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TENNESSEE--No winner yet in Scopes trial.

TENNESSEE--Trial was started as publicity stunt.

TENNESSEE--Trial eyewitness recalls the crowds, the lawyers.

WASHINGTON--Pro-lifers make gains in several House votes.

DALLAS--Cyberspace links prayer partners to mission volunteers in Albania.

ALABAMA--Biblical illiteracy crippling American Christian community.

EDITORS' NOTE: The following three stories can be used together or in series, noting the 70th anniversary of the Scopes trial. They are written by Ray Waddle, religion editor of The Tennessean in Nashville, Tenn. Reprinted by permission.

No winner yet
in Scopes trial

By Ray Waddle

Baptist Press
7/26/95

DAYTON, Tenn. (BP)--Forget O.J.

The "Trial of the Century" happened 70 years ago on Tennessee's Cumberland Plateau.

The world read and listened as the Scopes trial stirred up a debate about religion and human destiny that hasn't died down. It's as loud now as ever.

"It was the world's greatest trial because the issues involved were so powerful that they will affect us for all time," said John Eidsmoe, a law professor from Birmingham, Ala., who took part in a July 21 panel in Dayton, Tenn.

This small east Tennessee town has roused itself with a festival recalling the drama of the Scopes trial over whether public schools should teach the theory that human beings evolved from apes.

In 1925, high school teacher John Scopes defied a new Tennessee law that outlawed the teaching of evolution. He went to trial, which turned into a frenzied national spectacle, and was found guilty.

It was the first great 20th-century clash of world views -- modern science vs. traditional Christianity, biological evidence vs. revealed religion.

During the festival, the trial was re-enacted nightly in the county courtroom where it was held originally. A learned symposium fleshed out the trial issues. A craft fair opened outside on the shady courthouse lawn -- with a petting zoo, but no monkeys.

Behind it all an anxiety haunts Dayton, and America, too: Who really won?

The conflict driving the trial -- the role of religion in public life -- remains as stalemated and unsettled today as it was in the overheated Rhea County courtroom seven decades ago, observers say.

"Schools don't teach the Bible anymore, so it doesn't look like the trial helped much," said T.J. Brewer, now of Chattanooga, one of the last alive to have witnessed the trial itself.

"Those who would ban evolution and say their way is the only way are alive in every generation," said Hedy Weinberg, state director of the American Civil Liberties Union, the organization that defended Scopes in the trial.

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The spirit of John Scopes seems to hover over today's "culture war" wherever school boards fight over creationism and politicians posture over family values and prayer in schools.

"We're fighting the same battles today," said George Webb, a historian at Tennessee Tech and author of *The Evolution Controversy in America*.

"Scopes remains a potent symbol of the cultural divide: What kind of knowledge should we teach children? In Scopes' day, it was a single issue -- evolution. Today, it's just a longer list. Progressives argue we owe it to students to teach the best science we have. But there are well-organized groups now who worry the country is falling apart, and they fight that."

A July 21 symposium on the "evolving" moral issues since Scopes, followed by an evening trial re-enactment -- both in the airy, old-fashioned courtroom of the original trial -- laid out a tangle of issues for the 200 people who attended.

In the years after 1925, liberals figured their side won the Scopes Trial and the larger war of values. The anti-evolution forces in Dayton and elsewhere were painted as Southern buffoons laughably out of step with the march of knowledge.

"When I moved here in 1976, there was a real reticence about admitting it ever happened here," said Tom Davis, spokesman at William Jennings Bryan College in Dayton, named after the famous anti-evolutionist who starred at the trial.

"Dayton was pilloried as a bunch of ignorant hillbillies."

And evolution eventually triumphed in America's classrooms.

But 70 years after Scopes, the campaign for traditional values is a national one. Creationism thinktanks lobby to teach Genesis alongside evolution in science class. Federal courts weigh the merits of prayer in public schools. Scholars debate the ethics of genetic engineering.

"It suggests that the lessons of the Scopes trial weren't as secure as they seemed," said anthropologist Christopher Toumey, of Lexington, Ky., in a paper delivered during the symposium.

