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HMB teleconference promotes
Christian economic impact

By David Winfrey

Baptist Press
9/29/94

ATLANTA (BP)--Inner-city churches should not shy from improving their communities economically in addition to their spiritual pursuit, a Chicago pastor told Southern Baptist missions leaders.

"We need to realize that some of the ministries that we do are economic development," said Wayne Gordon, pastor of Lawndale Community Church.

Gordon, whose church operates economic and social ministries in Chicago's West Lawndale community, addressed Southern Baptists in 19 cities during a September teleconference sponsored by the Home Mission Board.

Gordon said he moved to the economically depressed area on the west side of Chicago at age 21 as probably the only white man in the neighborhood to coach football and spread the gospel.

Living above a former plumbing business in a four-room apartment, Gordon's first "ministry" was a weight machine installed downstairs where his players could work out. From that he developed Bible studies for students, which led to a church and multiple ministries.

Today, the church has an average attendance of 400 and operates about a dozen ministries that impact the area's economic development.

"Our goal is 100 percent employment for anybody who goes to Lawndale Community Church," he said. In a community with a 65 percent unemployment rate, 95 percent of Lawndale members are employed.

Ministries include a medical center and a six-week job training class for high school graduates. Gordon does not shy from offering biblical support for Christian-based economic development projects.

"What we need to do is obey the second greatest commandment and love our neighbor as ourself," Gordon said.

"Love means a lot more than getting somebody saved," he said. "If my neighbor doesn't have a job, I find my neighbor a job."

Gordon uses each job training graduation as a witnessing and networking opportunity. The ceremony is held in the church, and previous graduates are invited back to share struggles, successes and job opportunities, he said.

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"Most people who are running businesses are crying out for good people," he added. Employers seek hard and honest workers, he said. "That's what the church ought to be producing in people anyway."

Gordon readily admits everything the church tried has not been successful. "We're not real good at starting businesses, and we learned that the hard way," he said. "We have failures every day."

One was a welding business in which they tried to offer job training and to run a successful business. The venture broke the "cardinal sin of economic development," he said. "We tried to do too many things." A program should be designed to train employees or make money -- not both, he said.

Crime is a concern in West Lawndale, as in many inner-city communities, Gordon said. "Every three hours in my neighborhood a violent crime is committed."

While admitting the answers are not easy, the church has started Project Salt Block, an attempt to reclaim neighborhoods one block at a time.

The conference was the first of two tests for what HMB ministry section leaders hope will be a quarterly project involving inner-city missionaries and churches from across the country, said Larry Martin, HMB vice president for ministry.

Churches or missionaries working in the inner city often feel as though they are isolated, Martin said. The teleconferences will allow people on the field to share ideas regularly without the expense of traveling to a national conference, he said.

"It's allowing us to link 200 people that we could not possibly bring together face-to-face on a regular basis," said Martin.

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EDITORS' NOTE: The teleconference was viewed in the following cities: Atlanta; Birmingham, Huntsville and Mobile, Ala.; Boston; Chicago; Cleveland; Dallas, Fort Worth and Houston, Texas; Detroit; Jefferson City, Mo.; Los Angeles; Louisville, Ky.; Miami; Mount Vernon and Richmond, Va.; and New Orleans.

Teleconferences to network
workers in inner cities

By David Winfrey

Baptist Press
9/29/94

ATLANTA (BP)--The Southern Baptist Home Mission Board will host quarterly teleconferences in 1995, offering missionaries, pastors and other Christian workers in inner-city areas a network to discuss ideas and challenges, HMB ministry leaders said.

The conferences, like one broadcast as a test Sept. 15 from Atlanta, will target issues of importance to workers in inner-city areas, said Larry Martin, HMB vice president for ministry.

"Oftentimes, when you work in an urban setting there's a tendency to feel alone," said Martin.

The project already has attracted leaders in 22 cities who have committed to host the conferences and recruit a core group of 10 people working in Christian ministry in the inner city, said Jane Bishop of the HMB ministry section.

Technical requirements for participating in the conferences include a satellite dish, a TV room that seats at least 10 people and a phone line.

The two-hour sessions will include an interview with someone experienced in the area of discussion and an opportunity for viewers to call a toll-free phone number to ask questions or contribute ideas.

