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November 3, 1987

87-165

Creationism Dispute  
Erupts In Missouri

By Bob Terry

N-10  
(Mo.)

ST. LOUIS (BP)--A long-simmering dispute at Missouri Baptist College broke into the open in mid-October when the St. Louis Post Dispatch printed an article charging that three professors were being forced out by the school for teaching evolution.

According to the story, Leroy Madden, chairman of the department of natural science and professor at the Missouri Baptist Convention-affiliated school for 17 years, is being forced out for refusing to teach creation science.

Former history professor Douglas Herman charged he was denied reappointment for the current year when he refused to "describe certain biblical stories such as the Garden of Eden and Noah's Ark as accurate historical accounts."

Professor of religion Larry Davis, who reportedly disagrees with the administration's interpretation of scripture, also has been told his contract will not be renewed after the current academic year.

Missouri Baptist College President Patrick O. Copley expressed surprise at the story.

"I thought everything was smooth," he said in an interview with Word and Way, newsjournal of the Missouri Baptist Convention. "I didn't know this was an issue."

Copley denied that any professor had been fired or that any actions had been set in motion to dismiss any professor.

"Around the end of September, Dr. Madden wrote a memo indicating he did not intend to seek reappointment to his teaching position next year," Copley explained. "He said he had trouble with creationism. I accepted his memo and thought that was it."

Copley said the decision not to renew Davis' contract had nothing to do with the creationism issue. Copley described Davis as a popular teacher and said no complaints about Davis' teaching had ever been filed by students.

The Missouri Baptist College president declined to comment about the charges by Herman except in off-the-record statements. Missouri Baptist College does not have a tenure system for faculty. Instead, the school issues contracts to the teaching faculty.

In an interview with Word and Way, Madden renewed his charges he was being pressured out of the college because of his stand about teaching evolution.

He said pressure to teach "creation science" has been growing for about a year and a half. But he indicated the issue came to a head following two letters from Gary Taylor, pastor of Tower Grove Baptist Church in St. Louis. In one of those letters, Taylor wrote, "Unless there are some changes, I cannot in good conscience continue to support Missouri Baptist College."

Last year Taylor became involved in the school's academic program, objecting to a history textbook used in one of Herman's classes which described the earth as billions of years old.

The most recent letters followed a complaint by a former student at Tower Grove Christian School concerning a zoology textbook that begins by depicting "periods of time interspersed with pictures of animals in the process of evolution."

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Copley downplayed Taylor's role in the controversy. "Gary called and shared a concern. I told him to put his concern in writing. Gary did but he kept a low profile. There was no pressure from him," the president continued.

Taylor said that at the time of his call, Copley was unaware evolution was being taught in the science classes and creationism was not being emphasized.

"The president told me he would check into this and asked me to write him a letter. In fact, he asked me to make it a 'hot' letter because that would help him in his conversations with the faculty," Taylor said.

The next day Copley met with the science faculty. Following that meeting, he called Taylor to assure him that all of the professors believed in creationism. However, Copley did indicate there might be trouble with one professor, Leroy Madden, the Tower Grove pastor recalled.

Taylor emphasized he did not get involved in the issue because of personalities. In fact, the textbook was for a course taught by a professor other than Madden.

Following Taylor's letter, Copley said, "we just took a hard look at what we were doing and had a lot of dialogue about textbooks and what each faculty member believes."

The end result was a decision to secure new textbooks "which would be more acceptable to Baptists" and to correct an imbalance in library holdings on the topic of evolution and creationism. Taylor said information furnished him by Copley indicated the library had only 18 volumes supporting creationism and 48 volumes dealing with evolution.

The decision to emphasize creationism and downplay evolution in the science classes was made during the summer of 1986, Copley explained. "Creationism was a hot issue then and we decided to gear up for it. Through the Dean's Council we decided to emphasize creationism and teach evolution as a theory."

Last summer that decision was reviewed in the school's administrative council, Copley said, and each member of the science faculty was talked to about the school's position.

Copley said when he uses the term "creationism" he means a "basic simple understanding that God did it." When asked if his stance implied that God did the creation in seven days, Copley retorted, "You are trying to put words in my mouth and I'm not going to let you do that. I said what I meant. God did it."

Madden said that was not what the president told him or other science faculty members they had to teach. "I've always taught that God created all that is; that God sustains all that is and that he continues to do so. Evolution does not deal with creation. Evolution organizes the changes that have occurred after creation into an understandable form," Madden asserted.

