

# Baptist and Reflector

Vol. 151/No. 38/September 25, 1985

News journal of Tennessee Baptist Convention

## Mexican Baptists aid quake victims

By Jim Jones

MEXICO CITY (BP)— A Baptist church appropriately located on the Avenida de Heroes has set aside preaching and Bible study temporarily to help Mexico City dig out.

"We are doing our preaching first by actions," said Juan Hernando Ortiz, one of a team of pastors at First Baptist Church, Mexico City. "I feel that's the best preaching."

First Baptist Church, near the center of the earthquakes' worst damage, has been turned into a major shelter where homeless earthquake victims receive food and sleep on church pews. A medical care station has been set up in former Sunday School rooms where doctors volunteer to dress wounds and take care of their problems.

Also the Mexican Baptist Theological Seminary, jointly sponsored by the National Baptist Convention of Mexico and Southern Baptists, canceled classes so students could help victims of the earthquake.

"The students petitioned us to suspend classes so that they could help," said Seminary President Richard Garrett, a Southern Baptist representative. "Everybody wants to help. They showed up carrying shovels and ropes."

One of the seminary's professors, Mike McAleer, is supervising volunteer activities at the First Baptist shelter.

"We fed 1,700 people yesterday," said McAleer, who is a member of the church. "Besides serving food at the church, we are going to the Revolution Monument to feed people and have been providing food

for workers who have been at the hotel region (which was demolished)."

Baptists, although a tiny minority in Mexico City, are among several church groups taking a major role in the relief efforts, said James Philpot, who leads the Southern Baptist Foreign Mission Board representatives in Mexico.

He met at the Jalisco Hotel Sept. 21 with leaders of about 60 Baptist churches to expand the program to help earthquake victims.

"We are hoping to turn many more Baptist churches into shelters," Philpot said.

First Baptist Church members witnessed the horror of the earthquake when an apartment building near the church was destroyed and 40 people died. Martha Nunez de Ortiz, the pastor's

wife, was one of the first on the scene as injured victims came out of the building. Ortiz said his wife grabbed a child whose head had been torn away and watched as a man was killed as he went back into the building to try to save his wife.

Injured survivors of the collapse of the apartment building were the first to use the shelter, but now earthquake victims from other areas are finding help at the church. Sergio Carrillo, a medical doctor and Baptist layman, has been working daily in the Tlatelolco section where officials say the death toll was high in the collapse of high-rise apartments.

Ortiz said about 150 people were in the church when the second quake struck Sept. 20.

"We saw the lights starting to move and felt the earth tremble," he said. "I advised them to stay calm."

Some rushed out into the streets; others were afraid to leave the building, he reported.

When the quake was over, the lights came on again and they returned to the building and sang a hymn, thankful that they had not been injured.

Seminary students have formed brigades to do whatever is needed and have assisted at the shelter set up by First Baptist Church. Some have joined with rescue teams digging into wrecked buildings looking for survivors.

Philpot said the Southern Baptist Foreign Mission Board already has authorized special funds for the relief effort but more donations will be needed in the future.

—Jones is religion editor of the Fort Worth (Tex.) Star-Telegram.

## SBC Executive Committee affirms action of '85 convention, denies Crowder claim

By Dan Martin

NASHVILLE (BP)— A legal complaint by a Birmingham, Ala., layman and his wife that their rights were violated during the 1985 annual meeting of the Southern Baptist Convention has been denied by the SBC's Executive Committee.

During its September meeting, the committee voted in executive session to "affirm" the actions of the 1985 annual meeting, thus denying the claim of Mr. and Mrs. Robert S. Crowder, members of Southside Baptist Church in Birmingham, and messengers to the annual meeting.

Following the action, the Crowders said they and "other Southern Baptists with whom they are acting" will "have nothing to say until we see what they (the Executive Committee) have said. Until we talk with the lawyer and the others, we will have nothing further to say about our future course of action."

Jane Vehko, an attorney with the law firm of Bondurant, Mixson, and Elmore of Atlanta, which represents the Crowders, told Baptist Press they have not seen "official papers" and added, "Any comment would be premature at this point."

Crowder told Baptist Press: "I am heartbroken that the Executive Committee failed to face up to their duty and responsibility. It was their duty and their responsibility to cope with this matter. I am heartbroken with the way they coped with it."

The retired Birmingham layman previously said he was prepared "to do whatever is necessary to seek redress," even going to civil courts through the filing of a class action lawsuit against the Southern Baptist Convention and its officers.

Crowder claims the current Committee on Boards, Commissions and Stand-

ing Committees of the SBC was illegally elected. Crowder asked the Executive Committee to "take prompt and effective action ... to remedy the violations ... and to assure similar violations of the bylaws are not repeated in the future."

Their specific complaint revolves around a ruling by SBC President Charles F. Stanley of Atlanta, who ruled out-of-order an effort to amend the report of the 1985 Committee on Committees which nominated the Committee on Boards.

During the Executive Committee meeting, the Crowders' attorney, Emmet J. Bondurant, made a 10-minute presentation concerning the grievance. After the presentation, the Executive Committee met for an hour and a half in a closed door meeting with SBC attorney, James P. Guenther of Nashville. It was the first time in more than 30 years the Executive Committee has conducted an executive session.

The following afternoon, Chairman David Maddox of Fullerton, Calif., read without amplification a four-paragraph statement concerning the results of the closed meeting. The statement said that "whatever mistakes might have occurred in Dallas in reference to interpretation of bylaws is history. To seek to redo or undo an action of the Southern Baptist Convention will accomplish no positive good."

The short statement added: "The Executive Committee of the Southern Baptist Convention instructs its legal counsel ... that the Executive Committee affirms these actions of the 1985 Southern Baptist Convention."

After the report, Dotson Nelson, a retired pastor from Birmingham, Ala., stood to comment he wanted the minutes to reflect the "action was not unanimous" to adopt the "affirmation." Several persons told Baptist Press "about 15

or 20" members voted against the adoption.

In his presentation, Bondurant recounted the events of the disputed election, and said the bylaws of the SBC "specifically provide" that the Committee on Committees "has the power to nominate but not to dictate the membership of the Committee on Boards ... ." He added the bylaws "provide clearly that the messengers to the convention have the power to amend the body, the

(Continued on page 3)

### Committee urges church action

The Credentials Committee of the Tennessee Baptist Convention asks that churches be reminded that it is time to elect messengers to the annual meeting of the Tennessee Baptist Convention, Nov. 19-21 at First Baptist Church, Memphis.

The committee reminds you of the following:

- Each messenger must be elected by the church.
- The pastor is not automatically considered a messenger and should be voted on by the church along with other messengers.
- Only one name should appear on a card.
- The Constitution does not make provisions for alternate messengers.
- The registration card for the 1985 annual meeting is white, printed with black ink. Other colors will not be accepted at the registration table.
- Lost ballots will not be replaced.

### Texas 'kitchen' goes to Mexico

RICHMOND, Va. (BP)— An 18-wheel mobile field kitchen rolled out of Dallas Sept. 23 as Texas Baptist Men prepared to feed 10,000 people a day in earthquake-devastated Mexico City.

Meanwhile, the Southern Baptist Foreign Mission Board's disaster response task force struggled to obtain information by HAM radio from its representatives in Mexico so that it can respond to any other needs they identify. The quake disrupted all normal methods of communication.

News reports said more than 3,500 had been killed in two earthquakes that hit Mexico City and neighboring states Sept. 19-20. As many as 6,000 were reported injured.

James Philpot, chairman of Southern Baptists in Mexico, reported by HAM radio that none of the almost 90 Southern Baptist representatives or their children was injured in either the more severe earthquake Sept. 19 or the second quake the following evening. No reports were available yet on whether any Mexican

(Continued on page 3)

# Wayne Allen defends ruling by Stanley

By Mark Kelly

MEMPHIS (BP)— The parliamentarian who made a controversial ruling during June's annual meeting of the Southern Baptist Convention sees "absolutely no violation" of SBC bylaws in the ruling, as alleged by a Birmingham, Ala., layman.

Wayne Allen, pastor of Briarcrest Baptist Church, Memphis, defended SBC President Charles Stanley's decision to rule out of order a motion by messenger James Slatton to amend the report of the SBC Committee on Committees.

The Birmingham layman, Robert Crowder, retained an attorney and intended to file suit if the SBC Executive Committee did not take steps to remedy what he alleged were violations of SBC bylaws involved in the ruling.

Allen denied Crowder's claim that Stanley had violated bylaws and messenger rights by ruling the motion out of order, ignoring points of order on the matter, and refusing calls for a floor vote on the ruling.

"There was absolutely no violation of the bylaws involved," asserted Allen, who said he had based his decision on three assertions: (1) nominations to the Committee on Boards may be made only by the Committee on Committees, based on an interpretation of the language of bylaw 16(1); (2) the Committee on Committees brings nominations, rather than a report to the convention, and (3) since the bylaws do not provide otherwise, under Robert's Rules of Order, nominations may not be amended.

Critics of the ruling have contended the nominations of the Committee on Committees, like those on the Committee on Boards, constitute a report, which becomes the property of the body on its presentation. Messengers may then deal with it as they please, it is argued.

## TBC camps attract about 4,000 people

BRENTWOOD — Nearly 4,000 people visited Tennessee Baptist camps this summer. As a result, 599 campers made decisions, about 200 of them being professions of faith.

The Tennessee Baptist Convention owns and operates two camp sites: Camp Carson in Newport, and Camp Linden in Linden. Several convention departments sponsored events at both camp locations.

The Sunday School department sponsored two weekend retreats for mentally retarded persons, reaching 280 campers. In addition, the TBC sponsored the second annual weeklong special friends camp for mentally retarded persons, exceeding last year's attendance with 93 campers.

Music weeks attracted 509 children and youth. More than 1,500 boys and girls learned more about missions in GA, Acteen, and Royal Ambassador camps. The church training department ended their summer with a total of 907 boys and girls attending camp and the missions department's first ethnic camp drew 55 children.

Other events held at either Carson or Linden included the annual Tennessee Baptist conference of the deaf, the 1985 pastors' retreat, and Opportunity Camp 1985, sponsored by the Tennessee Baptist Children's Homes Inc.

Much of the difficulty surrounding the ruling arose out of what Allen called "abnormal" procedures specified by the bylaws.

He noted the "distinctive language" of bylaw 16(1), which he interpreted as meaning that only the Committee on Committees may make nominations to the convention for the Committee on Boards. In addition, he said bylaw 16(8) provides for amendments to the "report" of the Committee on Boards, adding both processes were departures from established parliamentary procedure and "conflicted" with Robert's Rules of Order.

"The crucial distinction we saw was that the bylaws specifically state the Committee on Boards' nominations can be amended," said Allen. "This is a violation of Robert's Rules of Order, but bylaws can override those rules." The bylaws make no such provision in regard to the Committee on Committees, he added.

Since no provision is made for amendments to that report, Slatton's motion was out of order, Allen reasoned. Moreover, on the interpretation that the bylaws require that a person be nominated by the Committee on Committees, Slatton would have been ruled out of order even if he had offered additional

nominations, rather than an amendment, Allen said.

"The bylaws require that a person be nominated by the Committee on Committees," he said. That is not a normal process.

"Personally, I think we would be better off to totally conform with Robert's Rules of Order in the process of nominations and elections," he added. "Unfortunately, neither process is followed strictly."