Many who've attended the events in Dayton agreed.

"I learned it was more complicated than it appeared to be -- I thought it would be more cut and dried," said Jason Sinkess, 20, a student from DeKalb College near Atlanta, who traveled to Dayton with a student group.

A Chicago physics teacher who motored to the Dayton festivities from North Carolina at the last minute said:

"There seems to be something in the American pioneer spirit that says, 'I don't have to listen to the eggheads' -- in this case, the evolutionists," said Larry Martin, who teaches at North Park College.

"It's a knee-jerk reaction, but they can't help but react that way when they hear vehement evolutionists."

One man who said he's ambivalent about the continuing debate is one of Dayton's own high school science teachers, Phil Ashworth, a kind of successor to John Scopes at Rhea County High School.

"Evolution is the organizing term for all biology textbooks," said Ashworth, who has taught in Dayton more than 20 years.

"But the (national evolution-creationism) clash is even stronger now. I don't want students to throw out science, even though science gets arrogant in some areas."

Over the years, Ashworth said, he has had occasional confrontations with Dayton students who do not want evolution taught. Tennessee's anti-evolution statute was stricken from the books in 1967.

"I tell the kids that you need to know even about the things you don't believe in," he said.

**Trial was started
as publicity stunt**

By Ray Waddle

DAYTON, Tenn. (BP)--It was Gen sis vs. Darwin, Protestant God vs. primordial goo. It was also North vs. South, the city vs. the countryside.

Yet the Scopes trial that convulsed and entertained the world in 1925 started playfully as a publicity stunt.

According to one version, the plan was hatched by some city boosters over a round of cream sodas at the local drugstore. They wanted to attract business to Dayton and now saw their chance: Days before, the American Civil Liberties Union took out a newspaper ad offering legal help to any teacher who'd challenge a new Tennessee law that outlawed teaching evolution.

Rumor was that several publicity-hungry towns were vying for such a trial. An affable, twenty-something Dayton high school teacher, John Scopes, stepped forward. He explained he had taught from a pro-evolution biology book a few weeks before while substituting for the biology teacher.

Scopes agreed to be arrested so a public debate about evolution could ensue -- and Dayton could get the trial.

The stakes shot up when it attracted two titanic public figures, famed defense lawyer Clarence Darrow and populist orator William Jennings Bryan. What started as a constitutional test became a cosmic battle.

The "Great Communicator" Bryan had already figured in the story: In January 1925, his speech in Nashville's Ryman Auditorium on "Is the Bible True?" helped get the Tennessee law passed.

Now he was on board as special prosecutor in the "monkey trial," the term coined by one of the horde of reporters from here and Europe. (The trial was the first to be broadcast nationally on radio.) Most came to paint the South as the hayseed laughingstock of the modern world.

The trial mostly lacked suspense: Scopes' guilt wasn't contested. His defense team was sure the new law would be overturned by a higher court. Darrow instead tried to turn the trial into a forum to promote freedom of thought and discredit fundamentalism.

But opponents of evolution saw the new science as a dreaded scourge on society itself: If there's no Creator, then there's no divinity to answer to for immoral actions. And if evolution destroys the Adam and Eve story, then there's no original sin -- and no need to be saved through Jesus Christ.

The July trial lasted eight days, burdened by stifling heat and long technical arguments. It climaxed when Darrow questioned Bryan on the stand.

Bryan saw himself as the nation's best-known "defender of revealed religion," but Darrow got him to admit the six days of creation might be read symbolically. For his part, Bryan said the crafty Darrow embodied "all that is cruel, heartless and destructive in evolution."

Scopes was, indeed, found guilty and fined \$100. The verdict was later overturned because the judge, not the jury, levied the fine. That reversal prevented the U.S. Supreme Court from ruling on the landmark debate.

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**Trial eyewitness recalls
the crowds, the lawyers**

By Ray Waddle

**Baptist Press
7/26/95**

DAYTON, Tenn. (BP)--Giles Ryan, 88 years old, remembers it all -- the heat, the excitement, the baboons.