"That is not acceptable at Missouri Baptist College," he declared. "The problem is teaching evolution."

Madden said he was instructed to teach creationism with its views that the earth is between 6,000 and 10,000 years old and God placed dinosaur bones in the earth to confuse men but there were no such things as dinosaurs. He said professors were instructed to teach that evolution is an incorrect theory and that creationism is right.

"I cannot teach that with any kind of intellectual integrity," said Madden, who holds a doctorate in chemistry from Oklahoma State University and a bachelor of divinity degree from Southwestern Baptist Theological Seminary in Fort Worth, Texas. "That is not right in a science class. It is a case of science against a non-science."

Madden said the position of the college took him by surprise. "Generally that position is attributed to an environment different than a college environment."

Copley acknowledged the charge that professors had been replaced in the religion department and the history department. He said the school was consciously attempting to present a conservative Christian view. He attributed the school's recent growth in enrollment to increased support from conservative Christian groups.

Reaction to the turmoil at Missouri Baptist College has been mixed. Rick Ferguson, pastor of First Baptist Church of DeSoto, and chairman of the executive committee of the school's board of trustees, said evolution is incompatible with the Bible.

Ferguson has been kept informed about every development concerning this issue, Copley said, since the executive committee is also the school's personnel committee.

However, longtime trustee Margaret Hartung has resigned from the board of trustees in protest over the school's policy. Mrs. Hartung, a member of Third Baptist Church in St. Louis and a former college professor, protested the violation of academic freedom as her reason for resigning.

Madden said he had "emphatic support" from the science faculty and other faculty members. He added that he hopes the issue will settle down as quickly as possible and that he can get on with his teaching without all of the religious/political pressure that is now being exerted.

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Black Southern Baptists  
Making Missions History

F-FMB

By Marty Croll

Baptist Press  
11/3/87

RICHMOND, Va. (BP)--Carolyn Shack, a relatively new Southern Baptist who grew up in the Tallahassee, Fla., ghetto, is making history.

Shack is one person working to stir the black church into doing something with foreign missions. Her interest, she says, veers away from blacks' traditional role in missions -- spreading the gospel in their own communities.

She is not alone. There are others -- people like Houston dentist Gayle McGaughey, Chicagoans Eugene Gibson and Larry Trotter, and Californian E.W. McCall.

Although deeply involved in community missions, black churches in the United States have produced startlingly few foreign missionaries. Only five foreign missionaries from 1,100 predominantly black churches are now under appointment by Southern Baptists. The 1-to-50,000 ratio within the black church is nearly 15 times lower than the missionary-to-member percentage among Southern Baptists overall.

Shack, wife of an insurance broker and mother of a college sophomore and high school senior, began six months ago asking about Southern Baptist foreign missions. Because of her inquiries, three Baptist associations near her Gilroy, Calif., home are starting to catch a new enthusiasm.

Shack realized her church needed to understand foreign missions. After she wrote a letter in May and then talked in person with a Southern Baptist Foreign Mission Board representative about a program for two-week volunteers, Shack focused her energy on getting fellow church members motivated to do something with their foreign missions program.

"I was very intrigued with the information I received, and it was just really interesting sharing it with everybody," Shack said. "As a result of sharing it, I starting praying that somebody from our church would go."

At first, Shack did not picture herself as a volunteer. "Foreign missions is just something somebody else does," she said. When Victor Davis, black church relations manager at the Foreign Mission Board, called and asked her if she were interested in going, her initial response was, "No, I just want information for my church," she reported.

"But then I started feeling a great urgency come upon me; why was I wasting a lot of time trying to get other people interested, and why wasn't I going?"

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After returning from an eye-opening volunteer experience in Jamaica, Shack worked with other members of Emmanuel Baptist Church in San Jose, Calif., to form a mission team. The team invited leaders of churches in the area to a mission awareness day featuring Davis, a film, a sit-down dinner and a Southern Baptist missionary to France. They planned seating for 115 people. So many came they ran short on seats.

Shack and Frankie Harvey, leader of Emmanuel's mission team, attended a conference at the Cauthen Missionary Learning Center in Rockville, Va., with about 75 other leaders of black Southern Baptist churches Oct. 20-22. Davis convened the conference to educate participants about Global Vision '88, a thrust through which the board hopes to send volunteers overseas from 100 black churches next year.