Based on this interpretation, Allen said all three convention parliamentarians had agreed messengers either accept or reject the nominations presented by the Committee on Committees. Should they reject them, a new slate would be pre-

pared by the committee. Only nominations presented by the Committee on Committees may be considered, however, Allen insisted.

Allen said he sees no difficulty with that procedure "if that's the way messengers want to do things." He added: "That's the way we have interpreted the bylaws and a precedent has been set. If that's not what we want to do, the thing to do is rewrite the bylaws and let the convention vote on how they want to do it."

"A convention vote is the way to resolve this thing, not a court of law," he concluded.

—Mark Kelly is a staff writer for the Arkansas Baptist Newsmagazine.

## Peace Committee chairman notes degrees of optimism

NASHVILLE (BP)— The Southern Baptist Peace Committee made its first regularly scheduled report Sept. 18 when chairman Charles Fuller addressed the Executive Committee of the Southern Baptist Convention.

The committee is seeking solutions to the problems which have plagued the

14.4-million-member denomination for several years and listed several specific "reasons for optimism."

Admitting that optimism "prevails in varying degrees," Fuller said the spirit of committee members has been a source of encouragement since the first meeting. "Despite the sharp differences between us, there is a conviction God will bless the honest attempts to face the facts of our controversy," he said.

At the next meeting, Oct. 8-9 in Nashville, each of the 22 committee members is to have submitted a 350-word statement, identifying the theological issues which beset the denomination. "This is not to ignore the structural, political, and parliamentary matters which have been brought to our attention," Fuller added.

Fuller also said he was encouraged by the spirit of prayer which marked the deliberations and by the "many reports of intercessory prayer, all across our convention," for the Peace Committee. A group of Roanoke, Va., laypersons are meeting each Tuesday at 6 a.m. to pray for each committee member by name and Fuller has received numerous letters each week pledging the prayer support of churches, prayer groups, pastors' conferences, and individuals.

Fuller asked Executive Committee members to do five things. They are to pray daily for the Peace Committee, encourage others to pray, communicate their concerns and suggestions directly to the committee, lower the profile and restrain from unnecessary rhetoric regarding the controversies, and "turn a deaf ear to the cynics, skeptics, pessimists, and defeatists."

The committee has scheduled meetings in Atlanta, Dec. 10-11; Dallas, Jan. 21-22, and back in Nashville, Feb. 25-26. Additional meetings will be announced later.

## Bailey Smith resigns church, enters full-time evangelism

DEL CITY, Okla. (BP)— Bailey E. Smith, pastor of First Southern Baptist Church, Del City, Okla., since 1973, announced his resignation Sept. 15 to enter full-time evangelism, effective Sept. 29.

Two years ago, Smith and John McKay, former singer from the James Robison Evangelistic Team, formed an evangelistic association. At that time, rumors spread across the Southern Baptist Convention that Smith was about to resign to enter full-time evangelism.

First Southern Baptist Church staff members squelched the rumor, saying Smith formed the association and asked the church to limit him to 12 Sunday-through-Wednesday revivals a year to help "put the quietus" on request for Smith to lead crusades. Smith later reduced the number of meetings to eight per year.

During a recent citywide crusade in Tulsa, Okla., Smith and McKay's Real Evangelism team received a love offering of \$34,594, which Tulsa Baptist Association Director of Missions Garnet Cole described as a record.

Mike Clayton, the Del City church's program administrator, said the decision was one with which Smith has struggled for a long time. "Bailey feels this is something God wants him to do."

The Smiths will remain in Del City for "some months" and after that their location is uncertain, Clayton said.

The Del City church is in the midst of a relocation project and has a 7,700-seat auditorium under construction on an 80-acre site just west of Tinker Air Force Base. The \$13-million structure is on schedule and will be ready for occupancy next Easter.

The church's weekly budget, including the building program, is \$106,185.73. Weekly receipts have been as much as \$48,000 below requirements recently. However, the members gave about \$450,000

during a "Rehoboth Rally" held in the unfinished facility Sept. 8. Clayton said the Rehoboth offering "catches us up for the year on giving."

Smith, a native Texan, is a graduate of Ouachita Baptist University, Arkadelphia, Ark., and Southwestern Baptist Theological Seminary, Fort Worth, Tex. He moved to Del City from First Baptist Church, Hobbs, N.M. He has continued the church's record of leading the state baptisms. The church also has led the SBC in baptisms for several years.

He has served as president of the Baptist General Convention of Oklahoma and the Southern Baptist Convention.

## Stamps takes post at Baptist RTVC

FORT WORTH, Tex. (BP)— Jerry Stamps, a certified public accountant and five-year employee of a national accounting firm, has been named to the newly created position of controller for the Southern Baptist Radio and Television Commission.

Stamps came to the commission Sept. 1 from the Fort Worth office of Peat, Marwick, Mitchell, and Co., where he was responsible for planning, supervising, and reviewing audits.

His new duties for the Radio and Television Commission include managing all accounting and financial reporting functions, internal control and cost analysis, budgeting, and long-range planning.

In addition to his professional CPA certification, Stamps is a graduate of Midwestern State University, Wichita Falls, Tex. He is a native of Knox City, Tex.



Stamps

## Warner joins staff of Florida 'Witness'

JACKSONVILLE, Fla. (BP)— Greg Warner, news coordinator for the Southern Baptist Radio and Television Commission for the past five years, has been elected associate editor of the Florida Baptist Witness, effective Oct. 1.

The New York native grew up in the Lakeland, Fla., area. He is a graduate of Florida Southern College in Lakeland; Southwestern Baptist Theological Seminary in Fort Worth, Tex.; and North Texas State University, Denton.



**FULL AUDITORIUM** — Few seats are left in the 1,100-seat auditorium of Central Baptist Church in Fountain City, Knoxville, at the regional Sunday School workers' briefing held Sept. 16-17.

## 1,000 Sunday School leaders surpass attendance at meets

KNOXVILLE — Over 1,000 met in the largest regional Sunday School workers' briefings in many years at Central Baptist Church in Fountain City, Knoxville, Sept. 16-17. It is one of six that are being held across the state.

"This meeting was important because it introduced the new Sunday School Challenge 10/90 program with the overall goal of 10-million enrolled in Southern Baptist Sunday Schools by Sept. 30, 1990," cited Greer Ruble, director of the Sunday School department of the Tennessee Baptist Convention and of the meeting. "It also has the workshop basics of reaching and teaching for their individual Sunday School programs."

The annual meetings provide training in as many as 19 conferences for general officers and age-group areas, and up-

dates in general areas. Many of the conferences were so big they had to move to bigger rooms. Chairs had to be added to the auditorium for the general sessions. Ruble also noted that more leaders from northeastern Tennessee were at the meeting than in past years.

Ruble credited Ted Huckaby, who is director of missions of Knox County Association of Baptists, and Wray Smith, who is director of education and promotion of the association, for the success of the meeting.

The last of the briefings will be at West Jackson Baptist Church in Jackson on Sept. 31 through Oct. 1 at 7 p.m. All directors of missions and associational and church Sunday School leaders in the Jackson area are encouraged to attend.



**SMALL GROUP TIME** — Lewis Walker leads those in the conference for directors and teachers of four- and five-year-olds at one of the largest regional Sunday School workers' briefings in Knoxville.

## Executive Committee affirms action...

(Continued from page 1) conclusions or the text of any report and that was the power which the messengers were attempting to exercise in Dallas and were thwarted in their effort to do so."

Bondurant claims the provisions of the SBC bylaws were "run roughshod over" during the convention and referred to the "arbitrary and ... fundamentally illegal and unfair rulings" of the chair (Stanley) during the dispute.

He referred to the SBC Peace Committee, appointed to study the causes of controversy in the convention, and said: "One cannot expect to join together to heal wounds or to create peace when one does not have basic respect for the integrity of the procedural rules of your own organization. Your organization is one of the most fundamentally representative organizations in any denomination anywhere in this country. It is a representative form of government. It de-

pends upon the integrity of the procedures guaranteeing the right to vote of the duly elected messengers. That opportunity was denied the messengers of the Dallas convention."

He said consequences of the ruling are "clear and indisputable," and added: "The election is invalid. It is a clear violation of your bylaws. Those purportedly elected (as members of the 1985-86 Committee on Boards) are not validly serving."

He said the Executive Committee "is instructed" under the bylaws to act, and asked it to "exercise not merely its opportunity, but what we view as its fundamental responsibilities."

Bondurant said: "The alternative is to seek the aid of the civil court to enforce the bylaws of the convention if the Executive Committee is not prepared to confront this responsibility itself. This is not a fun thing to do but no one views litigation with enthusiasm either, but it

## Committee rejects changes to Constitution, bylaws

NASHVILLE (BP) — Seventeen proposed changes to the Constitution and bylaws of the Southern Baptist Convention were turned down by members of the SBC Executive Committee during their September meeting.

The changes, which ranged from the age of messengers to the SBC annual meeting, to the basis for representation to procedural changes in nominating trustees to denominational agencies, were referred to the Executive Committee during the 1985 annual meeting.

In presenting the recommendation to take no action, Francis Wilson of New Mexico, vice-chairman of the Bylaws Workgroup, explained that the six-member workgroup was concerned with implications of the changes in the volatized atmosphere of the SBC.

"We felt we should not make any change," he said. "We want to let the Peace Committee do its work and perhaps there will be a more appropriate time in a better (political) climate in which to consider these changes."

"We were sensitive to the need for change, but we also were concerned that we have come to a very sensitive time in SBC life. We considered the impact (of any change) and decided it is in the best interests of the convention at this time not to address changes," he added.

Wilson commented the action does not permanently end any proposed changes. "The time now is not good but the climate will change and will be better at a later date."

In other actions, the Executive Committee:

— Changed the titles of executive staff members of the Executive Committee. Harold C. Bennett will become president; Reginald M. McDonough will become executive vice-president; Tim A. Hedquist will become vice-president for business and finance; and Wilmer C. Fields will become vice-president for public relations. Committee members were told the changes were necessitated by changes in the laws of Tennessee, where the Executive Committee is incorporated.

— Voted to continue a study of the matter of investments by SBC agencies in businesses which do business in South Africa. The matter had been referred to the Executive Committee during the 1985 annual meeting, and a study was re-

quested which would have required divestiture of investments. The action notes SBC agencies will be requested to supply pertinent information concerning investments in South Africa.

— Adopted a 1986-87 Cooperative Program budget-goal of \$136-million, which includes a basic operating budget of \$126,630,000; a capital needs budget of \$5,870,000; and a phase two budget of \$3,500,000.

— Heard an address by SBC President Charles F. Stanley, pastor of First Baptist Church of Atlanta, who said Baptists "need to be quiet" about controversies and let the Peace Committee do its work.

"It is time for us to be quiet about what we do not agree about and to get on with what we do agree about," Stanley said, repeating his concern about the effect controversy is having on SBC plan for simultaneous revivals in 1986, called "Good News America-God Loves You."

He challenged Executive Committee members to lead the SBC in creating an atmosphere in which people lay aside the things that divide them. He closed his message by leading committee members and observers in an extended time of prayer.

## Texas...

(Continued from page 1)

Baptists were among the victims.

The Foreign Mission Board released \$25,000 in disaster relief funds in response to a first request from the field, but was standing by to provide other money as needed. At this point, the disaster task force team said, the best way for Southern Baptists wanting to help is to send donations earmarked for Mexico relief to the board in Richmond.