The baboons?

"The news media came in and called us 'monkey town,'" said Ryan, a Dayton, Tenn.-area resident and one of the last alive to have witnessed the Scopes trial.

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"Some people actually brought in baboons and dressed them up like people and walked them around town to see how we'd react. A lot of grown-ups had n ver seen a baboon before."

Ryan, a high school freshman at the time, had a ringside seat, brushing up against Clarence Darrow, William Jennings Bryan, H.L. Mencken and the rest.

"I sold 'em all Cokes -- 10 cents a cup in 100-degree heat," he said.

"People were just packed in, three-deep around the wall. The weather was so bad that one day the judge said, 'It's just too hot in here. We'll go out under the shade tree.'

"So everybody moved out. They moved all the tables, the jury chairs. But the crowd got so unruly outside that the judge sent us all back in after an hour."

Ryan remembers John Scopes, the center of the storm, as a young, witty teacher -- and a Christian, not some sort of atheist.

"He was very intelligent, a good-natured man. He was not a biology teacher. He was the football coach, but he agreed to be the guinea pig."

Ryan remembers Bryan as a towering orator, a man intensely absorbed in a crusade to defend Christian civilization. Bryan's nemesis, Chicago lawyer Darrow, Ryan recalls with some disdain.

"He was mean and vicious the way he'd snap his suspenders and whirl around and point his finger at Bryan and ask him, 'So you think the whale really swallow d Jonah?'

"People were so resentful of how Darrow belittled Bryan. They'd have lynched him if they'd got to him."

Despite the ridicule the "monkey trial" invited from national commentators, Ryan said the people of Dayton weren't really scarred by the event. City fathers had sought notoriety, and they got it.

"The trial actually accomplished exactly what it intended to do -- bring some business to Dayton. We didn't believe in evolution before the trial and we didn't believe in it afterward. Ask just about anybody in Rhea County where man comes from and they'll say, 'from God.'"

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**Pro-lifers make gains
in several House votes**

By Tom Strode

**Baptist Press
7/26/95**

WASHINGTON (BP)--Pro-lifers have gained victories in a flurry of recent votes on abortion in the U.S. House of Representatives.

Most of the activity occurred during the House Appropriations Committee's consideration of a 1996 spending bill for the departments of Labor, Health and Human Services, and Education. The committee approved the following amendments before passing the bill on to the full House:

-- By a 28-25 vote, it defunded the Title 10 family planning program. Title 10 funds about 4,000 clinics at a cost of \$193 million a year. In addition to providing condoms and other contraceptives, Title 10 clinics are required to provide counseling and referral for abortions.

-- The committee voted 29-23 to allow states again to set their own guidelines on the use of Medicaid funds for abortion. It would overturn orders from President Clinton's administration which have forced states to liberalize their policies on Medicaid funding of abortion.

-- By a 29-25 margin, it voted to prevent federal and state governments from penalizing obstetrics and gynecology residency programs or graduates of programs which refuse to provide abortion training. The action follows a 1995 directive by the Accreditation Council for Graduate Medical Education requiring residency programs to provide such training.

-- The committee voted 30-23 to prohibit federal funding of experimentation on living human embryos.

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The Appropriations Committee's votes July 20 and 21 followed a House Judiciary Committee action July 18 banning a gruesome, late-term abortion procedure. The committee voted 20-12 to prohibit "partial-birth," or dilation and extraction, abortions. In the procedure, a doctor delivers a child feet first except for the head, thrusts surgical scissors into the base of the baby's skull and suctions out the brain with a catheter.

On July 19, the full House voted 235-188 to remove coverage of abortion from federal employees' health programs, except when the mother's life is endangered. The restriction was part of the Treasury and Postal Service spending bill.

Previously, the House also had voted to prohibit abortions in military facilities, unless the mother's life is threatened. It would nullify an executive order signed by Clinton two days after his inauguration. By a 230-196 margin, pro-lifers defeated an attempt to remove the provision from the Department of Defense authorization bill.