The group studied the biblical basis of foreign missions and learned how participants could help involve their churches. Members also discussed specific projects in which volunteers like themselves could be used.

Davis has found volunteers return home with renewed urgency to share their faith, not only overseas, but at home, he said. They also are the first living, breathing models of foreign missions that many of their fellow church members know.

An example of that is McGaughey, who practices dentistry in Houston and actively participates in the "wellness" community outreach of Brentwood Baptist Church, to which she belongs. One week during the summer of 1986 McGaughey worked sunup to sundown in Jamaica for no pay with eight other healthcare professionals.

When she came home, she and others went to work organizing an even bigger group for 1987. That trip never materialized, but the people she helped recruit from several medical specialties are waiting for a firm project in 1988 around which they can plan another trip.

Black church members simply have been unaware they could participate in foreign missions, said Trotter, pastor of Sweet Holy Spirit Baptist Church in Chicago. He believes as they learn more they will become involved.

Trotter had never considered foreign mission work until he heard a testimony in which a man said those who travel overseas feel a greater need to share their faith when they return. He made one trip to Finland and shared his faith in ways he had never done at home, he said. Later Trotter and fellow pastor Gibson spent 26 days in Africa. For two weeks they lived in the village of Gede, Kenya, eating and sleeping with Kenyans as they worked in various churches. "I came back a different person," Trotter said.

Gibson, too, was changed. In Ethiopia, he said, he looked at the faces of children thankful to be given protein wafers through a fence and thought of his children who complain because their favorite cereal is not on the shelf. He looked at a grandmother who was using her breasts to pacify a baby whose mother had starved to death and thought, "Back home, folk decide they don't want to eat this thing, or the other thing."

People in the Central American nation of Belize asked McCall, pastor of St. Stephen Baptist Church in La Puente, Calif., "Aren't there some saved blacks in America?" They were puzzled because they had seen very few missionaries of their own skin color in their country.

Blacks in the United States have wrestled for prestige and have won good jobs and material prosperity, McCall said: "We ask, 'Why should I go? Look at my wall, it's cluttered with degrees.'"

But God wants blacks to look beyond their limited definition of success, McCall added. God wants them to fulfill his purpose, not their own. "You go not because of yourself, but in spite of yourself," he said.

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

A Glorieta  
'Beary Tale'

F-503  
By Charles Willis

GLORIETA, N.M. (BP)--Once upon a time in the "Land of Enchantment," a group of Christians gathered to study, worship, pray and sing as was their custom.

A part of their annual ritual was to visit with one another, to eat together and to walk the scenic paths of Glorieta Baptist Conference Center in New Mexico.

However, the arrival of bears on the campus has caused more than one saint to reconsider charity and friendliness.

The arrival of the black bears has been announced by the clanging of garbage cans and has been noted after the fact by strewn papers.

Bears, not being much on reading or nutrition, evidently don't care what the label on the package says as long as what is inside tastes good.

As guests have sighted bears -- eight this summer -- Art Vigil, grounds supervisor, and Jim Hansen, maintenance manager, set the conference center's bear trap at the scene of the crime.

At the Hilltop Apartments, a group of the faithful engaged in Bible study discovered a bear, his nose pressed against the picture-window glass, curious about their gathering. Sad to say, the group was less interested at that point in outreach than they were in keeping their group free of furry intruders.

In another incident, a guest unloading groceries at the ranch house had just placed one bag of food on the porch and had returned to get a second bag from the trunk of his car. As he turned to head for the porch, there stood a black bear between him and the porch. Slamming the car trunk lid, he hightailed it to the front seat for safety.

The bear, not taking too kindly to such an unChristian welcome, put his paw on the trunk and stood up on the car, leaving a dandy footprint to show the folks back home.

During Glorieta Student Conference, one rather daring intruder ransacked the garbage behind the Chuckwagon snack bar and then strolled down to the lake for a leisurely swim. Conference participants leaving the evening worship service saw him swimming on his back. When he had finished refreshing himself, he climbed a tree.

Hansen, who, by the way, seems a good deal more tolerant of bears than do registered guests at Glorieta, said he watched one bear walk in and out of the trap nine times before he tripped the lever that brought the 100-pound door slamming down behind him. All eight bears finally have been trapped.