A second test program will be broadcast Nov. 21. The topic will be children and youth at risk, Bishop said. The pilot conference drew about 200 viewers from 19 cities, she said.

"It got them talking among themselves of where they are," she said. "We had (viewers in) several cities who stayed anywhere from 30 minutes to an hour after the teleconference ended, discussing and dialoging between themselves about the information."

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The conference als was a witness to the technical crew assisting at the station where it was broadcast, Bishop said.

"One of the cameramen afterwards stopped Wayne (Gordon, the conference guest) and said to him, 'I am not a Christian and what I have heard here today gives me an awful lot to think about.'"

More information about HMB ministry teleconferences is available from Bishop at (404) 898-7447.

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(BP) photo (horizontal) of the teleconference mailed to state Baptist newspapers by Atlanta bureau of Baptist Press. Cutlines available electronically in SBCNet News Room.

'Here's Hope' ministry center
making a difference in Buena Park

Baptist Press
9/29/94

By Mark A. Wyatt

BUENA PARK, Calif. (BP)--A formerly unemployed mother of two who received help from a Baptist ministry center in southern California is returning the favor.

Earlier this year Raeanne, a single mom in her 20s, was unable to buy food for her two young children. Needing help, Raeanne turned to the Here's Hope Social Ministry Center operated by the Orange County Southern Baptist Association.

"She was basically drawing welfare but running out of groceries at the end of the month," explained Wiley Drake, pastor of First Southern Baptist Church, Buena Park, where the center is located. "She came back a couple of times," he said.

Drake said Raeanne eventually found work although "she's still struggling and we help her out once in a while." Only now, Raeanne is helping others too.

"She's a cosmetologist and she wanted to help others, so once a week she gives free haircuts at the center," Drake said. It's just one of the ministries that has grown out of the cooperative project between the church, association and California Southern Baptist Convention.

For some time, the center was a project of the Buena Park church, while the association conducted a similar ministry. "We had our own little thing going in our own neighborhood for two or three years," Drake said. "It grew as we met the needs of the community."

Soon, however, growing demands brought the small church to "an impasse." Drake contacted Doyle Braden, the association's director of missions about combining the parallel social ministries.

"Since many churches are not able to do (alone) what they want to do, maybe we could have an associational co-op," Drake reasoned.

Braden agreed and the association began contributing \$500 a month it had been using for another social ministry program to the Buena Park operation. Another \$1,000 monthly comes from Southern Baptist Home Mission Board hunger funds administered by the California Southern Baptist Convention missions ministries department.

Evangelism and ministry get equal billing at the Here's Hope Social Ministry Center, which got its name from a Southern Baptist emphasis on sharing the gospel.

"We knew we were coming on 'Here's Hope. Share Jesus Now,' so rather than create a new name or logo, we decided to take advantage of 'Here's Hope' as a name of our social ministry center," Drake said.

In January church members and others who volunteered to staff the center ministered to about 20 families. According to Drake, each family "received a 25-pound box of food -- rice, beans, peanut butter, all staple stuff." Another 20 or so families received other items and services.

"We started putting the word out that we were the associational ministry center for food and clothing," Drake continued. Since then the ministry has experienced phenomenal growth.

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"We're ministering to over 200 families a month with a box of groceries and another couple hundred with other services," Drake said. "At the end of July we had given out over 50,000 pounds of canned goods since the year began."

Various businesses are pitching in with support for the ministry center's clients. Drake said Lens Crafters has agreed to provide eyeglasses for the center's clients. And three days a week the Lucky supermarket chain gives the ministry center unsold bread and provides perishables for next to nothing.

"We get vegetables and produce for three cents a pound -- plums, bananas. It's perfectly good food but they'd rather get something for it than nothing," Drake said.

Additionally, the Buena Park coordinating council, a city-sponsored program, helps the ministry center provide help for needy people less than a mile from one of Southern California's best-known tourist attractions. "You can hear the train whistle from Knott's Berry Farm at the Here's Hope Center," Drake said.

Other churches also support the center with contributions and volunteers. "Every church wonders what to do with the clothes people bring into church. We have started encouraging them and a lot of people bring in clothes, canned food" and other items, Drake said.

As social ministry director for the association, Drake recognizes the importance of volunteers. "I'm paid by my church ... but all of the work is done by volunteers," he said.