The board's human needs office said it has received calls from people pledging gifts that will more than cover the \$25,000 already sent.

A Foreign Mission Board news team, Martha Skelton and Don Rutledge, carried 200 units of tetanus vaccine and 200 face masks for use by rescue workers as they flew to Mexico City Sept. 22. The supplies were obtained on an emergency basis from the Medical College of Virginia in Richmond.

Bob Dixon, head of Texas Baptist Men, accompanied the 18-wheel mobile field kitchen to Mexico. Bill Gray, a representative to Mexico who has been coordinating Texas volunteers in Dallas, also left for Mexico.

Jose Missena, church growth and evangelism consultant for Latin America, reported from Monterrey that a preliminary survey indicated damage to Baptist church buildings was relatively light.

Missena was in a Mexico City hotel at the time of the first quake but was evacuated without injury. Two volunteers, Minerva Serna of Alice, Tex., and Kent Lucas of Trinity, Tex., also were evacuated uninjured from hotels in the downtown area.

## Brazil baptizes 674 to mark 100th year

RECIFE, Brazil — Baptists in the Brazilian state of Pernambuco recently baptized 674 people in a single day.

The event marked the 100th anniversary of the day that Southern Baptist Missionary Z. C. Taylor immersed the state's first Baptist convert in 1885.

is in the interest of the organization that it exercise its responsibilities . . ."

Bondurant said the court is a last resort. "No one here is seeking condemnation or retribution. Merely remediation and correction and, most importantly, adherence to the letter and the spirit of the bylaws . . ."

In addition to "affirming" the actions of the SBC, Maddox said the Executive Committee was "taking under advisement" Bondurant's comments "particularly regarding the bylaws of the Southern Baptist Convention and the interpretation of same," and referring the matter to the Bylaws Workgroup for further consideration.

The workgroup, chaired by John Sullivan of Shreveport, La., later presented an "initial" list of 15 "findings and recommendations." Sullivan explained they were being presented "in the event of litigation . . . we want to give him (Guenther) all of the support we can."

## EDITORIAL

# Can the Executive Committee 'affirm' an SBC action?

It was a serious situation: Two messengers to the Southern Baptist Convention last June in Dallas had threatened through their attorney that they would bring a lawsuit against the convention and its officers — unless the SBC Executive Committee voided an action taken by the convention in session.

The couple had charged that the convention and its officers had violated their rights in the election of the 1986 Committee on Boards when the Committee on Committees presented its nominations.

After discussing the implications of the threatened lawsuit for about 90 minutes in a closed session, the Executive Committee reported that it had approved a statement that it "affirms these actions of the 1985 Southern Baptist Convention."

It is not the purpose of this editorial to debate the merits of the questioned action taken by messengers to the Dallas SBC. Our deep concern is that the Executive Committee and the two 1985 messengers believed that the Executive Committee has the right and authority to "affirm" or to alter any action taken by the convention in session.

It has long been held that the Southern Baptist Convention, meeting in a duly constituted session, is the highest authority in Southern Baptist life.

Certainly, the convention in session does make specific assignments and referrals to various committees and boards which it has elected.

Bylaw 20, (5) states "The Executive Committee is specifically authorized, instructed, and commissioned to perform the following functions:" the first of which is "(a) To act for the Convention ad interim in all matters not otherwise provided for."

What does "ad interim" mean in the Executive Committee's relationship to the Southern Baptist Convention?

The 1974 SBC authorized the convention officers to appoint "a committee of seven persons widely experienced in denominational life to study and evaluate the Executive Committee in the light of Bylaw 9 (now Bylaw 20) and that it report to the Convention in 1975."

The committee made a progress report to the 1975 SBC and requested and was granted a one-year extension for completion of the study.

The Committee of Seven, as it became known, was composed of:

— Harold C. Bennett, then executive secretary of the Florida Baptist Convention and now president of the SBC Executive Committee;  
— Olin T. Binkley, retired president of Southeastern Baptist Theological Seminary;

— W. A. Criswell, pastor of First Baptist Church in Dallas;  
— C. R. Daley, then editor of Kentucky's Western Recorder who has since retired;

— Daniel R. Grant, president of Ouachita Baptist University;  
— Herschel H. Hobbs, then pastor of First Baptist Church of Oklahoma City; and

— Alma Hunt, retired executive director of Woman's Missionary Union.

A major part of the committee's report to the convention (which was approved by the 1976 SBC messengers) was a section which dealt with the

Executive Committee's ad interim responsibility:

## 8. THE AD INTERIM STATUS OF THE EXECUTIVE COMMITTEE

**Finding:** Bylaw 9, (5), (a) [now Bylaw 20, (5) (a)] states that the Executive Committee is "to act for the Convention ad interim on all matters not otherwise provided for."

There must be some committee of the Convention to act ad interim in urgent matters that arise on which action cannot be deferred until the Convention meets. However, "acting for the Convention ad interim" is not the same as "being the Convention ad interim." There is a difference and it is regrettable to note the growing practice in recent years to the Executive Committee as the Convention ad interim.

**Suggestion:** Let there be a clear understanding that the Executive Committee is "the fiduciary, the fiscal, and the executive agency of the Convention in all its affairs not specifically committed to some other board or agency," and is specifically authorized and instructed to "act for the Convention ad interim in all matters not otherwise provided for," and that the Convention agencies act for the Convention between sessions in specific matters assigned to them in program statements and in the Constitution and Bylaws of the Convention. (1976 SBC Annual, page 47).

Our review of the SBC Constitution and Bylaws reveal only two instances in which the Executive Committee may be involved in altering an action taken by the convention in session:

(1) If a host city for a previously approved annual meeting withdraws its invitation, the Executive Committee "may change the time and place of meeting" (Constitution, Article XI, Section 3).

(2) The Executive Committee, along with the SBC officers and the executive heads of the convention's boards and institutions, "acting in a body may, in case of grave emergency, cancel a regular meeting or change the place of meeting" (Constitution, Article XI, Section 4).

Otherwise, the Executive Committee is to make recommendations to the convention or to "execute" actions taken by the convention in session.

The Constitution and Bylaws definitely do provide for the election of the Committee on Boards by the convention in session. Therefore, this function is not an ad interim function of the Executive Committee — unless the convention messengers in session instructed the committee to perform this function on their behalf.

The Executive Committee did recognize its relationship to the convention and its Committee on Boards in another action taken last week. The Executive Committee determined that West Virginia Convention of Southern Baptists now has 25,000 members and is entitled to representation on boards and commissions of SBC agencies and institutions. The Executive Committee noted that this was subject to approval by the 1986 SBC, so even though it named two West Virginians to the Committee on Boards, their nominees will not be recognized unless and until the convention recognizes West Virginia's qualifications for representation.

Some might argue that the Executive Committee did not change anything that the 1985 SBC enacted, so therefore no harm was done. We disagree. The mere fact that the Executive Committee felt that it had the right or the authority to "affirm" a convention action is a dangerous stand — and could be seen as establishing a precedent which violates the convention Constitution and Bylaws.

Our dictionary gives two definitions for the verb "to affirm": (1) to say positively; declare firmly, assert to be true; opposed to "deny," and (2) to make valid; confirm; uphold; ratify (a law, decision, or judgment).

It is our opinion that the Executive Committee has no more authority to "affirm" an action of the convention in session than it does to "alter" or to "overrule" a convention action. If the committee does have this power, then any motion passed by the convention would be meaningless — unless and until the Executive Committee chooses to "affirm" it.

An example: On June 11 in Dallas, the SBC messengers by vote approved the Cooperative Program operating budget-goal for the coming convention year. What chaos would erupt if the Executive Committee were to have the power to rewrite these allocations — increasing, decreasing, or even deleting allocations to SBC agencies!

Note also that the Committee of Seven's report stated that the convention agencies can "act for the Convention between sessions in specific matters assigned to them." Does this mean that the trustees of these agencies have the right or authority to "affirm" or overrule an action taken by the convention in session?

It is regrettable that the Executive Committee felt it should or could affirm an action taken by the convention in session.

We must not let this matter or any matter cause us to disregard a cherished principle in Southern Baptist life; namely, that the highest authority within the Southern Baptist denomination is the gathering of church-elected messengers as the convention in session.

CIRCULATION THIS ISSUE — 75,346

Alvin C. Shackelford, Editor

Charlie Warren  
Associate Editor  
Doris Elliott  
Advertising

**Baptist and Reflector**

Connie Davis  
Assistant Editor  
Mona Collett  
Church News Assistant

Betty Walker, Production Assistant

Established 1835

Post Office Box 728, Brentwood, TN 37027

Telephone: (615) 373-2255

**Baptist and Reflector** (USPS 041-780) is published weekly except New Year's week by the Executive Board of the Tennessee Baptist Convention at Brentwood, Tennessee 37027. Subscription prices: \$5.55 individual; clubs of ten or more, \$5.25; church budget, 9.0¢ per family per week when sent to 50 percent or more of church homes. Second class postage paid at Brentwood, Tennessee, and at additional mailing office.

Space forbids printing of resolutions and obituaries. Advertising rates on request.

Member of Baptist Press (BP) news service of the Southern Baptist Convention.

POSTMASTER: Send address changes to Baptist and Reflector, P. O. Box 728, Brentwood, TN 37027.

News Journal of Tennessee Baptist Convention  
Tom Madden, Executive Secretary-Treasurer

BOARD OF DIRECTORS: Ansell T. Baker, chairman; James M. Parch, vice-chairman; Raymond A. Boston, Bill Bruster, Paul Bryant, E. E. Carrier, William H. Coles Jr., Donald Darris, Marshall Gupton, George Hill, Fred Isaacs, Jack May, James G. McCluskey, Calvin Metcalf, Jerry Oakley, Fred Steelman, Clarence K. Stewart, and Hoyt Wilson

## Personal Perspective

By Tom Madden  
TBC Executive  
Secretary-Treasurer



I read bumper stickers, although it is really not one of my favorite things to do. However, there are times when they communicate a message most effectively.

Recently I saw one which read, "If you can read this, thank a teacher." As I continued my driving, I began to reflect about the teachers I have had.

My first teacher, of course, was my mother. The classroom was not very elaborate. The textbook was the Bible, the Sunday School quarterly, and the Christian life.

One day when coming home from my first grade class, I passed by a neighbor's yard and picked one of her roses to take to my mother. I thought she would thank me and maybe reward me with an extra cookie. Instead, she asked me where I had gotten the rose and then insisted that I return it to the neighbor. I recall very distinctly that she watched me while I returned the rose. I have never forgotten that lesson.

My next teacher was my Sunday School teacher. As I have shared before, God has been good to give me many wonderful teachers of His Holy Word. However, those first teachers were so very significant in my life. They taught me of God's love, that He has a plan and a purpose for every life, and that the church loves us.

Then there were those wonderful teachers in the public school system. Many of them were so very thoroughly Christian and active in their church, and taught not only the materials, but also the eternal principles of God.

It is my privilege now to visit in our Tennessee churches from time to time, meeting many wonderful teachers. I continue to be grateful for Christian teachers — those who teach in our Sunday Schools as well as those who teach in both our public and private schools. They mean so very much to all of us. I continue to have the conviction that we cannot have Christian schools without Christian teachers.

Would it not be good for all of us to "thank a teacher" the first chance we get?

## Union to dedicate R. G. Lee library

JACKSON — Union University will dedicate the new Robert G. Lee Memorial Library, Oct. 1 at 11 a.m. Lee was pastor emeritus of Bellevue Baptist Church in Memphis until his death July 20, 1978.

