

Light

THE CHRISTIAN LIFE COMMISSION OF THE SOUTHERN

BAPTIST CONVENTION

NOVEMBER/DECEMBER 1984

PREJUDICE HANGS ON

Racism Lingers in Southern Baptist Churches

By Chan C. Garrett

We want to think all of our racial problems have been solved. That would be the easy thing to do. After all, if we could convince ourselves that were really the case, we would no longer have to confront our own racism.

Many changes in American society have occurred since the active civil rights movements of the 1950s and 1960s. Much of the change has been reflected in our churches. Few Southern Baptist churches, for ex-

ample, would still openly deny admittance to black persons in the worship services or Bible study programs. Few would deny membership to black persons.

But what happens when large numbers of black persons move into the geographical community of the church, creating racial change in the community that in turn threatens racial change in the church? Present indications are that churches are ill equipped to handle this prospect of change.

Studies conducted by Kirk Hadaway for the Center for Urban Church Studies showed that 19.3 percent of Southern Baptist churches in the 20 major cities he studied were in areas of racial/ethnic transition between the years of 1970 and 1980. Of those churches, only 16.5 percent were growing while 55.2 percent were in decline. The remaining churches were just holding at their present level. Of the growing churches, over half were ethnic or black churches and had always been so. This and other studies underline the fact that predominantly white churches in racially changing communities have been markedly unsuccessful in reaching out to black people.

Why is this so? The answer appears to be in the still present residue of racial prejudice on the part of many white church members.

In order to test the validity of the above statement, members of 10 Southern Baptist churches in a Southern state were asked to complete a racial attitudes questionnaire. The churches were selected by computer as broadly representative in size and location. From the churches, 326 persons completed the questionnaires and returned them for scoring. The survey group was made up largely of persons who have for many years been highly committed to the organizational life of the church and are very likely to hold leadership positions. The

(Continued on page 3)



"Be ye kind one to another."
(Ephesians 4:32)

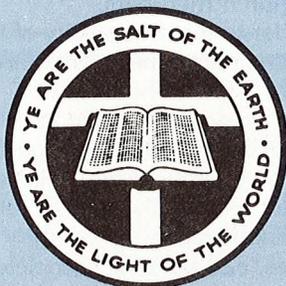
Observe Race Relations Sunday
February 10, 1985

Sponsored by the Christian Life Commission of the Southern Baptist Convention

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**Christian Life
 Commission
 Of The Southern
 Baptist Convention**

460 James Robertson Parkway,
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A.C. MILLER: A TRIBUTE

Dr. A.C. Miller is dead.

He would have been 93 his next birthday and was as nearly prepared for the passage from this world to the next as anyone is likely ever to be. After he died September 22, there was one funeral service held for him at the Wilshire Baptist Church in Dallas where he was an amazingly active member and then another at the Fruitland Bible Institute in North Carolina where he and his beloved wife, Margaret, had both taught for nearly a decade. On September 26 he was buried at Fruitland beside his wife. May they rest in peace.

I knew him for 40 years. He was the founding director of the Texas Baptist Christian Life Commission and from 1953 to 1960 was the executive director of the Southern Baptist Christian Life Commission. I succeeded him in both positions. I never had a better friend in this work or a more enthusiastically loyal supporter or a more sympathetic and understanding ally.

It would be easy to write a book about Dr. Miller but it is hard to write the things that ought to be written about him in so brief a column as this. A few things however, must be put in the record.

Dr. Miller was a great human being. His heart was as big as a watermelon. His was a trained mind, keenly inquisitive, never in neutral, everlastingly alert. He knew the Bible, quoted long passages from Shakespeare, recently memorized profound sections of Karl Barth, and a few years ago enrolled in, and then completed, a five-year correspondence course in creative writing. He was the kind of friend who sticks closer than a brother. (I am sure I must have received hundreds of letters from him.)

His family ties and commitments were exemplary. He was the father of two splendid sons, Allister and Marden, the latter of whom a short time ago preceded him in death, and of marvelous twin daughters, Elsa and Clara; and the twelve grandchildren were a joy and a blessing to him, often in his conversations and more often in his prayers. He was a man of impeccable manners and irreproachable morals. His life was characterized by integrity, honesty, character, justice and faithfulness. He knew that it is required of stewards that a man be found faithful.

Dr. Miller was a great Christian. He was an outstanding churchman. He was one of the best Baptists I have ever known. He had the faith of Abraham, the courage of Daniel, the patience of Job, the perseverance of Paul and the common sense of James. Both tough (he was raised on a horse ranch in West Texas) and tender (he had the gentleness that seems often to go with a man of huge physical proportions), he was in every way I knew him a workman who had no need to be ashamed.

Dr. Miller was an un-angry prophet. If he had been more angry, he could not have steered the Christian Life Commission's frail vessel through the stormy waters of the 1950s; and if he had been less of a prophet, he would have bailed out. In some sense the agency owes its life to him.

I give him my last, best salute, will ever honor his memory and thank my God on every remembrance of Acker C. Miller.

Foy Valentine
 Foy Valentine
 Executive Director

RACISM LINGERS

Continued from Page 1

preaching of the pastor and the teaching ministry are, to them, the most significant elements of church life. Their theology is very conservative with an unquestioning faith in the authority of the written scriptures.

Each participant was asked on the questionnaire to respond to statements concerning racial attitudes and stereotypes. The following description of the responses gives insight into the racial attitudes these persons hold.

Those questioned seemed to cling to the view that relationships between the races are generally good and that dissatisfaction with the status-quo does not come from local people but is imported from without. Fifty-two percent agreed strongly and 34 percent agreed somewhat to the statement: "The races would probably get along fine in this country if radical groups did not stir up trouble."

"Baptists have a long way to go before we can claim to minister in love to all people."

It can only be assumed that 86 percent of the respondents feel the civil rights movement did not grow out of the legitimate aspirations of black people for freedom and justice, but was the product of a radical few who stirred dissatisfaction and disruption. There is also the implication that anyone who speaks or acts on behalf of change in the pattern of relationships is a radical.

Some ray of hope for churches in racially changing communities is seen in the responses to a statement concerning willingness to remain in a community experiencing change. The statement was: "If several black families moved into our block, I would try to move to a new neighborhood, provided I could get a fair price for my house." Patterns of the past suggest communities do not

remain stable as blacks begin to gain access. Often the presence of that first black family has set off a wave of panic selling. Yet 63 percent of the group indicated they would not move if several black families moved into their block.