"It's definitely a new day in Congress for pro-life Americans, especially in the House of Representatives. These are very positive developments and clearly would not have been possible a year ago," said James A. Smith, the Southern Baptist Christian Life Commission's director of government relations.

"But actions in the House of Representatives do not assure enactment of these policies into law. There are still many high hurdles to cross before these wise policies can be turned into law. The Senate is not nearly as pro-life as the House, and the president already has threatened vetoes of appropriations bills that contain many of these pro-life provisions."

The Appropriations Committee's actions represent "the beginning of a strong congressional response to the Clinton administration's pro-abortion extremism," said National Right to Life Committee Legislative Director Doug Johnson in a written statement. "If these amendments become law, they will do much to get the federal government out of the business of promoting abortion."

If Congress defunds Title 10, Planned Parenthood Federation of America, a leading advocate of abortion, would lose at least \$32 million a year which its affiliates receive through the program.

Members of the Appropriations Committee "capitulated to far-right extremists," said PPFA Vice President Ann Lewis in a prepared statement. "At a time when we are working to reduce the rate of unintended pregnancy in America, we should be making birth control more accessible, not less. The committee vote ... was sheer hypocrisy."

The full House is expected to consider the \$259 billion appropriations bill as early as this week. Supporters of the Partial-birth Abortion Ban Act (H.R. 1833) hope to gain a floor vote before a month-long recess begins Aug. 5.

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Cyberspace links prayer partners
to mission volunteers in Albania

By Ken Camp

Baptist Press
7/26/95

DALLAS (BP)--The information superhighway connected seven Texas Baptist mission volunteers in Albania with prayer partners back home.

The volunteers, enlisted by the Texas Baptist Men missions organization, worked July 7-22 at a base camp near Elbasan in central Albania. They prepared meals and served as "house parents" for 200 college and university students working with Project AERO (Albanian Evangelical Rural Outreach), an interdenominational effort to bring the gospel to all of rural Albania within five years using Campus Crusade's "Jesus" film.

And thanks to Woman's Missionary Union of Texas, the mission team's prayer requests were sent to 35 churches and individual SBCNet subscribers who had committed to pray daily for them, as well as to others who had agreed to pray on a less-frequent basis.

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Daily prayer request updates were provided by Mary Carpenter, a Texas Baptist from Brownwood currently serving in Albania with the Cooperative Services International aid agency. Requests were posted on CompassionNet, the on-line prayer service of the Southern Baptist Foreign Mission Board.

Pat Luttrell, Baptist Young Women consultant for Texas WMU, had contacted 400 Texas Baptist subscribers to SBCNet, the Southern Baptist computer forum on CompuServe, to enlist prayer support for the missions effort.

Prayer updates varied from petitions for the health and safety of volunteers to thanksgiving for the "healing" of a helicopter provided by the Swiss Helimission organization.

Texas Baptists worked at one of the three base camps built by volunteers in an effort coordinated by the Southern Baptist Brotherhood Commission.

"Our job was to feed, nurse and build up the team members, both physically and spiritually," said Dick Talley of First Baptist Church, Dallas, who worked on the project with his wife, Dellanna.

"The devotion to the Lord that those college kids had was more than I could explain. Knowing that they would get lice, knowing they would fight fleas, knowing they would likely get sick, they were willing to go out and minister day to day."

The student field teams were taken by helicopter into as many as 300 remote villages, along with projectors and copies of the "Jesus" film. Last year, the film was shown to more than 20,000 people in about 250 villages.

Follow-up efforts to the 1994 project by Southern Baptist International Service Corps personnel were expected to result in the planting of at least 70 churches in what had been -- until four years ago -- the world's only officially atheistic nation-state.

In addition to showing the "Jesus" film, the teams used a "storying" technique to present the gospel. They told a series of 12 Bible stories, starting with the Old Testament creation account and continuing through the life of Christ.

Talley had the opportunity to do some "storying" of his own when a guard, assigned to provide security for the crew, began asking questions.

"He asked me to tell him about this Jesus that everyone was talking about. He wanted me to tell him a story about Jesus," Talley said.