The dedication service, in the G. M. Savage Memorial Chapel, will include video excerpts of Lee's famous sermon, "Payday Someday." At 11:45 a.m., the ceremony will continue in Emma Waters Summar Library with a ribbon cutting and prayer of dedication.

The library will contain about 3,200 volumes, Lee's sermon notes, desk, chair, credenza, a painting of Bellevue Baptist Church, his portrait, lamps, and other art objects from his office and library. The room, which is accessible through the college library, has been carpeted and paneled to resemble Lee's own library. A viewing window faces the main corridor of the Penick Academic Complex.

Copies of Lee's book *Payday Everyday* will be available at the ceremony.

# Letters to the Editor

Letters on any religion-related subject are welcomed. Letters of over 300 words will not be used. Other letters may be shortened at the discretion of the editor. No unsigned letters will be printed, but writer's name will be withheld for sufficient reason. Letters must contain complete address and telephone number. Letters must not make personal attacks on the character or integrity of individuals.

### Biblical labels

Dear editor:

Through the years I have prayed much for the Lord to make me a liberal in forgiveness, lovingness, longsuffering, kindness, and in particular in regard to giving of myself to Him and to others in the ministry and of His tithes and offerings. If I only come to worship in self-righteousness to recite such conduct to the Lord, I am no better than the Pharisee of Luke 18:9-14. If I use such to influence church people to distrust and despise others, I am far worse off than the Pharisee.

Most of my life, I have been very conservative in regards to the inspiration of Scripture, the virgin birth, the life and work of Christ, His atoning death and glorious resurrection with all the just cardinal doctrines of the Bible. Here again, if I use this position to come into worship time to recite my self-righteousness and invite people to do the same and lead them to despise and distrust other Christians, I am not leading people to worship God and am far worse off than the Pharisee.

We must all face the fact that there is liberalism and conservatism to some degree in every genuine Christian. I have never allowed any labels other than Biblical labels, such as servant, bond servant, preacher of righteousness, minister, and most of all Christian. Baptists and local churches are also Biblical in example. My heart has been humbled for more than one-half century to think of the awesome requirements of such labels. These labels never put brother against brother, but makes all responsible to Him Who is the Head of the Church.

I feel quite confident there are millions of Southern Baptists who feel just as I feel about labels.

Joseph G. Miller  
Route 3, Box 252A  
Elizabethton, TN 37643

### 'Errors' term

Dear editor:

With regard to the July 7 Sunday School lesson written by John Durham on the book of Job, it is unfortunate that the Sunday School Board trustees chose the word "errors" to describe Durham's statements about Satan. It would have been more appropriate and honest to describe his statements in words such as "an interpretation that we do not agree with."

Durham's statements certainly are not errors, as a careful reading of Job would indicate. The "adversary" is described in the book of Job as one meeting with the heavenly council who carries out his work only with the permission of God. He has characteristics different than our usual concept of Satan.

If the trustees and others are uncomfortable with Durham's statements, I can sympathize. Nevertheless, they are unwittingly taking issue with the book of Job itself, and not Durham, because Durham only states it the way the Bible says it.

We must be careful before we label

another interpretation as "error." Rather than using the principle of traditional interpretation, or what fits with our personal theology, we should use the principles of accuracy and honesty in determining what the Scripture actually says.

Thank you, John Durham and editors, for your honesty and integrity.

Don Stogner  
4860 Westport Rd.  
Louisville, Ky. 40222

### Mission memories

Dear editor:

Thank you for your article about the continuing work in Jamaica.

I was a member of a church in St. Johns River Baptist Association (Florida) in 1976. My parents, my brother, and I were part of a group of 30 volunteers that first went to that island. We conducted Vacation Bible Schools and revival services. Our group truly received a greater blessing than did the Jamaicans.

After the trip, I felt as though our small group planted a seed of concern in the hearts of fellow Christians in Florida. We never realized how this concern would grow throughout the convention.

Let me urge everyone to continue his or her support be it time, prayer, or money for the needy island of Jamaica.

Thank you again for bringing back memories of Jamaica and her people.

Juliana Capo Roland  
601 Augusta Ave.  
Knoxville, TN 37920

### Show restraint

Dear editor:

I thought we were to show restraint while the Peace Committee sought to iron out our differences. The article about Roy L. Honeycutt on page 5 of the Sept. 18 issue of Baptist and Reflector could reignite our arguments.

I have enjoyed resting from the task of sniffing along the trails of Honeycutt's red herrings; the real trail being, of course, the inerrancy of the Biblical autographs.

Let's continue to be quiet until we hear what the Peace Committee comes forth with. And that seems to promise to be a truly epochal event.

John W. Gill  
1233 Radmoor Dr.  
Chattanooga, TN 37421

### Unscriptural lawsuit

Dear editor:

Until I read the front page article — "Couple claims violation of rights at convention" by Dan Martin (Sept. 11), I thought I had read about every possible infraction of the teaching of the Lord, recorded in 1 Corinthians 6:1-9. Part of the sixth verse through the seventh says "... brother goeth to law with brother ... before unbelievers ... there is utterly a fault among you ... ye go to law one with another. Why do ye not rather take the wrong? Why do ye not rather suffer yourselves to be defrauded?"

But now to read this "unscriptural" attack on President Charles Stanley and our convention, regarding the "rights" of the Crowders pertaining to the presentation of the 1985 Committee on Committees nominating the 1986 Committee on Boards, is almost beyond my comprehension of Bible believing/practicing Christians.

First Corinthians 14:20 occurred to me: "Brethren, be not children in under-

standing; howbeit in malice be children, but in understanding be men!" Seemingly it could apply to such attitudes of these who, through their attorney, have presumed to threaten with legal procedures our highest elected spiritual leader(s). Perhaps the Corinthian church had members like this and thus God inspired Paul to write such words to help straighten their thinking.

Knowing nothing of Southside Baptist Church, Birmingham, I couldn't help wondering whether the pastor shared or sanctioned the opinion of the Crowders — under the deception of the flesh, or the teaching of the Apostle Paul — under the inspiration of the Holy Spirit.

My hope is that the headlines of our paper will be able to run a "retraction" of the purposed allegations and "possible" suit against our president and convention and that right SOON! before Satan's crowd and the public press have another "hey day!"

Roger L. Oldham  
Rt. 9, Box 23  
Clarksville, TN 37042

### Needs no scapegoat

Dear editor:

As a Tennessee transplant to North Carolina, I need to address Jim Stroud's letter (Aug. 21) suggesting "an unnamed editor has been made a scapegoat to protect" John Durham.

I had the privilege to sit under Durham while attending SEBTS and traveled with him to Israel for a study seminar. I have been able to study under him in situations most students have not. I know Durham is a man who only teaches what the Bible says, and never undermined it.

At no time during any class lecture did Durham say or imply that "Satan was not God's enemy, but His loyal servant," and that there is not dualism in the Old Testament, no contest between "good and evil." Durham had opportunities to do so on numerous occasions had he believed this to be true, since two of the courses I took with him dealt directly with Satan at some level.

Durham would never be in need of a scapegoat to protect him, to say so would indicate the person did not know him. Durham has Christian integrity to stand behind anything he teaches, says, or writes. He told me the reason he has said nothing about this matter is that the Sunday School Board has asked him to make no comment. They told him that this situation was their responsibility, and that they would straighten out the matter. He also told me that if it was not soon straightened out, that he would have to issue a statement himself.

This is one case of a person making a thinly veiled accusation of liberalism against a seminary teacher that I know to be false. How many of the other attacks on other seminary faculty are as equally unfounded?

Edgar Engle  
Rt. 15, Box 241  
Raleigh, NC 27612

There was a period in July and August when officials of the Sunday School Board and Southeastern Baptist Theological Seminary had agreed not to respond to questions until all facts of the situation had been accumulated. Since then, persons at both institutions have assured me that they have been answering questions frankly and openly. At the present time, questions addressed to the BSSB but inquiring about John Durham are being forwarded to SEBTS President Randall Lolley for response. (editor)

# Committee adopts plan for refinancing ACTS

By Dan Martin

NASHVILLE (BP) — A plan to refinance American Christian Television System (ACTS) has been approved by the Southern Baptist Executive Committee.

During its September meeting, the committee approved a proposal which would allow the SBC Radio and Television Commission — parent organization of ACTS — to borrow up to \$10-million with a 10-year payback and to conduct a five-year \$10-million fund-raising campaign.

The loan would allow the RTVC to pay off an estimated \$8.5-million debt, giving them relief from large payments required if the debt is retired in the maximum three-year limitation of the SBC Business and Financial Plan, thus improving the cash flow situation.

"We believe this restructuring of the debt is essential at this point to the continuing operation (of ACTS and the RTVC)," said Harmon Born, an Atlanta auto dealer and chairman of the Executive Committee's special committee appointed in February to study the finan-

cial situation of the Fort Worth, Texas-based agency. He added it "gives them financial relief they need for continuing operations and programming."

According to background material provided to Executive Committee members, the RTVC "has been confronted with large expenditures" to start the network, which was launched in June of 1984. It added "it is recognized that the ACTS undertaking will require long term, ongoing expenses beyond those which can be supported by the Cooperative Program allocation."

Born said conditions of the approval are "very stringent ... designed to help them develop a definite plan to retire their indebtedness without having to add additional indebtedness." He said "significant restrictions" are built into the plan, including a limitation to total debt, requiring RTVC trustees to take a more aggressive role in management and specific requirements of reporting financial status to the Executive Committee.

Born told Baptist Press the "idea is that whether it is an individual, a corporation or an organization, you need to

take in more money than you pay out."

Fred Roach, a Dallas homebuilder and RTVC trustee, said the plan means "ACTS will be slowed down to the right level; we will do as we have the money to do." He added the decision also means "RTVC trustees have taken a much more significant role in working with the management of the commission in meeting financial obligations."

The plan approved by the Executive Committee was hammered out in six months, which Roach characterized as a "very hard six months." RTVC President Jimmy R. Allen said: "The whole process was painful but was a good learning process."

Born said the Executive Committee delayed action in February "because we had a strong feeling we did not want to go ahead with any recommendation based on a partial set of facts."

According to information provided at the meeting, ACTS got into financial trouble "when preliminary projections proved too aggressive and optimistic and have not been achieved." Other information indicated planners expected ACTS to reach 14-million households by mid-1985. RTVC officials report the network has reached only 2.6-million households.

Allen said some of the "preliminary projections were questions rather than statements, and admitted the "growth rate has been much slower than anticipated." He added gift income also did not develop, which ACTS planners counted heavily on to make the system financially viable.

The RTVC came to the Executive Committee in February 1985, asking permission to borrow \$10-million with a 10-year payout and to conduct a convention-wide campaign to raise \$12.5-million. Both requests require that the SBC Business and Financial Plan be waived.

In February, the commission was given permission to conduct a three-year, \$6-million fund-raising campaign, but a final decision on restructuring of the debt was postponed until September. At that time the seven-member committee was appointed to work with RTVC trustees and administrators to develop sound financial and operational data.

In addition to Born, other Executive Committee members on the special committee are Dewey Presley of Dallas, im-

mediate past chairman of the Executive Committee; David Maddox of Fullerton, Calif., current chairman; William Collins of Memphis; Ann Smith of Greensboro, N.C.; Kenneth Mahanes of Dayton, Ohio; and Frank Ingraham of Nashville.