This should not be taken to mean they would remain in the community indefinitely, but that, for them, the "tipping point" of community transition would not be as quickly reached as in the past. Although the figures are encouraging, they are also a reminder of the fact there are a large number of white church members who remain unwilling to live in a racially integrated community.

Why are black persons, as a group, usually poorer than white persons? Certainly the answer to the question is complex, involving many different factors. The easiest way to avoid responsibility to take action to change the situation is to blame black poverty on "laziness." This "victim blaming" tactic was accepted by the 38 percent of the respondents who agreed to the statement: "Black people are usually poorer than white people because black people lack the will to work." On the positive side, not only did the majority of respondents reject the statement and the victim blaming it implied, but 30 percent strongly disagreed.

Another opportunity at victim blaming was presented by the statement: "In general, blacks have inferior intelligence as compared to whites." Here was not only the opportunity to blame blacks for their lack of economic attainment and employment but also for poor educational development. Responses were similar to those given to the previous statement. Thirty-six percent agreed with the statement. The "strongly disagree" category increased slightly to 33 percent.

Very little shift in opinion was noted when the following statement focused on morality rather than willingness to work and intelligence. Thirty-eight percent agreed that: "Blacks have a

tendency to be more immoral than whites." Thirty-two percent strongly disagreed while 27 percent somewhat disagreed.

While a strong majority disagreed with the three statements noted above, it is still disturbing to note that one-third of the respondents were content to stereotype blacks as being lazy, stupid and immoral.

Another statement dealt with the respondents' theological presuppositions regarding racial prejudice. Respondents were given the opportunity to justify what racial prejudice they have by appealing to religious belief and agreeing with the statement: "The Bible makes it clear that God meant for the races to be separate." Nineteen percent strongly agreed with that statement. When those who somewhat agreed with the statement were added, the total in agreement rose to 43 percent. An additional 18 percent only somewhat disagreed with the statement.

These results reveal what now appears to be a significant percentage of active church members and leaders who hold to the belief that segregation of the races is God's will as revealed in the Bible. This is especially meaningful when one recalls the strong commitment to the Bible as an inerrant revelation of that will.

The picture of racial attitudes painted here is not one of reconciliation in Christian love. Percentages of persons expressing racial prejudice is so high as to suggest very real problems for local churches and denominational units as well. Southern Baptist churches still have a long way to go before we can claim to minister in love to *all* people. Racism is still alive and well on planet earth—even in the churches who claim to follow Jesus Christ. ■

Chan C. Garrett is associate director of the black church relations department of the Southern Baptist Home Mission Board. He was one of the speakers at the 1984 Christian Life Commission conference, "Christian Responsibility in a Multiracial Society," held at Ridgecrest Baptist Conference Center. Garrett, a native of Florida, is a graduate of Baylor University and Southeastern Baptist Theological Seminary. He served as a pastor for 17 years before joining the HMB in 1977.

Many people today are concerned about the place of women in society in general and in the church in particular. Biblical passages are cited on both sides of arguments for the subordination of women to men on the one hand and for the coequality of men and women on the other hand. Christians have an obligation to examine carefully what the Bible says about women and how these teachings apply to our day.

I. The Bible teaches that women are equal to men in worth and standing before God.

1. Women, like men, are created in the image of God.
So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them And God saw everything that he had made, and behold, it was very good (Gen. 1:27-28; 31).
2. In creation God made the first female as a suitable companion

for the first male.

Have you not read that he who made them from the beginning made them male and female, and said, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh" (Matt. 19:4-5).

3. The historical and cultural subordination of women to men, according to the Bible, is a result of human sin. As such, it is directly related to the fall of humanity in the Garden of Eden.

Then the Lord God said to the woman, "What is this that you have done?" "I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you" (Gen. 3:13-16).

4. Certain Bible passages are sometimes cited in an attempt to support continued subordination of women to men in modern times. These passages

reflect the male-dominated character of ancient culture, however, and may be understood in the same light as similar Bible passages which have been sometimes interpreted as providing the Bible's support for polygamy or slavery.

When a man makes a special vow of persons to the Lord at your valuation, then your valuation of a male from twenty years old up to sixty years old shall be fifty shekels of silver If the person is a female, your valuation shall be thirty shekels (Lev. 27:2-4).

Solomon . . . had seven hundred wives, princesses, and three hundred concubines . . . (1 Kings 11:2-3).

. . . If a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to be shorn or shaven, let her wear a veil. For a man ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. (For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man.) That is why a woman ought to have a veil on her head, because of the angels (1 Cor. 11:6-10).

The women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church (1 Cor. 14:34-35).

Wives, be subject to your husbands, as to the Lord Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to Christ (Eph. 5:22, 6:5).

I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved through bearing children, if she continues in faith and love and holiness, with modesty (1 Tim. 2:12-15).

What Do the Scriptures Have to Say About Women in Church and Society?

**THE BIBLE
and
WOMEN**

5. The Spirit of Christ transforms our male and female relationships, transcending man-made, superior-inferior structures with a model of mutual submission and Christian service.

... As by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive (1 Cor. 15:21-22).

For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous (Rom. 5:19).

He said to them, "For your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so" (Matt. 19:8)

Be subject to one another out of reverence for Christ (Eph. 5:21).

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good. . . . For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ (1 Cor. 12:4-7, 12).

... In the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God (1 Cor. 11:11-12).

For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus (Gal. 3:27-28).

II. The Bible affirms the worth of women and the importance of their work and witness in both society and the church.

6. Jesus treated women as persons of worth and dignity. The woman said to him, "I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus said to her, "I

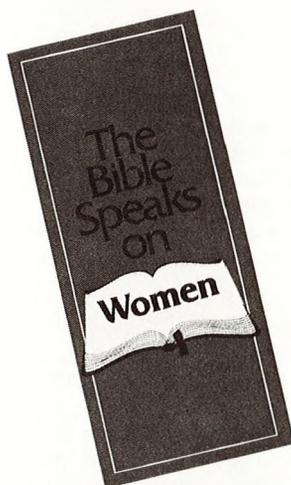
who speak to you am he." Just then his disciples came. They marveled that he was talking with a woman . . . (John 4:25-27).

Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair Therefore I tell you, her sins, which are many, are forgiven, for she loved much" And he said to the woman, "Your faith has saved you; go in peace" (Luke 7:44, 47, 50).

the risen Christ to bear witness to what they had seen.

Now after the sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the sepulchre The angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said" And behold, Jesus met them and said, "Hail!" And they came up and took hold of his feet and worshiped him" (Matt. 28:1, 5-6, 9).