"Through an interpreter, I started with his birth in Bethlehem and took him through the resurrection. When I finished, he prayed, asking the Lord into his heart."

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**Biblical illiteracy crippling
American Christian community**

By Teresa Dickens

**Baptist Press
7/26/95**

BIRMINGHAM, Ala. (BP)--The United States is saturated with copies of the Bible, but few know its content or understand the significance of its message, according to an American Bible Society leader.

"In the United States, the Bible has become a multi-billion dollar industry," said Maria Martinez, vice president of the American Bible Society. "Yet, some Christians who are in church on Easter Sunday don't know what they are commemorating."

Given these circumstances, the most effective way to share the gospel message in the U.S. is through a personal witness, she said. "I believe that the sharing of the Word of God works best when it is shared face to face, touch to touch, person to person, community to community."

Martinez shared her remarks during Woman's Missionary Union Week at Ridgecrest (N.C.) Baptist Conference Center last month. She interpreted the week's theme, "Risk the Journey," through her June 25 message on the risks involved in sharing the Word of God.

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Describing America's multi-million dollar Bible industry, Martinez related, "This year alone there will be eight new translations introduced into what is called the 'Bible market.'

"Approximately 95 percent of all homes in the U.S. have more than one Bible," she continued. "Yet, most Bibles that are sold are given as gifts, and people tend to use the Bible as a good-luck charm and they don't necessarily value or follow its message and guidance."

Despite the potential for knowledge, Martinez noted "there is a rising level of biblical illiteracy in the Christian community.

"A recent research study revealed that although 8 out of 10 persons in this country call themselves Christians, half of those don't know that Jesus preached the Sermon on the Mount. Americans say that they believe in the Ten Commandments, but they can't name them. And some Christians who are in church on Easter Sunday, don't know what they are commemorating."

This erosion of biblical knowledge among Christians results in the loss of a personal witness, she said.

"We (Christians) are responsible for sharing the Christian message with others," she declared. "Yet a solid biblical foundation is too often absent from our minds and hearts. And regrettably, too often the difference between our words and actions is great."

Fulfilling the Christian mandate in the U.S., therefore, will demand that biblically literate Christians take risks, both individually and collectively, Martinez said.

"In this country when we talk about risks, we're not talking about martyrdom or struggles as they might take place in central and eastern Europe or Africa," she acknowledged. "Perhaps the risks that we must take may be even more difficult because they are not always so obvious."

One of the risks that organizations such as ABS and WMU must take is reaching out in ways that are non-traditional and new, "even if they frighten us," she said.

She cited the society's publication of the Contemporary English Version of the Bible and WMU's Project HELP: AIDS as examples. The CEV translates the Bible into simple, everyday language and the AIDS project is WMU's 1995-96 ministry project which will seek to involve Southern Baptists in ministering to AIDS patients.

Both efforts, she noted, expose the organizations to possible criticism and misunderstanding, but also open the door to new and rewarding opportunities to share the gospel.

Individually, Christians must ask, "What risks must I personally be willing to take in order to share the Word of God with others?" she said.

"I must be willing to relinquish the mantle of prejudice," she answered. "I must be willing to remove the glasses of bias through which I view the world."

"I must be willing to risk associating with the dispossessed and the outcasts even at the risk of being judged by other Christians," she continued. "I must be willing to risk seeing the face of Jesus in a person dying with AIDS, in a person in prison for murder, in a person whose culture I don't like.

"Perhaps one of the great risks in sharing the Word of God is that of showing my vulnerability, my sinfulness, my weaknesses, and my brokenness," she suggested.

"But the greatest risk is the willingness to touch one another and to let the Holy Spirit work through us -- not through a piece of paper, not through a video, but through each of us who have been transformed by the miraculous message of the Bible."

"It's my prayer," she concluded, "that each of us will be willing to take on the new risks that are before us ... because not taking those risks will doom us and others in the world to a mere existence without the meaning, fulfillment, and eternal hope that can only spring from the gospel message."

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