Hansen knows first-hand that bears love watermelon, cantaloupe, sausage and steak. He's had to feed those furry critters for a few days until the game and fish folks come to transport the bears 20 to 30 miles up into the mountains where they belong. During the wait, the bears enjoy gulping entire two-liter bottles of soft drinks.

"If we had a taste test here," Hansen observed with some degree of mischief in his eyes, "the bears would choose Dr Pepper."

The point of this beary tale, if there is one indeed, is when you go to Glorieta next summer, pack Dr Pepper or else learn to accept all God's creatures into your Bible study group. And for goodness sake, do have refreshments on hand!

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(BP) cartoon mailed to state Baptist newspapers by SSB bureau of Baptist Press

Caudill's Death Prompts Fite  
To Recall Cuban Mission Crisis

F-10  
By Elizabeth Watson (SWBTS)

FORT WORTH, Texas (BP)--The recent death of missionary Herbert Caudill has prompted David Fite to reminisce about how he suffered with his in-laws.

Most families joke about tolerating in-laws, but as a young missionary Fite learned to rely upon his father-in-law to tolerate unjust imprisonment. Fite knew Caudill not only as his father-in-law but also as his cell mate in a Cuban prison.

Caudill, one of Southern Baptists' missionary heroes, died Sept. 29 at age 84.

The Caudills and Fites were Southern Baptist home missionaries in Cuba when Fidel Castro seized power in 1959. From the beginning of that revolution, both Fite and Caudill knew Castro would not be able to stop the spread of the gospel in Cuba.

But neither knew the persecution that awaited them in defending the gospel.

"My father-in-law was a model for me," said Fite, director of continuing education at Southwestern Baptist Theological Seminary in Fort Worth, Texas. "He was not a spectacular person -- just a man you could count on being there and doing the job God called him to do. He was always faithful to God and trusted him wholly, especially during his imprisonment."

Twenty-four years later, Fite vividly remembers the knock in the middle of the night which awoke him to a four-year nightmare. Four men rushed into the house, holding Fite at gunpoint and searching the house for evidence to use against him in court.

"All they could find was a piggybank full of Indian-head nickels which they submitted as proof of trafficking in foreign currency," Fite said.

Cuban federal investigation officials indicted Fite and Caudill on spy and illegal currency exchange charges. Accused of being a spy ringleader, Caudill was sentenced to 10 years in prison. Fite received a six-year sentence.

"My biggest initial concern was for my family," Fite said. "Margaret had been left with the responsibility of our three small children and her mother."

Mrs. Fite sold wedding gifts for money to buy food for the family until the Southern Baptist Home Mission Board could send money.

When granted family visiting privileges, Fite communicated important messages with his family in code language. During visits they were not allowed to speak in private or in English.

"Margaret and I happened to be reading 'Letters and Papers from Prison' by Dietrich Bonhoeffer the week before the arrest. My brother had a son named Carl Dietrich, so I would tell her I had been thinking about my nephew a lot these days," Fite said. "She would know I was experiencing many of the same things Bonhoeffer had gone through.

"Solitary confinement during my first weeks of arrest was very difficult," he said. "I would sing, walk around the cell and keep track of how many times I had walked around the cell on an abacus I made."

Fite imagined walking down his neighborhood street and recreating conversations with neighbors. He wrote Greek on the wall -- limiting himself to 10 words a day so he could "prime" himself for new words for the next day.

After their "trial," Fite and Caudill were taken to the old Spanish fortress La Cabana, which had been converted into a huge prison. They were placed in a ward with 200 men.

Fite calculated there was only one square yard per person. "It was a mass of humanity. There was little water, food and space," he said.

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Despite bouts of hepatitis and other serious illnesses, Fite, Caudill and other pastors regularly held "clandestine" worship services. Many prisoners came to know Christ through the testimony of the imprisoned Baptists.

"One of our pastors led so many men to Christ that the warden placed him in solitary confinement. But when he led his guard to Christ, they gave up and put him back in the ward," Fite said.

"The communists began to see that they couldn't get rid of religion. The persecuted Cuban Christians believed in something that could outlast Fidel. That is why we were able to bear up under what one would consider unbearable circumstances."

Several times Fite asked God why his imprisonment had happened.

"I never got an answer," he said. "But God reassured me he would be with me each day. The same God who led me to stay in Cuba was with me in prison."

Pressure exerted from Third World Baptists and Fite's parents helped gain Fite's release from prison Dec. 16, 1968. The Fites had to wait nine months before they were allowed to leave Cuba.