" . . . Go to my brethren and say to them, I am ascending to my



"Our Lord esteemed women as persons in their own right, thus restoring the proper relationship of loving cooperation and mutual respect between men and women. The Holy Spirit endows women as well as men with gifts for work and witness."

But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her" (Luke 10:41-42).

And there was a woman who had had a spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself. And when Jesus saw her, he called her and said to her, "Woman, you are freed from your infirmity." And he laid his hands upon her, and immediately she was made straight, and she praised God (Luke 13:11-13).

Whoever does the will of God is my brother, and sister, and mother (Mark 3:35).

7. Women who were among the first witnesses to Jesus' resurrection were commissioned by

Father and your Father, to my God and your God." Mary Magdalene went and said to the disciples, "I have seen the Lord"; and she told them that he had said these things to her (John 20:17-18).

8. Both Old and New Testaments place great value on the gifts and contributions of women both in society and in service to God.

For I brought you up from the land of Egypt . . . and I sent before you Moses, Aaron, and Miriam (Micah 6:4).

Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time (Judges 4:4).

Who can find a virtuous woman? for her price is far above rubies Strength and honor are her clothing; and she shall rejoice in time to come.

ETHICS LIBRARY

She openeth her mouth with wisdom; and in her tongue is the law of kindness . . . Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised (Prov. 31:10, 25-26, 30, KJV).

And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher . . . She did not depart from the temple, worshiping with fasting and prayer night and day . . . She gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem (Luke 2:36-38).

I commend to you our sister Phoebe, a deaconess of the church at Cenchreae, that you may receive her in the Lord as befits the saints, and help her in whatever she may require of you, for she has been a helper of many and of myself as well. Greet Prisca and Aquila [her husband], my fellow workers in Christ Jesus, who risked their necks for my life, to whom not only I but also all the churches of the Gentiles give thanks (Rom. 16:1-4).

And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy . . . yea, and on my menservants and my maid-servants in those days I will pour out my Spirit; and they shall prophesy" (Acts 2:17-18).

The Bible teaches that women are human beings of equal value to men both in society and in the churches. The subordination of women to men which came into human life as a result of sin is overcome in Christ. Our Lord esteemed women as persons in their own right, thus restoring the proper relationship of loving cooperation and mutual respect between men and women. The Holy Spirit endows women as well as men with gifts for work and witness. ■

Reprinted from "The Bible Speaks on Women," a new resource in the Christian Life Commission's "The Bible Speaks" series of pamphlets on ethical issues. (Quantity of 10 for \$1.50, plus postage.) All Scripture quotations are from the Revised Standard Version unless otherwise indicated.

The Ten Commandments for Today, by William Barclay. Harper & Row, 1983. Focuses not on an exegesis of the Ten Commandments but on their relevancy for contemporary society. Treatment of issues such as pre-marital sex, birth control, homosexuality and abortion provides a good discussion starter. Comments on death penalty and "just" war present an excellent statement of Judeo-Christian ethics. Good resource for both pastors and laypersons.

—Joel F. Drinkard, Jr.

Slavery, Sabbath, War and Women: Case Issues in Biblical Interpretation, by Williard M. Swartley. Herald Press, 1983. Well-written study that examines conflicting ways the Bible has been used to defend opposing views on these four sensitive issues. Identifies the major problems in biblical interpretation and looks critically at several hermeneutical models. Suggests ways one may use rather than abuse the Scriptures in making ethical decisions. Helpful resource for minister and layperson.

—Roger L. Omanson

A Christian View of Justice, by Mark T. Coppenger. Broadman, 1983. Provocative, not easily-labeled attempt to consider biblical insight on public policy. Thoughtfully written although sometimes laborious. Deserves serious consideration by those concerned with biblical implications for current public issues. Readers are unlikely to agree with author's treatment of every issue. However, you will be forced to think biblically on some issues, perhaps for the first time.

—Gary W. Cook

Mere Morality: What God Expects from Ordinary People, by Lewis B. Smedes. Eerdmans, 1983. A blend of two disciplines in which Smedes teaches—theology and ethics. Focus is last five of Ten Commandments, those which "make more specific the two fundamental commandments for the moral life—that we should do justice and act in love" (p. 15). Analyzes justice and love from the perspectives of common sense and biblical sense in well-done synopses of classic and contemporary literature on these value packed concepts.

Each commandment is considered by the use of three basic questions:

"What does the commandment ask or forbid us to do? Why does the commandment ask or forbid us to do it? How should we obey the commandment in the complex and ambiguous situations of our lives?" Smedes works through these questions with insight and conscientiously moves from Sinai to twentieth century. Engaging style brings ethics out of the clouds to come to terms with the moral hurts of everyday living.

—William M. Tillman, Jr.

The Struggle to Be Free: My Story and Your Story, by Wayne E. Oates. Westminster, 1983. Honest and compelling autobiography. Transcends the particularities of Oates' own pilgrimage to strike themes common to every person's life "struggle." Title abbreviates his central thesis—the struggle to be free *in order to* "put into action what God has destined that I be and become." Topics include freedom from poverty and a feeling of inferiority, "pack-thinking," loneliness, helplessness and overcommitment. Some may think there is a tone of pride in places, but every reader will identify with at least some portions.

—David Wilkinson

Computer Ethics: A Guide for the New Age, by Douglas W. Johnson. Brethren Press, 1984. Not as esoteric as the title may suggest. In a rapidly changing technological age, ethics all too frequently finds itself in the position of playing catch up. Johnson recognizes the urgent need for ethical groundrules for an increasingly computer-dependent society. Addresses the critical issue of who controls the use of computer-generated and computer-stored data, along with other concerns ranging from confidentiality to overdependence. Though suggestions are offered for constructing an ethical framework, basic purpose is not to provide answers but to initiate discussion, and that is a worthy contribution in itself.

—David Wilkinson

REVIEWERS: Drinkard and Omanson teach Old Testament and New Testament interpretation respectively at Southern Seminary; Cook directs the Sunday School Board's church and staff support division; Tillman teaches Christian ethics at Southwestern Seminary; Wilkinson edits LIGHT.

CHRISTIAN KINDNESS

A Strategy for Race Relations

By W. David Lockard

One of the first verses that we learned as children is this simple yet profound admonition from Paul: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:32). Because the need for kindness is universal and the power of kindness is so great, it is appropriate for us to place this scripture in the very center of all human relations.

True kindness includes genuine respect and will influence how we treat other people. "Be ye kind one to another" in the home, in the community, at work, and in every dimension of life. "Be ye kind" to those who are different in terms of race and culture.