The Orange County volunteers are seeing their efforts pay off in changed lives. Citing Raeanne, the unemployed hairdresser, as an example, Drake said the center is even "beginning to recycle people. People we've ministered to come back and want to help others."

Credit goes to the center's holistic approach of ministering to physical and spiritual needs. For instance, when a beat-up motor home driven by a 45-year-old drift r named Ken broke down in the center's parking lot, they let him keep it there.

"We invited Ken to church, won him to the Lord and now he's a member of our church," Drake said. And while Ken still hasn't found a paying job, he's paying back the kindness he received by helping out at the Here's Hope Social Ministry Center.

Besides distributing food, clothing, furniture and other donated items weekdays from 9 a.m. until noon, the center offers counseling and other services. Narcotics Anonymous meetings are held on Monday and Thursday nights.

On Wednesday nights up to 150 people receive a hot meal at the center. On Saturday mornings volunteers serve breakfast.

But with the ministry center's growth has come problems such as overcrowding. Drake said he hopes one day the center will be able to expand. A larger building is ne ded to replace the 30-by-60-foot structure the center now uses.

"We're going to outgrow it," Drake explained. "Our fellowship hall will only seat 95 people. We're just a small church and we've got a big ministry here, financially and otherwise. That's what we're praying about now. We've got the property to offer but we don't have the money to build. We need a building on it, so we can build the center."

For the time being, Drake said, mild southern California weather is helping with the ministries that are being pushed outdoors by rapid growth.

"That hasn't been a problem, but if we keep growing at the rate we have been, we're going to have more people outside than inside," Drake said.

Drake said he also hopes to heighten community awareness by running for public office. He's one of eight non-partisan candidates vying for three seats on the five-member Buena Park city council in the Nov. 8 election.

Encouraged to seek offic by people he met while promoting the ministry center, Drake said he is "running on a platform of getting people involved."

Pro-lifers welcome demise of
health plans with abortion

By Tom Strode

WASHINGTON (BP)--When health care reform was pronounced dead for 1994, pro-life advocates were among those who welcomed the demise of the most publicized versions.

"Obviously, we are pleased at the defeat of the most radical expansion of abortion in America since Roe v. Wade," said James A. Smith of the Southern Baptist Christian Life Commission.

"While we were not opposed to health care reform per se, we were opposed to proposals which included abortion, rationing and other morally objectionable provisions. The Clinton bill, the Chafee bill, the Cooper bill, the four committee-approved versions, the Dole bill, the Mitchell bill, the Gephardt bill - all these included morally objectionable provisions," said Smith, the CLC's director of government relations.

Pro-life organizations charged the most-publicized versions would have resulted in more abortions, taxpayer and employer funding of abortion and rationing of health care.

After months of often-strident public debate on President Clinton's proposal and other versions, Senate Majority Leader George Mitchell, D.-Maine, announced Sept. 26 he had given up on passing health care reform this year. Neither the Senate nor House of Representatives voted on passage of any version.

"As far as I can tell, there has not been consideration given to the role abortion played in the demise of health care reform," Smith said. "While it was not the primary factor, the inclusion of abortion was nonetheless a critical factor in the failure of congressional leadership to move reform legislation. This was especially true in the House, where there was a determined group of members who consistently maintained their opposition to health care reform as long as it included abortion on demand.

"The fact that health care reform, as well as the Freedom of Choice Act and repeal of the Hyde Amendment, is not law today is a result of an uprising of grass-roots Americans against these assaults on the sanctity of human life," Smith said.

"The abortion lobby made health care reform its No. 1 priority because it properly understood that Bill Clinton's vision of health care reform would be essentially a back-door passage of FOCA and repeal of the Hyde Amendment."

FOCA, which would have struck down state regulations on abortion, never received a vote on the floor of the Senate or House. Last year, Congress upheld the Hyde Amendment, which prohibits Medicaid funding of most abortions, despite repeal attempts by the Clinton administration.

After Mitchell's pronouncement, Clinton said he is "not giving up on our mission to cover every American and to control health care costs."

"When I addressed Congress a year ago, I said our journey to health care reform would have some rough spots in the road. Well, we've had a few. But this journey is far, far from over," the president said in a prepared statement.

In a January consultation, the CLC issued documents expressing opposition to health care reform which allowed for abortion, euthanasia and rationing. Messengers to the 1994 Southern Baptist Convention meeting adopted a similarly worded resolution.