The action says "the commission will operate ... within its income and the Business and Financial Plan," and specifies "there should be no liberalization of the perimeters in the (10-year) interim." It adds the RTVC "shall comply with the letter and the spirit ..."

The plan calls for the RTVC to report to the Executive Committee on "all aspects of its financial operations" in detail and on a schedule and in a format specified by Executive Committee President Harold C. Bennett.

The commission "will apply for no other loan during the 10-year period, nor shall the commission extend or vary in any or renegotiate the terms of existing indebtedness ... which is not in compliance with this agreement and the Business and Financial Plan."

The plan allows the commission to "engage in short-term borrowing" up to a maximum of \$900,000, but says any short-term loans "must be liquidated in full for a period of 90 consecutive days out of each 15-month period." It also requires that "all income, not restricted by written trusts, received by the commission from any source, including Cooperative Program funds, shall be first used for the repayment of principal and interest on all indebtedness ... before any income is used for any other purposes."

The agreement also allows the commission to borrow for capital purposes in amounts not to exceed 20 percent of the principal payments made on the \$10-million loan. Born explained that when the RTVC had paid back \$2-million, for example, it could borrow up to \$400,000.

The fund-raising campaign action requires the RTVC to make reports on all fund-raising activities, to conduct no other financial campaign, and to base the solicitation campaign on "current and complete financial information and projections" which are based on experience and current research data.

The Executive Committee action required RTVC trustees to adopt the terms and conditions.

## HMB assigns Tennesseans to fill US-2 mission posts

ATLANTA — Two Tennesseans were among the 35 people commissioned as US-2 missionaries recently by the Southern Baptist Home Mission Board.

Another of the new US-2ers is assigned to work in Tennessee.

US-2ers, college graduates under the age of 27, spend two years in mission assignments throughout the United States. This year's group will work in 18 states plus Canada. The commissioning service was at Locust Grove Baptist Church, Smyrna, Ga., a suburb of Atlanta.

Lori Futrell of Memphis will serve as Baptist Student Union director at the University of Iowa in Iowa City. She will lead college students in discipleship programs, Bible studies, campus evangelism, and educational missions programs.

A graduate of the University of Tennessee at Martin, Futrell has recently

been news director at WXXY Radio in Milan.

Mark Hansen of Jefferson City was appointed with his wife, Christi, to work in resort missions in Myrtle Beach, S.C. They will help develop ministries to tourists, resort-related employees, and other people in the resort area. Hansen is a recent graduate of Carson-Newman College, Jefferson City.

Keith Rogers of San Antonio, Tex., will direct the Appalachian Outreach Ministry of Carson-Newman College. Appalachian Outreach is an emergency relief program to help meet the physical needs of underprivileged families in Jefferson, Hamblen, Cocke, and Grainger counties in east Tennessee.

Last year, Rogers was director of the after-school program of First Baptist Church, Waco, Tex. He is a graduate of Baylor University, Waco.

## Nigeria legend, Hattie Gardner, dies after long-awaited visit

McBEE, S.C.(BP) — Hattie Gardner, who spent years as a missionary in the Nigerian bush after others told her she was too small and weak to survive there, died Sept. 18 after a long-awaited visit to Nigeria. She was 82 years old.

She died in Hartsville, S.C., of complications related to malaria that struck two days after she returned from a visit to Nigeria for the 50th anniversary of the Baptist Girls' School in Shaki, where she was principal for several years.

She had planned the trip earlier, but family illness and postponement of the celebration because of economic problems in Nigeria had made her wait. Churches gave her more than \$5,000 to pay for the trip.

In Nigeria, she became something of a legend for her determination to do what others considered impossible for her. When she sought appointment as a missionary to Nigeria, she was told she was too small to stand up to the rigors of life in Africa.

"God made me, and He knew my size when He called me to be a missionary,"

replied the five-foot woman.

After 15 years of teaching in Baptist girls' schools in Nigeria, she volunteered to work among the Batonu tribe of eastern Nigeria after the mission was unable to find a man to take the post. When her fellow missionaries questioned her ability to survive, she told them she would come out when they found a man to work there. She retired at age 70 before that day came.

She once defined her basic task among the Batonu tribe as living "Christlike" until people who could not read and learn of Jesus through the Bible could see Him in her life. For years, she lived in a trailer, which she pulled with a Land-Rover, spending most of her time out among the villages. She dispensed aspirins and other pills, swabbed sores, and taught about Jesus. Later she lived in a little room built onto one of the churches and cooked outside under a tree.

She oversaw construction of Baptist schools and churches, advised teachers and pastors, helped plan associational meetings, and supervised literacy work-

ers. She assisted in writing the first reader in the Batonu language and a supplementary reader of Bible stories. She began literacy classes for adults and a primary school for children.

After 38 years as a Southern Baptist missionary in Nigeria, she refused to relinquish her commitment to missions when she retired in 1973. She lived simply in a trailer and saved from her pension and honorariums to give repeatedly to missions — including at least one five-figure gift last winter.

She continued to give smaller sums, including a charitable gift annuity which was to go to the Foreign Mission Board upon her death. Her most recent gift, in late spring, was designated for overseas schools which train pastors with too little education to attend seminary. In a letter accompanying one of her gifts, she wrote, "You need not be praising me. I'm trying to do what every Christian should do — putting God first."

After returning from the mission field, she canceled other plans and settled in

her hometown of McBee to care for a brother and sister who were ill. After their deaths in 1982, she became more active as a mission speaker at camps and in churches. She was Woman's Missionary Union director at Gum Branch Baptist Church outside Hartsville and helped with a children's Sunday School class. The church's Lottie Moon Christmas Offering rose almost every year after she returned from Africa and the church became first in overall per capita missions giving in its association.

She was a graduate of Campbell College in Buies Creek, N. C., and Coker College, Hartsville, and attended Baptist Bible Institute (now New Orleans Baptist Theological Seminary), New Orleans, La.; the University of North Carolina at Chapel Hill; and George Peabody College for Teachers and Scarritt College for Christian Workers, both in Nashville.

Memorial services for Gardner were held Sept. 22 at Gum Branch Baptist Church. She donated her body to a teaching hospital.



**NEW PLAQUE** — Belmont College President William E. Troutt (left) talks with William J. Gregg in front of the plaque that honors Gregg.

## Belmont honors William Gregg

NASHVILLE — The Belmont College trustees, meeting at Belmont recently, honored board member William J. Gregg, Nashville builder and developer, for his contribution to the renovation project for the 75-year-old Heron Hall.

A plaque in his honor will hang in the Heron Hall lobby.

President William E. Troutt said, "We are most grateful for Bill Gregg's leadership in the Heron Hall renovation. As chairman of our facilities committee, he devoted many hours of personal attention to this project and contributed a great deal of staff time from Gregg Construction Company. We could not have completed this project in such a timely and efficient manner without him."

The \$650,000 project, begun in March, was completed in time for fall occupancy. With the exception of outside and corridor walls, the 1910 building is a completely new structure.

Presently, it will house 73 male students in air-conditioned suites of two bedrooms and shared bath, on the first and second floors. Future expansion is planned for housing 52 additional students on the remaining two floors.

In other business, the board heard that Belmont's endowment has increased by more than \$1-million in the 1984-85 fiscal year. The endowment, which now stands at \$3.8-million, took 27 years to build to the first \$1-million.

# Bylaws workgroup offers findings

NASHVILLE (BP) — A list of 15 "findings" concerning the 1985 annual meeting of the Southern Baptist Convention was adopted 38-15 by the SBC Executive Committee during its September meeting.

The "findings and recommendations" were presented by the Bylaws Workgroup, chaired by John Sullivan of Shreveport, La., after "the matter of bylaw interpretation" was referred to the workgroup during a closed session.

The action came during a discussion of grievances concerning alleged bylaw violations presented by Mr. and Mrs. Robert S. Crowder of Birmingham, Ala., and their attorney, Emmet J. Bondurant of Atlanta.

Sullivan said the 15 "findings of fact" were presented because "in the event of litigation," the group wanted to give convention attorney James P. Guenther "support." He added they were presented as an "initial response" to the referral.

The "findings" were adopted 38-15 after several members, including Dotson Nelson of Birmingham, Ala., and Alvin O. West of Washington, objected to several parts of the list.

Nelson objected to a "finding" which says: "It is the opinion of the Executive Committee that if the nominees offered from the floor had been voted upon by the convention, the Committee on Committees' nominees would have been elected to constitute the Committee on Boards."

"I can't vote for that," Nelson said. "That is not based on my personal observation."

West said he has "great reservations" about several of the "findings" and said the action taken to affirm the convention action "was a mistake."

Other members expressed reservations about the findings, particularly one which notes the "polity of the ... convention allows the Executive Committee to affirm the election of the Committee on Boards, Commissions and Standing Committees. The decision by the Executive Committee to affirm that

the election which occurred in the 1985 Southern Baptist Convention makes all procedural defects moot, if any occurred, in that election."

Several expressed the opinion the Executive Committee does not have the authority to "affirm or disaffirm" any action taken by messengers in annual session.

The findings adopted by the committee:

1. Messengers clearly must control the Southern Baptist Convention within the Convention's own procedures.

2. The messengers at the 1985 Convention elected the nominees offered by the Committee on Committees to the Committee on Boards, Commissions, and Standing Committee.

3. It is the opinion of the Executive Committee that if the nominees offered from the floor had been voted upon by the Convention, the Committee on Committees' nominees would have been elected to constitute the Committee on Boards, Commissions, and Standing Committees. This opinion is based upon a review of the events and actions of the 1985 Convention and the personal observations of the members of the Executive Committee.

4. The messengers to the Southern Baptist Convention in 1986 may choose to accept or reject the nominations of the Committee on Boards, Commissions, and Standing Committees. These nominations to be reported to the Convention represent the total work of the Committee on Boards, Commissions, and Standing Committees.

5. Messengers to the Southern Baptist Convention in 1986 will have the opportunity to make nominations from the floor for all positions on which the Committee on Boards, Commissions, and Standing Committee makes

nominations; thus, the ultimate selection of the members of the boards, institutions, commissions, standing committees, and the Executive Committee rests with the messengers.

6. The polity of the Southern Baptist Convention allows the Executive Committee to affirm the election of the Committee on Boards, Commissions, and Standing Committees. The decision by the Executive Committee to affirm that election which occurred in the 1985 Southern Baptist Convention makes all procedural defects moot, if any occurred, in that election.

7. The action by the Executive Committee on the election of the Committee on Boards, Commissions, and Standing Committees reflects the Executive Committee's ad interim judgement that, in so doing, the Executive Committee has acted in the total best interest of the Convention.

8. In the governance of the boards, commissions, institutions, and standing committees, the Convention's procedures provide for a gradual transition in the composition of trustees. This minimizes the impact of any year's Convention's selection of trustee replacements on any board of directors and prevents any radical shift in the constituency of a board or committee as the result of any one Convention.

9. While the Convention significantly relies on the trustees of its institutions in the conduct of the ministries of those institutions, the Convention itself ultimately controls the destiny of those institutions.

10. The Bylaws of the Southern Baptist Convention are being reviewed by the Executive Committee for clarity and consistency with the democratic process which is uniquely Southern Baptist.

11. The role of the parliamentarian will be reviewed by the Southern Baptist Convention Peace Committee.

12. The polity and ecclesiology of the Southern Baptist Convention is the outgrowth of unique Southern Baptist understanding of theology.