As we continue to work for oneness and racial harmony, we discover the implications of authentic kindness. We insist on justice for all people. On a personal level, we often display justice through our kindness.

Children usually know when they are being kind and they unmistakably know when they are being treated with kindness. They also know when there is anger and bitterness. Paul urges kindness as a replacement for bitterness, wrath and anger. What a timely word for all of our human relations!

Improved race relations are encouraged and made more likely by just laws and regulations. It is people, however, who create true harmony across racial barriers and other lines which divide and separate.

It is also true that people provide the barriers and obstacles to racial harmony and reconciliation. Extreme self-concern and proneness to retaliate work against an authentic compassion which extends grace to others. "And be kind to one another, *tenderhearted, forgiving* one another, as God in Christ forgave you" (Ephesians 4:32, RSV).

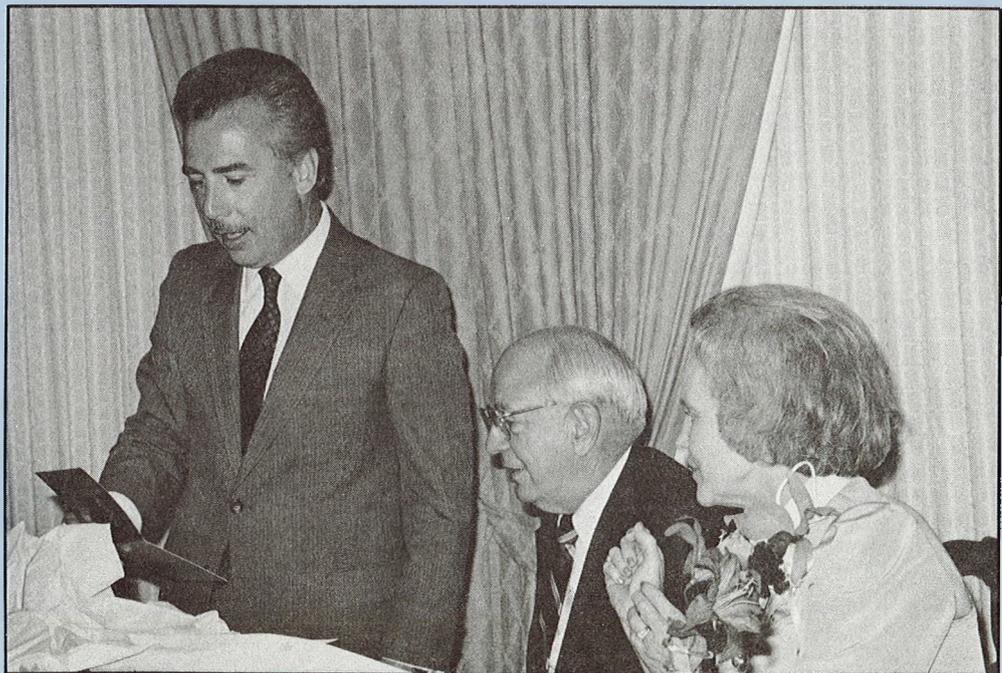
"Be ye kind" is also translated "become kind." It is never difficult to recognize kindness in action. Kindness prompts me to lift the burden of another person and it may require that I seek to lift other persons. As God seeks to bless and lift others, he invariably does it through his people.

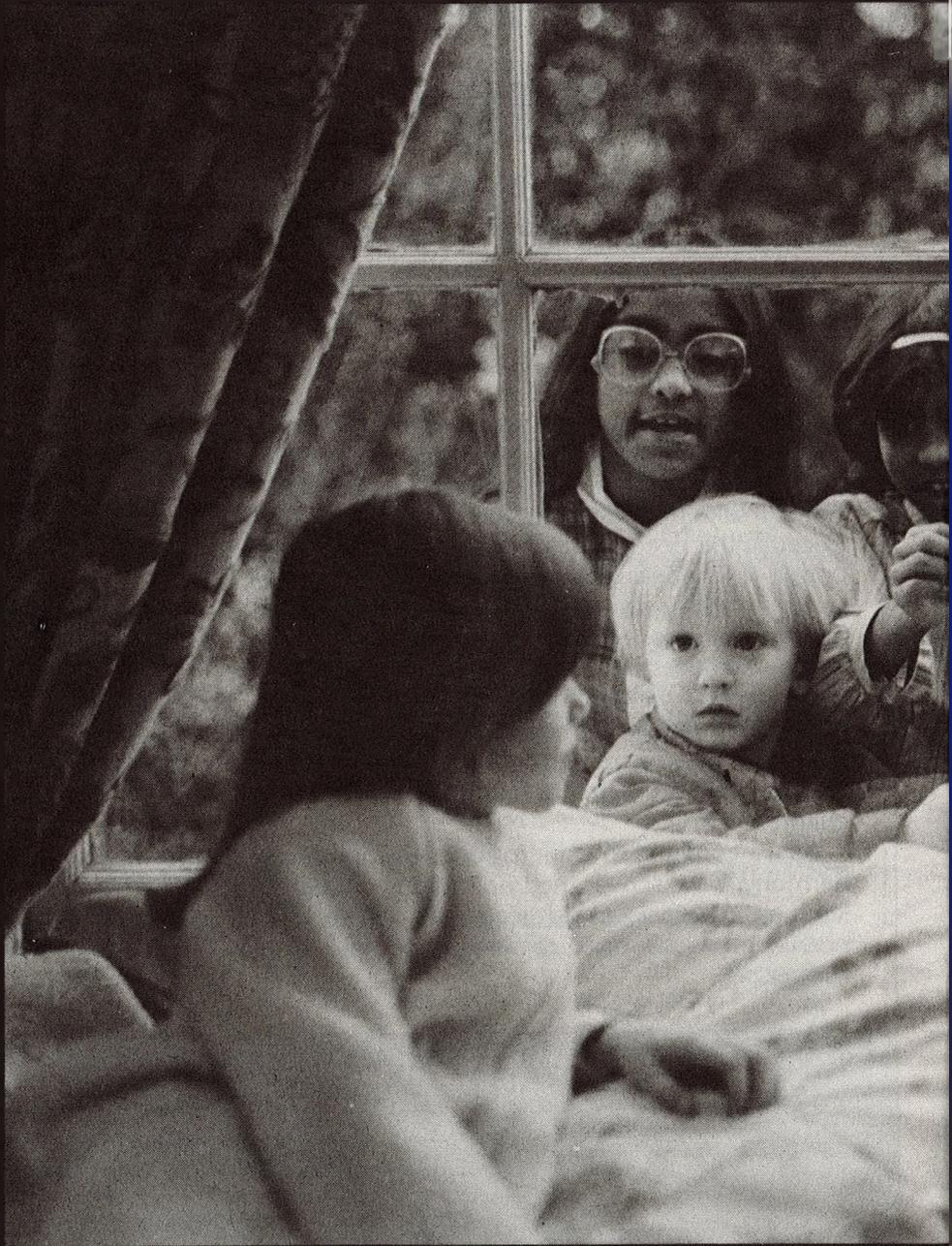
The kindness that Paul urges is like God's kindness. God is the God of the tenderhearted and we badly misrepresent him when we fail to be kind to one another, tenderhearted and forgiving. This fantastic personal strategy challenges every Christian on this Race Relations Sunday! ■

W. David Lockard, director of organization for the Christian Life Commission, coordinates the agency's emphases in the area of race relations.

