. The constitution provides only for a maximum of 10 messengers.

—"Churches which have organized since Jan. 1, 1985, are not eligible for representation. We count the provision in the constitution concerning contribution to mean the preceding calendar year. Therefore, churches organized since Jan. 1, 1985, would have been mission churches and are contributions were counted through their mother church."

Porter added: "No one is automatically a messenger. Messengers must be elected by the churches. Pastors, denominational employees or missionaries are not messengers by virtue of their position. They, too, must be elected by the congregation."

He said churches should secure registration cards either from state convention or associational offices. They should be properly filled out and signed.

"The messenger should bring that card to the registration booth at the Dallas Convention Center. I would suggest messengers register as soon as possible after arriving," Porter said. "If persons are unable to secure cards, they should bring a letter from their church certifying they are messengers. If they do not have a card or letter, they will have to telephone the church and have the church send a telegram to the credentials committee at the Dallas Convention Center."

Porter added: "If messengers come with proper credentials, signed and totally filled out, they can register fairly quickly. And, we will have to do that since we are anticipating between 26,000 and 27,000 messengers, the largest convention we have ever had."

BJCPA, Others Ask Court
To Uphold 'Equal Access'

By Stan Hastey

WASHINGTON (BP)—Religious bodies totaling more than 70 million members and led by the Baptist Joint Committee on Public Affairs asked the U. S. Supreme Court May 6 to uphold the right of high school students to meet for religious purposes on an equal basis with other non-curriculum groups in public secondary schools.

Written largely by Baptist Joint Committee research and legal specialist Rosemary Brevard and submitted to the high court by the outgoing chairman of the Washington-based group, Chicago attorney Donald R. Brewer, the friend-of-the-court brief asked Supreme Court justices to overturn a federal court of appeals ruling last year upholding school officials' denial of permission for meetings to a student religious group known as "Petros" in the Williamsport (Pa.) Area High School.

The brief, filed also for the National Association of Evangelicals, National Council of the Churches of Christ and Presbyterian Church (U.S.A.), argued the lower court improperly upheld Williamsport officials, thereby denying the students' First Amendment rights of free exercise of religion and free speech. The brief also expressed support for the findings of U. S. district court Judge William J. Nealon Jr., who ruled earlier for the students.

In 1981 a group of students led by then-Williamsport senior Lisa Bender unsuccessfully sought permission from their principal to conduct Petros meetings during a twice-weekly, half-hour period at the beginning of the school day for extracurricular groups, including some not related to regular school curriculum. After principal Wayne E. Newton denied their request, the students took their case to the local school board. But that body sided with Newton.

Afterwards the students and their parents took the school board and Newton to the U. S. District Court for the Middle District of Pennsylvania, where Judge Nealon ruled school officials had violated the students' free speech right. But the Third Circuit Court of Appeals, in a 2-1 decision, reversed Judge Nealon, ruling the First Amendment's ban on a state establishment of religion overrode the students' claimed rights.

In their brief for the students at the nation's high court, Brevard and Brewer argued the establishment clause does not require groups like Petros be denied "equal access" to school facilities. Pointing to the court's 1971 three-pronged test in determining practices that violate the establishment clause, the Baptist Joint Committee brief maintained that granting permission to Petros to meet on equal footing with other student groups would have had a secular purpose, would not have had the primary effect of advancing religion, and would not have excessively entangled school officials in religious practices.

In another argument, the brief acknowledged that while "students have no unqualified right to corporate free exercise of religion" in the public school setting, Williamsport school officials unconstitutionally "burdened" the students' legitimate free exercise right "without demonstrating a compelling state interest."

Besides the free exercise argument, the brief also contended the students' free speech was violated. While "freedom of speech is not absolute," school officials "prohibited speech solely because of its religious content," the Baptist Joint Committee argued. "This the state may not do."

In addition to the First Amendment arguments, the brief also maintained the students were denied equal protection of the laws in violation of the Constitution's Fourteenth Amendment.

Although the brief concluded the religious bodies submitting it "firmly oppose establishment of religion in schools by government's mandating, sponsoring, initiating, promoting or organizing religious activity," they "are equally concerned that religious speech not be discriminated against because of its religious content and that public school students not experience an official state hostility toward religion."

The Supreme Court announced Feb. 19 it will hear the Williamsport dispute sometime after it convenes for a new term next October. Its decision in the case could also determine the fate of the federal Equal Access Act passed by Congress last year.

Partnership Missions
Pioneer Still Dreaming

By Elizabeth Watson

DALLAS (BP)—Hitchhiking isn't the typical way foreign missionaries travel, but W.H. "Dub" Jackson, director of Dallas Baptist University's World Evangelism and Research Center, never was your typical missionary.

During the summer of 1948, Jackson and a small band of Baptist Student Union friends set out from Hardin-Simmons University in Abilene, Texas, for Japan, via California.

The quixotic group convinced a local car dealer to let it borrow a sedan but upon arriving in Oakland, news of a shipping strike sunk plans to cross the Pacific aboard an ocean liner. However, on bended knees in the basement of an Oakland church, the BSU students decided to use all their money to buy one-way airplane tickets to Japan.

"The Lord blessed that naive, yet bold, mission effort," Jackson said. "More than 3,000 Japanese came to know the Lord as a result of that trip."

Three years later Jackson and his wife, Doris, set sail for Japan under the auspices of the Southern Baptist Foreign Mission Board. "Our first two years in Japan were rough," Jackson admitted. "We moved to Japan in the wake of World War II. The nation was war-torn, backward and not anything like the Japan of today."

Jackson said his most frustrating moments as a missionary were spent trying to overcome the language barrier. "The language was hard. Very hard," Jackson said. "I never was a great language student, but the Holy Spirit gave me freedom and assurance when I preached in Japanese. I think that was because I was speaking to people who had never heard the Gospel before, so rather than being critical of my poor use of their language, they were grateful for the opportunity to hear the Good News."

In 1953, the Jacksons moved to the northern Japanese island of Hokkaido to plant Baptist churches. Success, in terms of converts, was rapid. In a place where no previous Baptist work existed, the Jacksons used newspaper advertisements, billboards and posters to get word out that an unprecedented evangelistic crusade would be held.

Jackson said he never measured success by the number of converts tallied at the close of a crusade or at the end of a four-year term.

"I simply endeavored to maintain a daily confidence and trust in the Lord that he was using me as he wanted. I expected victory. A missionary must expect victory," Jackson said.

During his years in Japan, Jackson became increasingly convinced that the country could not be won to Christ through the efforts of career missionaries alone.

So in 1963, after years of dreams and plans, 549 Texans representing 150 churches, traveled to Japan to conduct a five-week crusade. At the close of the campaign, more than 25,000 decisions to accept Christ were recorded.

In 1968, Jackson resigned from his missionary post in Japan and established the World Evangelism Foundation (WEF). WEF dissolved in 1981 so the Southern Baptist Foreign Mission Board could take over partnership missions efforts.

Jackson continues to stay involved in partnership missions through his current position at DBU. As director of the World Evangelism and Research Center, Jackson organizes crusades between DBU students, faculty and staff and Baptists overseas.

"Mission work has been multi-faceted throughout my life," Jackson said. "I've had to learn to be flexible. I hope that as Baptists continue to spread the Good News across the world, we can learn that proper evangelism is not sharing of information but communicating of personal relationships."