13. Judicial interference in the internal governance of the religious ministries of the Southern Baptist Convention if unacceptable and would constitute an intolerable entanglement between church and state.

14. The Southern Baptist Convention is in the midst of complex and sincere efforts to rediscover its basis for consensus. The Executive Committee is of the opinion that its action affirming the election of the Committee on Boards, Commissions, and Standing Committees in the 1985 Convention is consistent with the Convention's efforts.

15. The Executive Committee hopes Mr. and Mrs. Robert S. Crowder will confine the advancement of their position solely within the confines of the Southern Baptist Convention.

## Painter accepts post as missions director

Omer Painter accepted the position of director of missions for Tennessee Baptist Association in Dayton, effective Aug. 31.

He is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.

Painter comes to the associational office from his pastorate at North Cleveland Baptist Church, Cleveland. Previous pastorates include First Baptist Church in Blountville; Second Baptist Church in Greeneville; East Alcoa Baptist Church in Alcoa; Rittertown Baptist Church in Hampton; Eureka Baptist Church in Rockwood; First Baptist Church in Hampton; and Crab Orchard Baptist Church in Oakdale. He also served in Lytleton Baptist Church, Manchester, and Calvary Baptist Church, Harrodsburg, both in Kentucky.

As well as serving as vice-moderator for Bradley Baptist Association, he was church training director and a member of the Baptist Student Union committee.

## Language workers to meet at TBC to plan strategies for ethnics

Ethnic and other workers will meet at the annual Tennessee Baptist Convention Language Leadership Conference led by the TBC missions department on Oct. 4-5 at the Executive Board building in Brentwood.

Program personalities include Dwayne Conner, pastoral ministries consultant at the BSSB; Dolly Orlando, state coordinator for bilingual education and member of the governor's council for refugee assistance; James Kellum, catalytic language missionary in Memphis; and Rodney Webb of the language missions division at the Home Mission Board.

With the theme, "Unashamed Messengers," topics covered will be the refugee and mental health problems, reaching ethnic youth, American Indians, and ethnic urban strategies. Other features are music by the Korean Baptist Church of Memphis, the Cambodian congregation of Nashville, and the Spanish Baptist Mission of Nashville.

A highlight each year is the Interna-

tional Banquet including food from Cambodia, Taiwan, Thailand, Vietnam, Mexico, Laos, Korea, Egypt, and Peru.

James Redding of the missions department announced that each church involved in language missions can send a maximum of four persons and that part of their expenses will be paid. The meeting begins at 1:30 p.m. and ends at 2 p.m. on Saturday. Make reservations by Sept. 27 at TBC, missions department, P.O. Box 728, Brentwood, TN 37027.



Conner

Two new Baptist Student Union directors have accepted positions at Tennessee colleges.

Daniel K. Walker, BSU director at two universities and one college near Muncie, Ind., will begin work at Belmont College Sept. 27. Walker served at Ball State University in Muncie, Earlham College in Richmond, and Indiana University East in Richmond, Ind. A graduate of Georgetown (Ky.) College, and Southern Baptist Theological Seminary, he was licensed and ordained to the ministry at First Baptist Church, Mayfield, Ky.

Walker and his wife, Johnnie, a nurse

specializing in oncology, have two sons.

Kenneth M. Tramel began Sept. 16 as part-time director at his alma mater Cumberland College in Lebanon.

He will continue to serve as pastor of Shop Springs Baptist Church there. Having served there since 1975, Tramel has also served as pastor of Calvary Baptist Church in Smithville, and Bingham Heights Baptist Church in Cookeville.

His wife, Peggy, is an employee of Wilson County Baptist Association, and they have two children.

They are employed by the Tennessee

## Zimbabwe center observes 20 years of broadcasting

HARARE, Zimbabwe — The Baptist Communications Center in Zimbabwe celebrates 20 years of radio broadcasting this year.

## TBC names Walker, Tramel as BSU directors



Kenneth M. Tramel



Daniel K. Walker

Baptist Convention in cooperation with Belmont College and Wilson County Baptist Association.

# Interpretations

## Delegated responsibility

By Herschel H. Hobbs

*"The things that thou hast heard of me ... the same commit thou to faithful men, who shall be able to teach others also"* (2 Timothy 2:2).

Knowing that Paul was facing certain death, these words take on added meaning. He was the greatest of interpreters of Jesus Christ. Yet, had he not trained others, who would have happened after his death?

Paul selected Timothy as a young man to be his helper (Acts 16:1-13). Through the years, he had taught and trained him. Timothy had become a fellow-laborer, not just an apprentice. Now he was in charge of the Christian work in and about Ephesus. Paul will soon be gone and he will be left alone.

So the apostle reminds Timothy to "commit" (deposit, 2 Timothy 1:12) to trustworthy men the things Paul has deposited in him. Thus they will be "able to teach others also." Timothy could not possibly measure up to the responsibility in Ephesus alone. But he could do so by enlisting and training others to help him.

Of this, A. T. Robertson says, "Paul taught Timothy who will teach others who will teach still others, an endless

chain of teacher-training and gospel propaganda."

The greatest source of untapped power in the world is the multitude of untrained and unenlisted Christians. A wise Christian leader, pastor or otherwise, will utilize such, delegating responsibility and opportunity. Is it both Scriptural and practical? Why not try it in your church?

## Honeycutt to lead revival at C-N

JEFFERSON CITY — Roy Honeycutt, president of Southern Baptist Theological Seminary, Louisville, Ky., will conduct a campus revival at Carson-Newman College, Oct. 1-3.

The revival musician will be Robert Bradley, director of church music at the Sunday School Publishing Board of the National Baptist Convention, USA INC.

The theme of the Carson-Newman revival will be "Salvation: A Celebration of Life."

Revival services will be held in the auditorium of the First Baptist Church, Jefferson City, at 9:30 a.m. on Oct. 1 and 3, and at 7 p.m., Oct. 1-3.

Area pastors are invited to a noon luncheon in the cafeteria, Oct. 1, at a cost of \$3.00.

## J. D. Moore accepts Calvary pastorate

Jerry D. Moore was called as pastor of the Calvary Baptist Church in Memphis on July 21.

He began his ministry with the church on Aug. 11.

A native of Broken Bow, Okla., Moore was associate pastor of the Wells Station Baptist Church in Memphis before he became the pastor of the Calvary Baptist Church.



Moore

## Consultation decries escalation of pornography in recent years

CINCINNATI (BP)— Pornography "has escalated in the past 10 years," ABC-TV producer Ken Wooden told the 350 people who attended the third National Con-

sultation on Pornography in Cincinnati Sept. 4-6. Photographs have gone "from the missionary position to ritual abuse."

Representatives of 70 denominations, including Southern Baptists, were told the pornography industry "is changing sexual attitudes" and harming countless women, teen-agers, and children. In tightly guarded "men only" or "women only" rooms, conference participants browsed through hard- and soft-core pornography. They saw pictures that included violent sex, sex with children, and sex with animals.

The executive director of the National Coalition Against Pornography which sponsored the meeting said afterwards most churchgoers have an "ostrich" attitude when it comes to pornography. "I don't read it; I don't buy it; so I stick my head in the sand and ignore it," said Richard E. McLawhorn.

The Southern Baptist attorney said he "broke" when he saw "blasphemous cartoons" in many magazines as well as the graphic sex depicted.

Donald E. Wildmon, a United Methodist minister who founded and is head of the National Federation for Decency, threatened a boycott against advertisers.

"After this fall, we're prepared to join in a well-organized boycott," he said. He cited the heads of 69 denominations who have signed a "Statement of Concern" sent to television networks. Those names include the executive directors and presidents of 17 state Southern Baptist conventions.

Former Southern Baptist Convention presidents Adrian Rogers and James T. Draper Jr. are on Wildmon's advisory board.

Coy Privette, twice president of the North Carolina Baptist Convention and now a state legislator there, said more Baptists are not involved in anti-pornography organizations because they lack "guidance and leadership of what to do." He noted the strong anti-pornography resolution passed by the convention in Dallas this summer was indicative of the "thinking of Baptists."

At stake in most discussions about pornography are First Amendment rights guaranteeing free speech. But conference speakers pointed out the Supreme Court also has set guidelines about what constitutes obscenity and about a community's right to establish standards of decency.

## Tennessee Baptist Foundation

By Earl Wilson  
President



Did you know...

... that you have the opportunity to be a Christian steward in death as well as in life through the services afforded by the Tennessee Baptist Foundation?

... that the Tennessee Baptist Foundation is the incorporated trust agency of the Tennessee Baptist Convention charged with the responsibility of procuring and administering endowment gifts for the benefit of all Baptist institutions, agencies, and causes?

... that gifts received by the Tennessee Baptist Foundation through wills, trusts, memorials, and outright gifts are invested to provide perpetual income for the specified Baptist beneficiary, selected by the donor?

... that a gift to the Tennessee Baptist Foundation is never expended and only the income is distributed?

... that in about 10 years, the gift will have produced as much income as the gift itself?

... that you, as a donor, may specify and select the Baptist beneficiary?

... that gifts, large and small, are received by the foundation for endowment purposes?

... that more and more Tennessee Baptists are becoming familiar with the opportunities of perpetual stewardship made possible through the Tennessee Baptist Foundation?

... that the services of the Tennessee Baptist Foundation are available to Tennessee Baptists without charge or costs?

If you would like information on how you can establish a trust that will enable you to contribute to the Lord's work until Jesus comes, please contact the Tennessee Baptist Foundation, P.O. Box 728, Brentwood, TN 37027.

**ADD-A-PAD**  
**PEW UPHOLSTERING & REVERSIBLE CUSHIONS**  
Our installers have upholstered over 125,000 lineal feet of pews. 15 year wear warranty. We can upholster your pews on site for less than loose cushions! Call us for a FREE estimate!  
TOLL FREE 800-334-8130  
**Church Interiors Inc.**  
CHURCH FURNITURE & STAINED GLASS  
2028 N. Centennial Street  
P. O. Box 5346 • High Point, NC 27262-5346

**To change or correct your address...**

Attach in this space your address label from the front page of your latest copy of the **Baptist and Reflector**. Please print your new address in the space provided below — including your ZIP code.

When changing your address, please give two weeks' advance notice.

Please send this information in written form, to insure accuracy.

---

All correspondence relating to your subscription should be accompanied by your address label from the **Baptist and Reflector**. If a label is not available, please write the 12-digit code from the top of your label here:

□ □ □ □ □ □ □ □ □ □ □ □

Address all requests to:  
**Baptist and Reflector**  
Post Office Box 728  
Brentwood, TN 37027

Name \_\_\_\_\_  
Please Print

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_



Thrifty features quality products of the New Chrysler Corporation

### 15-Passenger Vans for Rent

- \* Luxury-equipped with stereo, cruise, dual air, carpeting, plush seating.
- \* Low Daily or Weekly Rates
- \* 7-Passenger Mini Vans Also Available

**THRIFTY RENT-A-CAR**

**Call Now & Reserve Early!**

Nashville: (615) 361-6050  
Knoxville: (615) 970-2277  
Chattanooga: (615) 892-8983  
Tri-Cities: (615) 323-9181

**FALL SPECIAL**  
Chrysler 15-Passenger Vans on SALE Now. At All Thrifty Locations.

## A G-A-la Day for Missions Adventures

Girls in 3rd - 4th - 5th and 6th grades

October 5 . . . . First Baptist Church  
Somerville

October 12 . . . . First Baptist Church  
Paris

October 19 . . . . First Baptist Church  
Lebanon

October 26 . . . . Manley Baptist Church  
Morristown

Registration fee, \$2.00  
- Bring Sack Lunch

Registration begins at 9:30 a.m.  
Activities 10 a.m. - 2:30 p.m.