YEARS OF SERVICE

HONOREES—Foy and Mary Louise Valentine were honored at a special banquet during the annual meeting of the Christian Life Commission in September. Outgoing chairman David C. Matthews, pastor of First Baptist Church, Greenville, S.C., presented the Valentines with an engraved silver serving bowl and announced the gift of a trip to China, to be financed by gifts from individuals. Foy Valentine is in his 25th year as executive director of the agency.





“Be ye kind on

Observe Race R

February

Sponsored by the Christian Life Comm



...to another."

(Ephesians 4:32)

Relations Sunday

10, 1985

...ion of the Southern Baptist Convention

WAYS TO OBSERVE RACE RELATIONS SUNDAY

Race Relations Sunday, set on the Southern Baptist Convention calendar for the second Sunday in February each year, offers an important and appropriate opportunity for local Southern Baptist churches to emphasize a Christian understanding of human relations in a multi-ethnic society. Race Relations Sunday can be a time for learning and fellowship through Bible study, worship and other activities.

The following are suggestions developed by the Christian Life Commission staff for the observance of this special denominational emphasis.

Worship Service

1. The music and sermon could reflect the race relations theme. Scriptures dealing with relationship themes with racial implications are numerous. (A few examples include the Good Samaritan, Luke 10:25-37; Peter's discovery that God is no respecter of persons, Acts 10:1-15, 34; person's dignity and worth, Genesis 1:26.)
2. Invite an ethnic preacher to bring the sermon.
3. A pulpit exchange is another variation. Pulpit exchanges allow a predominantly white congregation to listen to a black, hispanic, Korean or other ethnic preacher. When choirs are included as a part of the exchange, greater interracial involvement and experience is provided for both congregations. Such exchanges may take place simultaneously on one Sunday morning or on consecutive Sundays.
4. Joint services. A combined service of two congregations increases the sense of Christian fellowship. If this approach is followed, it is good to plan a similar service the next year and rotate the location so that each congregation can host the service. Where possible, provide for a shared meal following the service.

Special Emphasis

Appropriate groups in your church

can share in a special race relations emphasis which brings the biblical challenge of positive human relations into focus. Such an emphasis can make race relations more personal and provide practical suggestions for actively pursuing better race relations in your church and community. Special resources for such an emphasis are available from the Christian Life Commission.

A race relations emphasis in your church could include the following components:

- (a) Use a testimony by a person of different ethnic background. A specific idea may add to the impact and assist the one giving the testimony:
 - "My dreams for my children"
 - "Kindness that blesses"
 - "Why our family came to America" (by an immigrant or a refugee)
 - "Prejudice is still alive" (an ethnic can supply examples that can inform and challenge)
- (b) Invite a speaker to present factual information.
 - Information on ethnics who live in your state and in your community
 - Information about the growing numbers of ethnic Southern Baptists
 - A talk that presents the contribution of black people in our society

Additional Resources and Ideas

1. Extra opportunities will be provided in those communities which will celebrate "Black History Week" immediately following Race Relations Sunday. Announce the various activities and programs conducted by schools, churches and other organizations.
2. Challenge the youth to make and display posters related to the theme, "Be Ye Kind One to Another."
3. Use the order form on page 16 and secure the following resources from the Christian Life Commission:
 - "The Bible Speaks on Race"

- "Issues and Answers: Race Relations"
- "Critical Issues: Refugees"
- "Issues and Answers: Human Rights"
- Undated Race Relations bulletin insert

CASE IN POINT

The following ideas could be adapted for use in a worship service:

Love: a More Excellent Way

Preparation: Design two small posters. Poster 1 will bear the heading "Eight Things Love Will Not Do." Poster 2 will be headed "Six Things Love Will Do." These phrases are identified in the following paragraphs. Select two people to read the parts of Reader 1 and Reader 2.

Leader: How do you want to be treated? with respect? with fairness? with justice and kindness? Let's read 1 Corinthians 13:1-10 responsively and see how we would treat others if our actions were guided by love. (Lead the group in a responsive reading of verses 1-10.)

Paul does not attempt to define love. But he does provide a helpful description of love.

Reader 1: (Display poster.) Verses 4-6 identify eight actions that love will not take. Love does not: (1) envy; (2) boast; (3) become conceited or puffed up; (4) behave rudely; (5) seek its own advantage; (6) lose its temper; (7) keep a record of evil; (8) rejoice at wrong.

Reader 2: (Display poster.) There are six things that love will do according to verses 4-7. Love: (1) suffers long; (2) acts kindly; (3) rejoices in the truth; (4) believes all things; (5) hopes all things; and (6) endures all things.

Leader: Think about love in every area of your life. Do you seek to love all people and to show them a more excellent way? Pray earnestly for such love and pray with confidence. We have the promise that God's Holy Spirit makes such love a reality in our lives.

Scripture: Read Titus 3:4-6.

Hymn: "Make Me a Channel of Blessing." No. 438, *Baptist Hymnal*, 1956; No. 262, *BH*, 1975.

Prayer: Thank God for the gift of love and ask him to free each Christian to express that gift toward all people.

CRISIS IN AFRICA

Hunger Activist Gets First-Hand Look

By George Reed

For 10 years I have been involved both personally and professionally with the issue of world hunger. I have read and studied, written and talked, lobbied and badgered to increase awareness and encourage action. Until recently, however, I had not witnessed overseas hunger firsthand.

I spent the last two weeks of August in the West African countries of Togo and Burkina Faso (formerly Upper Volta). Both are being affected by the severe African famine. North Carolina Baptists are involved in a three-year missions partnership in Moretan, Togo. My journey was to study that community development project and a similar one in Burkina Faso where Tennessee Baptists have been involved.