Then Fite's family began a new life in Fort Worth, Texas, where he enrolled in Southwestern's doctoral program. He joined the Southwestern staff as director of continuing education in 1971.

"No matter where you are, each day is an opportunity to further the kingdom of God," Fite said. "We can make our plans, but we must be accepting of the changes God allows in our plans."

"The morning after my arrest, Margaret reminded our boys of (the Apostle) Paul's imprisonment and suffering as a servant of Christ. She told them it was our turn now to suffer for Christ. Whenever their Cuban classmates would ask them about their father, they would throw back their shoulders and tell them their father was suffering for Christ."

"Our faith must be strong enough to withstand and bear up against the sinful world for Christ, or our faith isn't any good at all."

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BP photo mailed to state Baptist newspapers by Southwestern Seminary.

Committees Announced  
For New Baptist Hymnal

**N-SSB**

By Charles Willis

Baptist Press  
11/3/87

NASHVILLE (BP)--More than 70 Southern Baptists from across the United States have been appointed to seven subcommittees that will have key roles in producing a new Southern Baptist hymnal, according to Wesley L. Forbis, director of the Southern Baptist Sunday School Board's church music department and editor-in-chief of the hymnal.

All subcommittee members will also make up the larger committee for the hymnal which will be published in 1991.

Subcommittee chairmen are: (1) Design/Organization, Jean Pilcher, minister of music at First Baptist Church, Little Rock, Ark.; (2) Music, Don Brown, chairman of the school of music, William Jewell College, Liberty, Mo.; (3) New Materials, David Music, chairman of the school of music at California Baptist College, Riverside, Calif.; (4) Theology/Doctrine, Joe Stacker, director of the board's church administration department; (5) Worship Aids, William Hendricks, professor of Christian Theology, Southern Baptist Theological Seminary, Louisville, Ky.; (6) Hymns Recommendation, Wesley Forbis; and (7) Ethnic Caucus, Bill O'Brien, executive vice president of the SBC Foreign Mission Board, Richmond, Va.

The ethnic caucus will gather material from various Southern Baptist ethnic groups within the United States as well as potential material from foreign mission fields to highlight the missions commitment of the denomination.

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Serving on an editor's advisory committee at Forbis' request will be Hines Sims, editor of the Baptist Hymnal, 1956 edition, and William J. Reynolds, editor of the Baptist Hymnal, 1975 edition.

"The most intensive work will be done by individuals and in subcommittee meetings," Forbis said. "After the subcommittee deliberations are completed, recommendations will come before the larger committee."

The first meeting of the full committee is scheduled for September 1988, Forbis said. Prior to that, subcommittees will work at the direction of chairmen to accomplish specific assignments. All meetings of subcommittees are expected to be held in Nashville.

Forbis said committee members were selected to provide specific skills needed for the production of the hymnal, a balance of musical backgrounds and practices and a representation of general geographic balance.

The board's plan to publish a new hymnal "to reflect unprecedented input from denominational members" was announced in May 1987.

Since then, Forbis said about 85,000 copies of a research questionnaire have been distributed in meetings prior to the Southern Baptist Convention annual meeting in St. Louis last June and throughout the summer at the denomination's national conference centers in New Mexico and North Carolina.

An additional 37,000 copies are being distributed through state music program leaders at state Baptist convention meetings this fall, and a November mailing to the more than 36,000 SBC-affiliated churches will encourage duplication of the form for use by church members. In all, Forbis said questionnaires distributed by the board will exceed 150,000 copies.

An additional random sampling opinion research project will be conducted by the board's research services department during early 1988.

Letters from Southern Baptists to Forbis or Terry W. York, hymnal project coordinator, expressing opinions on a variety of subjects related to the hymnal will be referred to the appropriate subcommittees for review, Forbis said.

Publication of the hymnal will coincide with the 100th anniversary of the Sunday School Board and the 50th anniversary of the church music department. Official unveiling of the hymnal is planned for March 11-14, 1991, during PraiSing II, a four-day celebration of the church music department's jubilee.

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(Complete lists of all hymnal committee members and subcommittee assignments are being mailed separately to state Baptist newspaper editors.)

High Court Rejects  
'Shunning' Dispute

N-BJC

Baptist Press  
11/3/87

WASHINGTON (BP)--The Supreme Court has let stand rulings of two lower courts that a former Jehovah's Witness shunned by other church members for leaving the sect may not sue the church for damages.