See WMU Director or call State WMU Office for registration information





CHATTANOOGA  
FRANKLIN  
MEMPHIS  
JOHNSON CITY  
GREENEVILLE

## Tennessee Baptist Children's Homes

Central Office  
205 Franklin Road  
Brentwood, TN 37027  
Gerald L. Stow  
Executive Director-Treasurer

A Ministry of the  
Tennessee Baptist Convention

## TBCH and the ASSOCIATION

Recently we have been reading the old minutes of TBCH. The second offering ever given to the "Baptist Orphanage" came from the Concord Baptist Association. It was to the associational meetings that the Rev.



T. T. Thompson, the first financial agent, journeyed to make the appeal for support to the needy children. The association has been strongly linked with our institution from the beginning.

Some of our associations have already begun their annual meetings. The association is such a vital part of our Baptist work. It is second in place only to our local churches. Our directors of missions render such a valuable service to all of our Baptist life. Our staff will crisscross the state in order to say "THANK YOU" and to share the great blessings of God on this year's ministry with children. We look forward to being with our many friends across the state.

Our children are settling into school. We have a number of high school graduates who are enrolled in college. Your prayers and financial support is so appreciated as we face the normal "back to school" costs at the campuses.

Foster homes are still a great need for our institution especially in middle and east Tennessee. Many of our children do well in foster care and could be so placed if we had homes to care for them. Please pray about using your home to help a child in this way. You may receive information on this and any phase of our work by calling 1-800-624-8591.

**1-800-624-8591**

is the new state-wide toll free number for individuals to call TBCH for help or assistance in securing services or for information about any phase of our work.

## Scenes from End of Summer



Line up for the last dive of the summer.



A nice way to end a summer of fun is with a cookout and homemade ice cream.

## I WISH I COULD SEE MY DAD AGAIN

Few people know and can feel the hurt of a lonely child. All of the children need someone to love and care for them. The Tennessee Baptist Children's Homes has a Friends Program in which a person or a family chooses to be a friend on an ongoing basis to a lonely child. There is a need right now for such dear Christian friends. While going through the files in one of the Homes recently, a letter was discovered written over fifteen years ago by a nine-year-old lonely child who desperately needed an understanding friend. The letter, though old, expresses so well the plight of so many of today's hurting children. After reading it, perhaps you would like to volunteer to be a "Friend." (Grammar and spelling are the child's own.)

*Daddy,  
I wish I could see my Dad again. I wish he could come. I'll be trusting in the Lord. I'll be praying for him. Though he's been drinking, and acting up, I'll still pray for him. I'll forgive for anything. I'll still love him for my father. I think much about him. All my life has been a wrecked. My father isn't a Christian yet. I hope he can come back. Every time I think about him, I feel terrible. But God only No's that. I love God and my father and Mother. I'll try to please God more pray more and Read the Bible more. That's how much I Love God. I would even take my life away from me if God want*

*me to. I can still remeber the years back with my father and mother. When my mother and father had a fight, they left the house. I fealt like going with my mother. I can see the stars in the sky, they don't no my trouble, but God Does. Just as long as one day That I can see my father. I hope my father comes Back. Daddy please, come home Daddy. Daddy please come for me.*

Please use our toll free number, 1-800-624-8591, to call and find out about how you can be a friend to one of our children.

MEMORIAL AND HONOR FORM—Please fill in and mail with your contribution

Date \_\_\_\_\_

Name of Deceased \_\_\_\_\_

Name of Honored \_\_\_\_\_

Letter of Acknowledgement to go to: \_\_\_\_\_

Full Name \_\_\_\_\_

Street \_\_\_\_\_

City and State \_\_\_\_\_

Donor is: \_\_\_\_\_

Name \_\_\_\_\_

Street \_\_\_\_\_

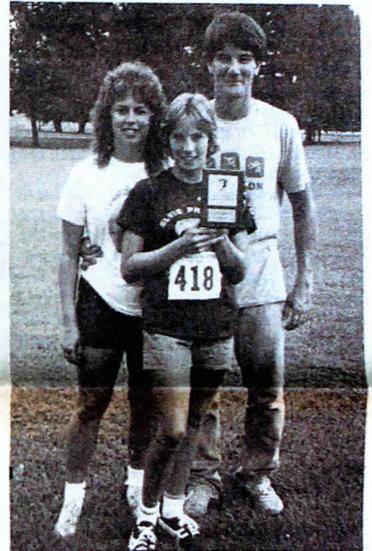
City and State \_\_\_\_\_

Mail to  
Tennessee Baptist Children's Homes, Inc.  
P. O. Box 728  
Brentwood, Tennessee 37027

## OPRYLAND USA

Opryland USA has provided the opportunity for all the young people on the Franklin Campus to spend an enjoyable day at Opryland this summer. They have been doing this for us each year for many years. Our youth look forward with anticipation to the day they spend at this amusement park located in Nashville.

Many count the number of times they rode the Wabash Cannonball or the Grizzly River Rampage and compare with others who had ridden each ride the most. Everyone comes home tired, wet, and happy after a long and full day. We appreciate Opryland for remembering us in this gracious way each year.



## Run For Fun

On the Memphis Campus, summer has been a time for fun and fitness. All of the children and many of the staff are running, biking, and playing ball under the leadership of Mark Vigus, who also serves as a houseparent. In July the first Campus triathlon was held (swimming one-half mile, running two miles, and biking five miles). Winners were given special awards, while all participants were recognized with certificates.

On August 10, Mr. Vigus and several of the youth ran in the Elvis Presley Memorial 5K (3.1 miles) race. Over 1,000 men and women entered from nine different countries. Surprise of surprises, Sherri Quinter, a thirteen-year-old girl from the Children's Home set a blazing pace, finishing fourth out of several hundred women, and first in her age division.

Sherri is one of seven teenage girls presently residing in the Jennings Cottage. She is a participant in the Jennings Ministry to Older Girls, a ministry to girls with special needs. Pictured are Sherri, holding the plaque awarded her in the Elvis Presley Memorial 5K race, with her houseparents, Joe and Glenda Stark. Sherri has made us all proud of her. She ran the race with patience and persistence. She is truly a winner.

**BIBLE BOOK SERIES**  
Lesson for Sept. 29

# Jerusalem's sorrow

By Robert E. Jones, pastor  
First Baptist Church, Bluff City

Basic Passage: Lamentations 1:1 to 5:22  
Focal Passages: Lamentations 1:1; 2:13-17; 3:22-24; 5:19-22

The tragedy which surrounded the fall of Jerusalem in 587-86 B.C. left in its wake many unanswered questions. How could God allow the "holy city" to be destroyed? Had God forsaken His people? Had His promises failed? What was to happen to those being held in exile?

These and other questions needed to be answered. It is for this purpose that the Book of Lamentations was written.



Jones

Lamentations, entitled in our English versions as "The Lamentations of Jeremiah," consists of five poems that were composed during the exile. The first four poems have an acrostic style, meaning that the 22 letters of the Hebrew alphabet in succession begin the stanzas of each poem. The fifth poem, a prayer for mercy, is not written in the acrostic style but does have 22 lines.

The five poems are written in the form of individual laments which describe the grief and despair that followed the destruction of Jerusalem and the cessation of Temple worship. At times, the poems reflect a bitter realism. Such images as starving children, cannibalism brought about by extreme hunger, and the slaughter of the Temple priests are graphically portrayed. Lamentations is, indeed, a book that pulses with anguish and despair.

### Jerusalem's great sorrow

The first 11 verses of chapter one are very descriptive. The terms "the city," "Judah," "the daughter of Zion," and "Jerusalem" all refer to God's chosen people. Judah is pictured as a lonely widow (v.1) who once was a princess but now is despised. This lonely widow "weeps bitterly in the night" (v.2) because her appointed feasts have ceased (v.4) and her majesty has departed (v.6).

The words flow as bitter sobs over the fallen city. Emotion surges through this passage as God's people mourn for a city and a nation they dearly loved.

### God's anger at Jerusalem

The second poem (2:1-22) falls into two sections. The first section of the poem (2:1-10) consists of an eyewitness description of the fall of Jerusalem. God is

the subject of the first eight verses and is pictured as executing His anger upon the "daughter of Judah" (v.2). God is even described as having become like an enemy to His people (v.5).

In the second section of the poem (2:11-22), the sufferings of the people during the 18-month siege are described. Little children fainted because of hunger (v.19), and young and old alike laid on the streets fallen by the sword (v.21). The reasons for this awful destruction is stated in verse 14: "Your prophets have seen for you false and foolish visions; and they have not exposed your iniquity" (NASV).

The misery of Judah was purposed by God (v.17) and was the result of her sin and continued disobedience. There was no alternative except for God to accomplish His word (v.17) and bring judgment upon His people.

### A cry of hope

Even in the darkest moments of life, there is hope for God's people. This hope is based upon the love and mercy of God. The third poem expresses this hope. The psalm of hope (vv.19-38) contemplates "the Lord's lovingkindness" and "compassions" (v.22). So deep is God's love and mercy that the writer can declare in verse 23, "Great is Thy faithfulness."

Despite their sin and rebellion, God's people were still under His care. God's covenant people had not been forsaken. Although they had been rebellious, God had remained steadfastly faithful to His promises. They could rest, therefore, in the confidence that God's love, mercy, and faithfulness would never change. Out of the darkness of judgment shone a ray of hope.

### A prayer for restoration

The concluding poem in Lamentations introduces a confessional prayer. The prayer is a plea for God to look upon the reproach of His people (v.1). Judah had become like orphans (v.3) and afflicted slaves (vv.4-10). The people had suffered great losses (vv.11-14) and their joy had turned into weeping and mourning (vv.15-18).

The prayer concludes on a note of expectancy and hope, however. God surely would not forget His people forever (v.20). His throne is an everlasting throne (v.19), and eventually God would renew the "days of old" (v.21).

It is remarkable that the adversities which Judah faced did not extinguish the flame of faith. Forgiveness of sin and reconciliation with God are always available when true repentance is exercised. Thus, with a faith that had been chastened by suffering, God's people looked in hope to the unfathomable love and mercy of God.

**UNIFORM LESSON SERIES**  
Lesson for Sept. 29

# The church in the world

By David J. Irby, chairman  
department of religion and philosophy  
Union University, Jackson

Basic Passage: Ephesians 4:17 to 5:20  
Focal Passage: Ephesians 4:17 to 5:2

How should Christians live in a pagan immoral society? This is the question that Paul addresses in the Scripture passage for this week.

It is a relevant question for us today, for immorality abounds in our society and we all are besieged by its enticements. The purpose of this lesson is to call Christians to a life of clean moral living in a society that, to a large degree, has become decadent.



Irby

### A portrait of paganism (4:17-19)

Paul used graphic terms in this passage to portray the immoral culture of his time. Many of the Christians to whom he wrote had been a part of that culture prior to their conversion. The apostle appealed to them in a solemn declaration ("I say and testify in the Lord") to live a life different from that lived by "other Gentiles" (v.17).