The points that follow are simply recollections and impressions, rather than any systematic treatment. Two weeks do not an expert make, but I hope my experiences may have some relevance for other hunger activists.

First, it is all too easy to overlook people with real needs. One reason is that there are so many of them. Not long after my arrival, I discovered myself focusing only on the obviously handicapped, obviously unhealthy, obviously malnourished, obviously begging. Many whose needs would stand out in the States became lost in the crowd in West Africa.

Another reason is that many people are very proud and hide their situations well. Jerome Ethredge, Southern Baptist agricultural missionary at Moretan, Togo, commented to me, "Volunteers will never see the real needs of the people. They are here for a short time and will not have a chance to visit in homes. Togolese people are proud and won't tell you they are hurting."

Second, the needs are indeed great, at least in the two countries I visited. In Togo, the most pressing need seems to be decent water. I saw dry-weather wells (small man-

made water holes) whose water looked like cloudy, milky, dirty dish-water. They will be primary sources of drinking water for the six dry months of the year.

The correlation between water and hunger was painfully clear. Not only is water needed for crops and livestock, but clean water is essential to people's health. In the area of the North Carolina project, as many as 90 percent of the people have internal parasites. And, as Tim Brendle of the Foreign Mission Board told North Carolina Baptists, "You feed someone today and it may be his or her parasites that are nourished tomorrow."

Third, I have a heightened appreciation for religious and secular workers seeking to help hungry people. Their task is incredibly difficult.

Relief—giving food to hungry people—is not easy. Not all of those helped are attractive or kind or grateful. Some take advantage of helping programs and people. Giveaway programs may only create new dependencies.

To be unable to provide relief can also be frustrating. On a deserted road in Burkina Faso, we stopped for a simple picnic lunch of canned fish and bread. In the few minutes it took us to eat, we attracted a crowd of about 20 spectators, mostly children. Not begging. Just staring. Not speaking or approaching. Just watching. I cannot express the emotions I felt. I can only imagine how long-term care-givers cope with the faces of needy people, especially those of hungry children.

Development—the on-going process of helping hungry people help themselves—is difficult, too. It seems that most everything—including change—happens slowly and indirectly.

We traveled one day with a Swiss medical student who had just completed a three-month internship in

Benin, next door to Togo. He told of a witch doctor in a bush village who had no interest in Western medical ideas. The student worked with the witch doctor's son, hoping that he would be tolerant enough of new medical ideas that *his son* might some day accept and use them.

Fourth, I had one experience I neither asked for nor wanted. I had heard people in the States accuse hungry people of being lazy. And I had heard Americans in Africa talking of the need to require recipients of aid to work for that help.

I got a roaring case of diarrhea just as we drove up to the Tennessee project in Burkina Faso. For two days I drank Cokes and wandered from bed to toilet and back. On the third day we had to start our two-day drive back to Lome, Togo. As I lay in the back of the van, it occurred to me that if my host and driver had decided I must work for my passage, even something no more strenuous than driving, I could no more have done it than I could have flapped my arms and flown to Lome. Then it occurred to me that it had been less than 48 hours since I had eaten adequate quantities of nutritious food. That one experience helped me to understand just a little of what it is like to be unhealthy and undernourished and to appreciate just a few of the difficulties of breaking into the cycle of malnutrition, poor health and low work productivity.

My brief time in West Africa probably raised more questions than it provided answers. It graphically demonstrated the scope of the task ahead of God's people concerned about all of Jesus' brothers and sisters. And it convinced me anew that the best hope we can offer is God's hope, that the most important help we need is God's help, and that only through God's strength and guidance can all things be possible. ■

Reed directs the department of Christian citizenship education for the Christian Life Council of the Baptist State Convention of North Carolina. A graduate of Florida State University, he also holds the M.Div. from Southern Seminary and the J.D. from the University of Virginia School of Law.

Lessons about peace are sometimes found in unexpected places. Perhaps the last place one might anticipate discovering such a lesson would be in a textbook used at the Army War College, the Army Command and General Staff College and the Marine Corps Amphibious Warfare College. That preconception notwithstanding, *On Strategy: A Critical Analysis of the Vietnam War*, by Colonel Harry G. Summers, Jr., provides important insights for Christians concerned about peace in this nuclear age.

The thesis of the book is that "a lack of appreciation of military theory and military strategy (especially the relationship between military strategy and national policy) led to a faulty definition of the nature of the Viet Nam war." Failure to understand the relationship between military strategy and national policy led to "... the military being called upon to perform political, economic, and social tasks beyond its capability while at the same time it was limited in its authority to accomplish those military tasks of which it was capable."

As Summers develops his thesis, he accepts without question the fundamental proposition that the military of our nation is accountable to the political leaders, the representatives of the electorate. Thus he does not contend that the political leaders should have authorized the invasion of North Vietnam.

However, he does contend that

political limitations have consequences for the conduct of a war. Limitation of political objectives has as its corollary limitation of military capabilities for achieving military objectives.

Limited war is difficult to conduct with nicety. Summers quotes General Weyand as follows:

As military professionals we must speak out, we must counsel our political leaders and alert the American public that there is no such thing as a "splendid little war." There is no such thing as a war fought on the cheap. War is death and destruction . . . The Army must make the prices of involvement clear before we get involved, so that America can weigh the probable costs of involvement against the dangers of uninvolvement . . .

It is clear to Summers that America did not know the difficulty of the Vietnam struggle in its inception, that civilian authorities did not comprehend the imbalance between political limits on the "war" and military strategy, and that the military leaders did not adequately warn the political leaders of the impossibility of achieving all the stated objectives for involvement in Vietnam.

To this end he quotes General Westmoreland as saying, "... any commander-in-chief who undertakes to carry out a plan which he considers defective is at fault; he must put forward his reasons . . . and

finally tender his resignation . . ." In short, Summers blames the military leadership for not being more decisive in warning the three American presidents who presided over the conduct of the Vietnam involvement that the political objectives could not be achieved militarily.

Summers' book presents an important perspective from which to view contemporary issues regarding national defense and peace. This is illustrated by several recent news accounts.

One news item particularly interesting was the testimony of General Paul Gorman before a House subcommittee. Gorman, who has the

"Political limitations have consequences for the conduct of war."

reputation of being a "hawk," is one of the persons responsible for preparation of administration policy in Central America.