Janice Paul, a Washington state woman who left the sect in 1975, challenged a church policy instituted six years later requiring faithful Jehovah's Witnesses to shun any member who resigned. The practice, she asserted, "necessarily carried with it the implication that such persons were grossly immoral."

In addition, she claimed the new policy "coerced" faithful church members to shun former members.

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But attorneys for the church argued in written briefs submitted to the high court that the practice of shunning is "basic and essential" to Jehovah's Witnesses. The church's religious liberty would be "unreasonably burdened" if it could be sued "for carrying out its essential teachings and practices," they wrote.

The church lawyers also denied Paul's allegation she was treated with "malice," describing the charge "unfounded."

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Free Land, Labor Make  
For 'Cheap' Building

F- CO  
(La)  
By Oscar Hoffmeyer Jr.

Baptist Press  
11/3/87

BAPTIST, La. (BP)--Tears came to Ernest McLaughlin's eyes when he saw more than 100 volunteers erecting a Southern Baptist associational missions office on land he donated.

"I picked out the spot, it is the best around," the 72-year-old retired farmer said.

McLaughlin operated a fruit and vegetable stand not far away from where the office for four associations is located.

But when his former pastor, Lawrence Clegg, mentioned the need for an office for Chappapeela, LaTangi, St. Tammany and Eastern Louisiana Baptist associations, McLaughlin offered nearly an acre of land.

That was in July.

Volunteers converged on the previous poured foundation Oct. 17, and by 11 a.m. had installed all walls and were raising rafters. Work will continue on weekends and when volunteers are available to complete the 3,280-square-foot brick structure.

Clegg, who is director of missions for the four associations, said January is the target for occupying the office debt-free. The \$80,000 cost will include paving a road and parking lot.

Volunteer builders represented 35 churches in the four-association area.

Plumbing, electric and air conditioning has been done by approved volunteers.

The association office has been under consideration for about five years. Offices are now located in the Baptist Student Center adjoining the campus of Southeastern Louisiana University in Hammond.

"We have always wanted property near the Pumpkin Center/Baptist location (an interchange on Interstate 12), which is about four miles west of Hammond, but none was available. When Mr. McLaughlin learned of the need, he gave the property because he always wanted to give land for a church and this is the closest because it serves 112 churches," Clegg reported.

McLaughlin, who has been a Baptist for 50 years and a deacon for 30, opened a flea market at the intersection after he gave up farming seven years ago.

"Pastor, there's some more land here if you need it," McLaughlin told Clegg. The offer is being considered.

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Moyers SBC Documentary  
Will Air On PBS Dec. 16

N- CO  
(SWBTS)  
By Mark Wingfield

Baptist Press  
11/3/87

FORT WORTH, Texas (BP)--Southern Baptists are the topic of one documentary in a three-part series on, "God and Politics," produced by Bill Moyers to air on the Public Broadcasting Service in December.

Moyers, press secretary to President Lyndon Johnson and former commentator on CBS-TV, filmed portions of the documentary at the 1987 Southern Baptist Convention in St. Louis. Other parts were filmed this fall when Moyers visited Fort Worth, Dallas, Houston and Midland, Texas.

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Southern Baptists interviewed for the documentary include Russell Dilday, president of Southwestern Baptist Theological Seminary; T.B. Maston, professor of Christian ethics emeritus at Southwestern; Bruce Corley, associate professor of New Testament at Southwestern; W.A. Criswell, pastor of First Baptist Church of Dallas; Paul Pressler, Houston judge and leader of the conservative movement in the convention; James Dunn, executive director of the Baptist Joint Committee on Public Affairs; and Daniel Vestal, pastor of First Baptist Church of Midland.

The segment on Southern Baptists is titled "The Battle for the Bible." It is scheduled to air Dec. 16 in most areas. Due to the independent nature of PBS affiliates, dates may vary by location. Check local listings for details.

The first segment in the series is called "The Kingdom Divided" and deals with differing opinions in the United Methodist Church on Central America. It is scheduled to air Dec. 9. The third segment, "Paradise Restored," is about the Christian reconstruction movement. It is scheduled to air Dec. 23.

Moyers is a 1960 graduate of Southwestern Seminary. He currently produces television programming through his own company, Public Affairs Television, in New York.