**Vietnamese superstitions
give way to faith in Christ**

By Chele Caughron

JACKSONVILLE, Fla. (BP)--When Hoa Nguyen arrived at the Jacksonville airport in March 1992, she was a superstitious Vietnamese fortuneteller rooted in a life ruled by her dead ancestors.

"The night we met her plane, we wanted to photograph her, her grown daughter and her grandson," said Louise Cantrell of First Baptist Church. "She resisted in terror because three people in a picture means death. I had to stand with the family to protect them from death by photograph."

Today, however, Hoa Nguyen has no fear of death.

"I fear not anyone, anything," she testified.

Hoa Nguyen now knows freedom from fear through her relationship with Jesus Christ. "Jesus is God, the true God," she said. "I worship the true God."

In Cuu Long, South Vietnam, Hoa Nguyen worshiped her ancestors, trying daily to appease them by lighting candles at their altars and throwing parties for them on the anniversaries of their deaths.

A widow, Hoa Nguyen made her living trading items and telling fortunes.

"I would just tell the future by using cards," Hoa Nguyen said through an interpreter. "I could tell the future of a man, whether he would have good or bad in the future."

Hoa Nguyen knew little of what her own future held, however.

While in Vietnam, Hoa Nguyen had lived with a U.S. serviceman and became pregnant. When her daughter, now grown, decided to live in the United States under the Amerasian Act, Hoa Nguyen accompanied her.

It was on her first day in the United States that Hoa Nguyen began to see Jesus Christ at work. Three Christians -- Cantrell and two pastors from Vietnamese Christian Church -- had come to greet her. They also had prepared a place for her family to live and helped Hoa Nguyen get a job.

While Hoa Nguyen appreciated the assistance, she wanted nothing to do with the Christians' Jesus Christ. She reacted to their invitations to Christ with anger and cursing.

"At first, I could talk very quick against people," she said. "I retaliated."

In a matter of weeks, however, Hoa Nguyen's heart softened and she surrendered her life to Christ. As she was about to be baptized at Vietnamese Christian Church, she asked pastor Quang Nguyen to hold her under for a long time to make sure all the demons left her.

"Before I became a Christian, there could be demons in me, but after my baptism the demons flee," Hoa Nguyen said.

The day Hoa Nguyen claimed Christ as her personal Savior a change occurred.

"This lady has now become a soul-winner, and the light of the Lord absolutely beams on her face," Cantrell said. "That dark, dreadful, fearful spirit of evil has indeed been washed away -- not by the water but by the blood."

Because of Christ, Hoa Nguyen has given up smoking and drinking beer, she said. She also prayed to God that he would heal a longtime cough from which she suffered and, indeed, found him to be the great healer. Her focus in life now is to tell others why she worships Jesus Christ.

"Everybody, like her friends, come to see her, and she tells them how she met Jesus and how he has done a wonderful thing," pastor Nguyen of Vietnamese Christian Church said.

Prayer and Scripture have replaced superstition and fortunetelling in Hoa Nguyen's life, she said.

"Every morning before I go to work, I and my daughter and my grandson gather together and pray," she said.

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EDITORS' NOTE: The three Nguyens in the above story are not related.

Church's international class
takes on missionary flavor

By Chele Caughron

JACKSONVILLE, Fla. (BP)--When an immigrant arrives in the United States to settle in Jacksonville, Fla., a representative of First Baptist Church's international class often is at the airport ready to greet him or her with resources that will ease the transition into the American way of life.

The international class works with other organizations and churches to direct new arrivals to housing, furniture, clothing, jobs and financial assistance. The class also directs them to Jesus Christ.

"God brought the whole world to Jacksonville and put it in our care," said Louise Cantrell, with whom the ministry began. "People need to remember that Jesus was a refugee. That whole family ran."

When Cantrell read a Wall Street Journal article about seven years ago the Lord fixed her heart on internationals. The article told of the plight of Russian Jews who were stranded in Italy.

"I got to thinking how the Lord loves the Jew, the apple of God's eye," Cantrell said. "I contacted a missionary in Italy and asked how I could help."

Cantrell began sponsoring families financially, which allowed them to enter the United States under asylum.

But Cantrell found that was not enough to fulfill the Great Commission's command to make disciples.

"My heart was so heavy for them, because they came from an atheist country. They would not even learn about Jesus in our American culture," she said. "I thought we'll never win them unless we teach them English."