Amid speculation that Gorman and others had drawn up contingency plans for the use of U.S. troops in Central America, Gorman shocked some by not only denying the existence of such contingency plans, but further stating: "I can conceive of no circumstances where it would be useful to our own interests to introduce U.S. forces to El Salvador . . . For us to send troops in there might very well precipitate the series of events we are trying to foreclose."

He added: "The arrival of American combat forces (would tend) to transform that combat . . . from an indigenous struggle to a very different kind of fight, in which nationalism would not necessarily cut in favor of the United States and might very well cut against us."

To the nonspecialist reading these comments, the message seems clear: keep out of Central America and let the inhabitants solve their own problems. If we wind up getting involved militarily, we could make matters worse for Central America and for our own nation.

Another article focused on Naval strategy. It described a prize-winning article from the Navy's professional

Lessons on Peace with Justice From Some Unexpected Sources

POLITICS AND MILITARY STRATEGY

— By Larry Braidfoot

journal in which Captain Linton Brooks of the chief of operations staff disagreed with strategy advanced by Navy Secretary John F. Lehman.

Lehman's strategy, which is being proposed as partial justification for new construction, calls for the deployment of aircraft carriers near the Soviet Union in the event of war. This "forward strategy," as Lehman calls it, would deploy aircraft carriers near the Soviet Union to assist in defending nations such as Norway by "bottling up" Soviet carriers and submarines.

Brooks, however, argued that the strategy would "fail catastrophically," explaining that the Soviets would perceive the nearness of such aircraft carriers as indicative of a planned nuclear strike. Since the Soviets stress "preemption," they would be highly likely to launch nuclear attacks at U.S. airplane carriers.

This assessment of strategy proposed by the Navy secretary reflects a wide disagreement about the rationale associated with Navy expansion. The issue is not unlike that of the MX missile in that there is no consensus on how either new aircraft carriers or the MX would be used.

What are the lessons in these developments for Christians committed to "doing the things that make for peace"? One important premise upon which those of us in a

"Elected leaders [must] exercise the final authority in military decisions which affect national policy."

democracy such as the United States must build is the absolute requirement that elected leaders exercise the final authority in military decisions which affect national policy. Of the many qualities about American government for which we should give thanks to God, none is more precious than the appropriate checks and balances on military power.

A second point seems much clearer after reading Summers' book and reflecting on some of the current news: politicians should never exceed military authorities in their optimism about the military resolution of political problems. As we look

at the many "hot spots" on the globe, we must avoid the naive belief that we can find military solutions to problems by simply allocating more soldiers and weapons.

Summers recounts the following conversation from Hanoi. "You know you never defeated us on the battlefield," said the American colonel. The North Vietnamese colonel pondered this remark a moment. "That may be so," he replied, "but it is also irrelevant." Winning each and every battle is not a guarantee of achieving the legitimate political goals which we as Americans will hopefully always pursue.

A final word for the Christian committed to peace and justice seems almost anticlimactic. With our representative form of government, with our allocation of political power, we must be vigilant in our citizenship. The election of presidents and senators and representatives is only one step. We must make them accountable and urge upon them the high calling of "doing the things that make for peace." ■

Braidfoot is general counsel and director of Christian citizenship for the Christian Life Commission.

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Pentagon's Foreign VIP's Get Nothing but the Best

When the Pentagon plays host to foreign military officials and their spouses, the hospitality package often includes private planes, posh hotels and luxury tours—all courtesy of the American taxpayer.

While expensive junkets by bureaucrats and lawmakers frequently make headlines, little attention has been focused on expense-paid travel provided foreign military brass.

U.S. News and World Report recently obtained records of such trips for a 15-month period through 1983. During that time the Army, Air Force, Navy, Marine Corps and Defense Intelligence Agency hosted 84 top-level officers or civilian officials, often with spouses and aides, from 47 countries. The trips, averaging about 10 days each, featured itineraries that included—besides Washington—stops in Hollywood, Honolulu, Walt Disney World, New York, San Francisco, Las Vegas and New York.

The trips, arranged through the Distinguished Visitors Program, are designed to create good will with key foreign military and civilian leaders. Spouses also get special treatment, explained a Pentagon spokesman, because "if the spouse is unhappy during the visit, it may well destroy the relationship we are trying to develop with the guest and/or the country."

A typical trip last year by a military official from the Netherlands cost taxpayers \$33,300 for the eight-passenger military jet that ferried him, his wife and a naval aide around the U.S. Taxpayers also underwrote an additional \$7,986 in charges for items such as a \$96 lunch at a popular French restaurant near Washington, a tour of the San Diego Zoo and a \$145 lunch at New York's Tavern on the Green.

While in Washington, the Dutch couple stayed at the fashionable Sheraton Carlton Hotel, where the bill came to \$3,433.

—*U.S. News & World Report*

Developing Nations Suffer From Lack of Immunization

Even though vaccines have existed for years, not more than 20% of the 90 million children born yearly in developing countries are fully immunized against six common childhood diseases, according to the World Health Organization.

Due to lack of such protection, an estimated 5 million children under age five die each year, and another 5 million become crippled, deaf, blind or mentally retarded.

WHO says immunization for the six diseases—measles, poliomyelitis, tuberculosis, diphtheria, pertussis (whooping cough) and tetanus—would cost between \$5 and \$15 per child.

The Baptist World Alliance helped operate several pilot immunization projects in developing nations in the 1970s.

—*Baptist World Alliance*

Movement to Legalize Casinos Appears Stalled

After New Jersey voters approved casinos for Atlantic City eight years ago, it was widely assumed more states would quickly follow suit.

It hasn't happened. In fact, only one state, Florida, has put the casino question to a state-wide vote. That was in 1978, and pro-gambling forces were trounced.

Since 1976 groups in eight other states have pushed casinos—all unsuccessfully.

"For the foreseeable future, the movement to legalize casinos in states other than Nevada and New Jersey is dead," concluded University of Nevada professor William Thompson in *State Government* magazine.

Wall Street analysts who follow the gambling industry aren't as certain, however. "Never say never," advised one analyst. "Though casino bills are unlikely to emerge from a state legislature in the next few years, 'casino gambling will always heat up when state treasuries get pressured.'"

—*The Wall Street Journal*

Confidence in Public Schools May Be Growing

Americans responding to a Gallup Poll have given public schools a higher rating than they have in the last eight years.

The poll's results were announced a little more than a year after a national commission found a "rising tide of mediocrity" in the nation's schools.

Asked to grade their local public school from A to F, 42% of the respondents awarded an A or a B, the highest rating since 1976. Last year's rating was a dismal 31%. Fifty percent gave an A or a B to public school teachers, up from 39% in 1981.