That was the birth of the international class of First Baptist Church, which now has 175 people on its roll.

On Sundays, a high school teacher teaches English at the church. On Mondays, a believing Jew goes to Jacksonville's west side to teach Russians. And on Thursdays, Cantrell, owner of a property management company, teaches Vietnamese on the south side. The church also offers a Bible study for the Japanese.

"The one thing that we communicate from the very beginning is the love. When you come into the class you feel that spirit," Cantrell said. "If we're going to win them, we're going to have to win them with the international language of love."

The representatives of the international class show Christ's love by meeting the internationals where they are. Secretary Dianne Guy visits the people in their homes. She even has delivered thermometers in the middle of the night, Cantrell said.

"For the Buddhist, we have someone who was a Buddhist, so when it comes time to really get where the rubber meets the road Quang (Nguyen, pastor of Vietnamese Christian Church) will step in," Cantrell said.

In all, the international class serves about 11 different nationalities.

"They're so dear you feel like you gave birth to them," Cantrell said. "You just wouldn't believe how they are growing for Jesus."

Cantrell tells story after story about the immigrants who have met Jesus through their interactions with the international class and affiliated witnesses like the Vietnamese Christian Church and Lutheran Social Services.

There is Hoa Nguyen who for 20 years told fortunes in Vietnam but now tells her friends here about the true God. There is the former Buddhist nun who now worships the one who is above Buddha. And there is the little Vietnamese girl who knows she will spend eternity with Jesus. As the little girl was flown by emergency helicopter after a tragic van accident, she said, "If I stay, I stay; if I die, I go to be with Jesus, why I be afraid?" Cantrell said.

The impact of the international class ministry is far-reaching.

"When these people accept Jesus, they write letters back to their countries," Cantrell said. "We are foreign missionaries many times over and go to homes where missionaries are not allowed."

Introducing people to Jesus is the foremost goal of the international class ministry.

"We're really missionaries. We're not teachers; we're missionaries," Cantrell said. "God didn't put those people in our path for us to let them go to hell."

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George Marsden suggests lack
of evangelical reflection

By Pat Cole

Baptist Press
9/29/94

LOUISVILLE, Ky. (BP)--Evangelicals' fascination with marketing techniques has made them more likely to imitate culture than engage in serious theological reflection, according to church historian George M. Marsden.

"As evangelicals succeed, they become better at analyzing church growth and finding marketing techniques that will work best," said Marsden in an address at Southern Baptist Theological Seminary in Louisville, Ky. "They have become increasingly responsive to what will work -- to what people want to hear."

The most effective marketing methods, however, often have little intellectual emphasis and make few theological demands, said Marsden, the Frances McAnaney professor of history at the University of Notre Dame. Marsden, author of several books on American evangelicals, spoke Sept. 27 as part of a week-long observance of the 100th anniversary of doctoral studies at Southern.

Evangelicals have been influenced by the shift in American culture "away from the intellectual and the theoretical to the psychological and the relational," said Marsden. Churches, therefore, have tended to amplify "self-development within a relational community," he said.

Marsden acknowledged an emphasis on self-help is not entirely a negative development. However, he said the trend has left "little place for serious intellectual reflection on the faith or its place in the culture."

Yet, while evangelical churches have not tended to accent the intellect, scholarship among evangelical academicians has experienced a "small renaissance," Marsden observed. He explained there has been a proliferation of publishing by serious evangelical presses and an openness by some secular presses to publish evangelical books.

"Nonetheless, despite this remarkable scholarship, it is not clear that it is having a considerable role in the evangelical movement itself," Marsden said. "My impression -- and this has to be impressionistic -- is that the intellectual mission of evangelicalism plays a minimal role in most evangelical circles today."

In his address, Marsden emphasized that intellectual vitality is not the most important aspect of church life. Nevertheless, a strong intellect is essential, said Marsden, citing the prominence of the highly educated Paul in the New Testament.

Theological seminaries, Marsden suggested, should consider whether they are placing a high enough premium on their intellectual mission. "Seminaries are among the very few graduate-level institutions that evangelicals support," he said.

Marsden also proposed that evangelicals integrate their theological understanding with other disciplines. "If we do not take up this task of trying to understand the challenges that modern thought and culture brings to Christianity, who will?" asked Marsden. "The fact is that traditionalist Protestants are largely dependent for their highest education on institutions that are deeply hostile to traditional Christianity."