A total of 1,515 adults across the country were polled.

Educators attributed the change to growing public interest and to local and state efforts that came on the heels of studies calling for tighter standards, back-to-the-basics teaching, higher salaries and other changes.

"The reports heightened the awareness

of the American people to the plight in education and that motivation is going to cause schools to improve," said Yvonne Larsen, vice chairman of the National Commission on Excellence in Education which produced the influential 1983 report.

"There has been in the last 12 months more concerted nationwide action than at any other time in my memory and that includes [the activity following the 1957 Soviet launch of] Sputnik," added Ernest L. Boyer, president of the Carnegie Foundation for the Advancement of Teaching.

—*The Washington Post*

Moviemakers Consider Violence the Right Stuff

This summer's new movies were the most violent in the history of the motion picture industry, according to the National Coalition on Television Violence.

NCTV said the summer cinema fare served up an average of 28.5 violent acts per hour. "Red Dawn" was condemned as the most violent movie ever made, with an average of 134 acts of violence per hour.

—*United Press International*

School Administrators Oppose Prayer Amendment

Nearly three-fourths of the country's school superintendents oppose a constitutional amendment permitting organized prayer in public schools, according to a recent survey.

A representative sample of 813 school executives nationwide was studied by *The Executive Educator* magazine. Only 28% of those polled favored a prayer amendment.

This was true even though only 7% said they consider themselves to be liberal politically.

—*USA Today*

Hunger Gifts Up Again, But Requests Up More

Southern Baptists are giving more than ever for world hunger and relief—more than \$2.6 million in the first seven months of 1984—but requests pour in faster than they can be met.

The Foreign Mission Board allocated more than \$4.7 million for hunger and relief in the first seven months of the year by using funds received too late for allocation in 1983. But "we now have virtually twice as many requests coming in as we have funds to meet those requests," said John Cheyne, FMB consultant for human needs ministries.

He pointed out, however, that Baptists have contributed more than FMB relief allocations indicate. Thousands of volunteers and missionaries over the years have been involved in meeting hunger and other human needs. Through volunteer projects, churches and state conventions have provided thousands of dollars worth of supplies which are never counted in relief allocations. Overseas Baptists, too, provide manpower for many programs.

Cheyne and his colleagues this year have sponsored nine conferences around the world to teach missionaries and overseas Baptists how to evaluate needs and plan projects responding to them.

—Baptist Press

Children Suffer From Parents' Alcohol Abuse

Despite increasing efforts in alcohol abuse education and prevention, children who grow up in households plagued by alcohol abuse remain the "forgotten" victims, said a California social worker who counsels families of alcoholics.

These children "experience not only a loss in their life because of what did take place but because of what didn't take place (a normal family life) as well," Claudia Black told counselors at a seminar on how to treat children of alcoholics.

Black operates a private practice in California where she counsels children of alcoholics of all ages.

At least 50% of children raised by alcoholic parents become alcoholics themselves, she noted, while another 30% marry people with the disease. The other 20% usually experience some form of emotional distress during their lifetime, she added.

Black urged counselors to help children understand that anger about an alcohol-affected home situation is not a sign they do not love their parents.

"We're often angry with the people we love," she explained. The children "aren't saying mom or dad is a bad person. They're saying what he or she did was bad. It hurt."

Black cited several statistics she has discovered in her research:

- Daughters of alcoholics are twice as likely to become alcoholics than are other women.
- Sons of alcoholics are five times more likely than other men to abuse alcohol or other drugs.
- 20% of children of alcoholics end up on the streets or in psychiatric hospitals, juvenile homes or prison.
- 40% leave home denying they were raised in an alcoholic home.

—Nashville Banner

Baptist Leaders Promote Peace, Economic Justice

The General Council of the Baptist World Alliance, meeting in Berlin in July, reaffirmed that "the world economic order which pits rich against poor and nation against nation is a sign of sin," adding that "Christ alone is the answer" to the situation.

The statement had been approved a few days earlier by the Tenth Baptist World Youth Conference, meeting in Buenos Aires.

Baptist youth delegates also pledged their contribution to the United Nations' International Youth Year 1985 will be to work for peace and justice around the world. They challenged Baptist young people in every country to join them in

promoting "justice as a counterpart to peace."

—Baptist World Alliance

Uncle Sam World's No. 1 Arms Merchant

The United States is now the leading exporter of arms to the third world.

According to a Library of Congress study, the U.S. in 1983 surpassed the Soviet Union in annual weapons deliveries to third world countries. Deliveries last year totaled \$9.7 billion for the U.S. and \$7.8 billion for the U.S.S.R. In arms-transfer agreements and contracts for future deliveries, the gap is even wider: \$9.5 billion for the U.S. and \$4.2 billion for Moscow.

Though total volume of third world arms trade has declined recently, the U.S. has managed to get a larger share of the market.

—The Tennessean

Lobbyists Spend Millions To Influence Congress

Lobbyists for business, labor and ideological groups spent at an annual rate of \$47 million trying to influence Congress during the first quarter of 1984.

The outlay of \$11.75 million by the cadre of 6,500 registered lobbyists was the second-highest three-month total since the 98th Congress began its two-year run in January 1983.

The highest quarterly figure came in July-September 1983 when spending of \$12.13 million was reported in the required disclosure statements filed with the House clerk and Senate secretary.

—Associated Press

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If your church does not have an active Christian Life Committee, be sure to request one copy (no charge) of "Christian Life Committee Guidelines," for use in organizing a committee in your church.

A copy of the Christian Life Commission's 16-page, full-

color catalog, "Resources for Solving Problems People Face," is also available without charge. The catalog pictures and describes the Commission's nearly 300 awareness/action resources designed to help churches apply the gospel in everyday life. Included in this collection of resources are printed pamphlets, undated bulletin inserts, promotional posters, awareness/action guides, audio cassettes, videotapes, and a 16mm film.

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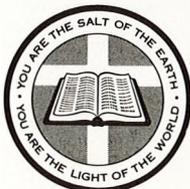
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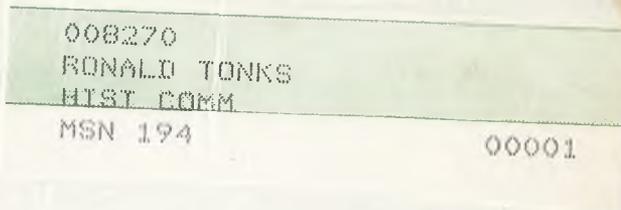
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