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Grisham recounts faith decision
at Ark. Southern Baptist church

OXFORD, Miss. (BP)--When he was 8 years old, John Grisham made a public profession of faith in a Southern Baptist church, he recounts in the Oct. 3 issue of Christianity Today.

In the two-page interview, Grisham, whose most recent novel, "The Chamber," and four previous novels have passed 40 million in sales, replete with movie deals, tells of his Baptist upbringing, his interest in missions and the questions he deals with as his success mounts. The interview was conducted by Will Norton Jr., dean of the college of journalism at the University of Nebraska-Lincoln.

Of his profession of faith, Grisham states, "I was 8 years old. We lived in Arkansas at the time. Back then, my father often worked seven days a week. My mother had us bathed and scrubbed and in church every Sunday. She's a devout Christian. I came under conviction when I was in the third grade, and I talked with my mother. I told her, 'I don't understand this, but I need to talk to you.' We talked, and she led me to Jesus. The following Sunday I made a public confirmation of my faith. In one sense, it was not terribly eventful for an 8-year-old, but it was the most important event in my life. It did not readily change me, but it was very real nonetheless."

Grisham says his family moved every year or two because his father worked for a construction company.

"The first thing my family did when we moved was join the local Southern Baptist church," Grisham says. "The second was to go to the public library and get library cards." The family lived in Arkansas, Mississippi and Louisiana.

Of his interest in missions, Grisham notes, "During my childhood in the Baptist church we would hear wonderful stories and see slides from all over the world. I always wanted to take part in mission work and never really was able to do it for the 10 years I was busy practicing law. Finally, I was able to go to Brazil last year with about 40 other people from this county. We went to a remote area of the country and built a church in four days. We took two doctors, a dentist and a couple of nurses with us: two or three medical teams."

Grisham recounts the impact the death of one of his best college friends had on him a few years after they had graduated from Mississippi State University.

"I was in law school, and he called me one day and wanted to get together. So we had lunch, and he told me that he had terminal cancer," Grisham says. "I couldn't believe it. I asked him, 'What do you do when you realize that you are about to die?' He said, 'It's real simple. You get things right with God, and you spend as much time with those you love as you can. Then you settle up with everybody else.' That left an impression on me."

He says one of the reasons for his success could be that his books are "relatively clean" and people realized they could give one of his books "to an older teen-age son or daughter or to their parents. I hope it says something about our culture that you can be successful without succumbing to all the gratuitous sex and language that is so prevalent today."

Of his success, Grisham states, "I go for long walks in the woods a lot, and I ask myself if I'm handling it the way it ought to be handled. I don't know why it happened to me. God has a purpose for it. We are able to contribute an awful lot of money to his work, and maybe that's why. But I firmly believe it will be over one of these days -- five years from now, 10 years from now. The books will stop selling for whatever reason. All this is temporary."

**Senior adult convention to stay
in Nashville; moved to 1997**

NASHVILLE, Tenn. (BP) -- Delay in construction of a Nashville arena has pushed the dates of a Southern Baptist Senior Adult Convention back a year, said Jay Johnston, event coordinator in the Baptist Sunday School Board's discipleship and family adult department.

The new convention dates are April 28-30, 1997, Johnston said. Sunday School Board officials sponsoring the event learned of the delayed construction plans in June. Since then, Johnston said he has been searching for a new site for the convention, originally scheduled for May 1996.

As logistics became increasingly difficult to work out, Johnston said he learned senior adults were looking forward to coming to Nashville -- "home of the Sunday School Board."

"Several of the senior adults who had been planning to attend the convention in Nashville have said they would rather wait a year if it could still be held here," Johnston said.

"Our decision to keep it here and move it back a year was really based on the response of our people."

Johnston said he expects about 20,000 senior adults to attend the event.

"This will be the first time a Southern Baptist meeting of this size has been held in Nashville. We're looking at this as sort of a homecoming -- so senior adults can see where their literature is produced," Johnston said.

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CORRECTION: In (BP) story titled "BSSB trustees set \$250 million budget; Draper cites reasons for optimism," dated 9/28/94, please correct the date in the 27th paragraph to 1995, not 1991.

Thanks,
Baptist Press

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