He described these "other Gentiles" as those who had personal knowledge of God and who were alienated from life (v.18). Because of self-willed blindness (hardness) of their hearts, they had regressed to a state of being "past feeling." They had abandoned themselves to a lifestyle of immoral practices (v.19).

The word "lasciviousness," or "licentiousness," refers to outrageous conduct of any kind, a life without any care for personal standards of social sanctions. The phrase, "to work uncleanness," describes those who had made impurity a matter of work, or business - an earnest pursuit, or occupation. They were marketing immorality for monetary gain! The word, "greediness," refers to a desire for more than one's due, and the determination to possess it without regard for what is right or how it affects others.

Some argue that Paul's descriptions of these immoral practices ought not be interpreted as a blanket description of Roman society of his day. Yet his letters clearly indicate that this was the kind of society that Christians lived in then. He gives many admonitions for Christians not to participate in such evil practices. Should we not be alarmed over the erosion of moral values in our society today? Many of us have witnessed not only the erosion of moral values but the actual dominance of immorality in our society and culture. Perhaps the clearest illustration of this is seen in the media.

### The Christian contrast (4:20 to 5:2)

Paul reminded the Christians in this passage that they had not learned to live that kind of lifestyle from Christ (v.20). He used the analogy of a person changing his clothing to describe the kind of life they should live in the world. He spoke of "putting off" an old garment and "putting on" a new one.

This expression is found frequently in the New Testament. Some trace its origin back to the baptismal rite. The can-

didate for baptism removed his old garment, which represented his old way of life, prior to baptism. Following his baptism, he "put on" a new garment, which represented his new life and lifestyle as a follower of Christ. In addition, Paul used the expression, "putting away" (vv.25, 31). This indicates emphatically that the old garment (lifestyle) should not only be "put off" but discarded altogether!

Strong contrasts mark this passage. Paul spoke of falsehood (lying) versus truth, of stealing (which is a means of getting something for nothing) versus working, and of speaking words that tear down as opposed to words that build up (edify).

Note his ethical teaching regarding labor in verse 28. The primary motive behind a Christian's labor should not be to gain things for his own needs and pleasure but to have something to give to others in need!

Note also his emphasis on the importance of edifying speech in verse 29. Words that build up and encourage others are described as a means by which grace is ministered to the hearers. Grace is ministered through gracious words!

Paul instructs Christians in verse 26 to control their anger. He does not prohibit anger - some kinds are wholesome and necessary - but it must be controlled. It must not be allowed to seethe and simmer from day to day. To allow that is to "give place to the devil" (v.27).

Paul pictures the quintessence of Christian traits in verse 32 as that of being kind to one another, tenderhearted, and forgiving one another. The word "forgiving" comes from a Greek word that means "to grant grace." This picture of Christians living together in the body of Christ stands in sharp contrast to that of a godless immoral society.

## BWA speaks out against apartheid

WASHINGTON, D.C. - The Baptist World Alliance, a voluntary fellowship of 134 Baptist conventions and unions with headquarters in 93 countries and a total membership of 34-million, has sent an open letter to Pieter W. Botha, president of the Republic of South Africa, expressing deep concern about "indiscriminate arrests, imprisonment, and persecution of black South Africans seeking their just rights under God."

The letter referred to the resolution on racism passed at the Baptist World Congress meeting in Los Angeles where 8,000 assembled Baptists called racism "a crime against humanity and a sin against God."

BWA General Secretary Gerhard Claas wrote in his letter to President Botha, "We abhor and denounce apartheid and its demonic system, including forceable relocation of black populations and destruction of their homes by bulldozing; humiliating discrimination in many public places with rigid pass laws; arbitrary arrest and detention indefinitely without trial; and the disenfranchisement of the black majority."

The open letter further pledges prayer for a peaceful solution to the tragedy in South Africa and urges the "dismantling of apartheid."

**CELEBRATION OF DISCIPLINE**  
Richard Foster's best selling book now a four part film series (\$199 rental). Call or write  
Gateway Films  
Box A, Lansdale, PA 19446  
(215) 584-1893

*Pews, pulpits, baptistries  
steeple, chairs, tables,  
lighting, stained glass,  
folding doors,  
carpet*

**VAN WINKLE  
CHURCH  
FURNISHINGS &  
PEW UPHOLSTERY**

Box 501, Fulton, MS 38843  
In MS TOLL FREE 1-800-624-9627  
Outside MS TOLL FREE 1-800-821-7263

**HOUSEPARENTS**

Mature couple to work in church-related children's home. Provide daily care for 10 children. Requires live-in arrangements.

Contact:  
Tennessee Baptist Children's Home  
Box 519  
Franklin, TN 37064  
or call  
(615) 377-6551

Call for Free BROCHURE

**BAPTISTRIES  
HEATERS, PUMPS  
FACTORY DIRECT**

TOLL FREE 1-800-251-0679  
TN CALL COLLECT 615-875-0679  
FIBERGLASS BAPTISTRY CO  
3511 HIXSON PIKE, CHATTANOOGA, TN 37415

**LIFE AND WORK SERIES**

Lesson for Sept. 29

# Healing relationships

By Juanita M. Wilkinson, acting administrative assistant  
Southern Baptist Education Commission, Nashville

Basic Passage: 2 Corinthians 12:1 to 13:14  
Poetical Passages: 2 Corinthians 12:19-21; 13:5-10

**Sensitivity to weaknesses (12:19-21)**  
Paul had already admitted to the Corinthians some weaknesses in his own life. He did not have to continue defending himself to the church. Rather, all that he had said was visible before God.

He was more concerned, however, about the evidences of weaknesses taking root in the church at Corinth. Paul knew that such weaknesses could lead to more disruption of fellowship and more broken relationships among the members.

He urged the congregation to be sensitive to those weaknesses. Sensitivity begins with identification and recognition of the problems emerging in individual experiences.

Lest they did not recognize what was happening, Paul listed the weaknesses by name: (1) quarreling — finding fault, disputing actively; (2) jealousy — hostile toward a rival; (3) anger — a strong feeling of antagonism; (4) selfishness — a concern for one's own advantage in disregard of others; (5) backbiting — talking spitefully of others; (6) whisperings — spreading rumors; (7) conceit

— excessive high opinion of self; and (8) disorder — disturbance of normal functions.

Paul was concerned that if these weaknesses were not checked, they would create factions in the church. He also expressed a concern for the lack of repentance on the part of those individuals who continued to engage in immoral practices.

**Passing the test (13:5-7)**

No longer was it profitable for the church members to continue hurling charges against Paul. It was time for the congregation to get their own household of faith in order. To do so, Paul suggested they examine themselves. He urged them to search within themselves for answers to the following questions:

(1) Are you holding the faith? To embrace Christianity is to make a commitment covering such experiences as



Wilkinson

conversion and daily conduct.

(2) Does Jesus Christ live in you? Do your attitudes and actions reflect His direction in your life?

(3) Are you doing what is right? Patterns of behavior may be an outgrowth of frustrations within one's mind and heart. Behavior patterns may reflect the "company we keep." Doing what is right may involve restoring relationships or taking a stand for certain principles.

**Rebuilding relationships (13:8-10)**

Paul had declared upon many occasions that he had spoken only truth to the Corinthians. That truth was grounded in Christ Who is truth. Paul had committed his life to be a messenger of the truth. In no way would he ever dilute it.

He also knew that truth would endure. Man may attempt to avoid truth or pervert it, but Paul insisted that obedience to truth was the only direction for him to take. It also was the only course of action

for the Corinthians to take in their personal lives as well as in their corporate church experience.

Truth is a strategic foundation stone for restoring relationships.

It is also important to acknowledge the strengths of other persons, even if it means recognizing and accepting our own weaknesses. Paul was a great encourager and he was willing to admit his weaknesses, especially if such acknowledgment would edify someone else.

Paul was not suggesting self-pity or degradation of self. To edify, to restore one's self-confidence, to build up one's self-esteem summed up Paul's desire to his beloved friends at Corinth.

Whereas he had often spoken to them sternly, he recognized that God had given him the power to edify. In no way would he want to be a part of a force that would tear down or destroy one's self-esteem, one's feeling of worth.

**Baptistries Signs**  
Steeplees **DIAL TOLL FREE 1-800-446-7400** Lights  
**BOWLING UNITED INDUSTRIES, INC.**  
Box 2250, Danville, VA 24541  
In VA (804) 797-3277

**CHURCH FURNITURE**  
Pews, Pulpits, Altars, Communion Tables  
**Free Brochures - Free Estimates**  
Write **R.G. Katron Church Furniture**  
or **3401 Montlake Dr.**  
Call: **Knoxville, TN 37920**  
Phone **(615) 577-8716**

**1972 GMC BUS**  
44-passenger, reclining seats. PA system, V-6 engine, 5-speed transmission, 2-speed rear end, air brakes, power steering, 3-roof A/C with 700-watt generators. Purchased new, 50,000 miles. Good condition.  
See at **Whitehaven Baptist Church**  
4800 Elvis Presley Blvd.  
Memphis, TN 38116  
Or call (901) 398-1064  
(\$11,500)



## SPECIAL!!! INSURANCE FOR NON-DRINKERS

### AUTO • HOME • CHURCH • LIFE FOR NON-DRINKERS ONLY

For people who abstain from the use of alcoholic beverages, we would like the opportunity to show you one of our plans or policies covering LIFE, HOME, CHURCH AND AUTO INSURANCE.

Call or see one of our Representatives listed below:

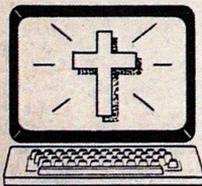
<b>Chattanooga (615)</b>	<b>Monterey (615)</b>
Hiram Altman ..... 894-3275	B. T. Shumpert ..... 839-2131
A & P Ins. Agency ..... 877-3561	<b>Murfreesboro (615)</b>
<b>Elizabethton (615)</b>	Atlas Ins. Agency ..... 890-3445
Elizabethon Ins. Agency ... 542-4983	<b>Nashville (615)</b>
Hart Ins. Agency ..... 542-5648	Al Sutton ..... 367-9157
<b>Kingsport (615)</b>	Don Brown ..... 367-9157
Clarence Huffman ..... 288-6711	Richard Coleman ..... 865-7232
Roy Strunk Agency ..... 239-8683	Tea Insurance Agency ..... 385-3700
Rogers Ins. Agency ..... 247-1171	Dick Wonders ..... 885-1332
<b>Knoxville (615)</b>	<b>Oak Ridge (615)</b>
Lloyd Burton ..... 524-1201	Reichle Ins. Agency ..... 483-1040
Mary Goodson ..... 524-1201	<b>Paris (901)</b>
<b>Lexington (901)</b>	H. D. Lax Ins. Agency ..... 642-5281
Pat Carnal Agency ..... 968-6649	<b>Selmer (901)</b>
<b>Memphis (901)</b>	Stan Wheeler Ins. Agency ... 645-9839
Ruth Cairnes ..... 795-6872	<b>Tracy City (615)</b>
Wilbur Milam ..... 388-2904	Hendrix Ins. Service ..... 592-6721

### YOU ARE INVITED TO ATTEND CAMPUS DAY AT UNION UNIVERSITY, JACKSON SATURDAY, OCTOBER 5

Registration: 2 p.m.  
Total Cost: \$2.00

Hear TRUTH in concert and enjoy a picnic supper.  
Church youth groups welcome!

## the James Group Church Management System a heavenly idea!



Integrated system modules include:

- |  |  |
|--|--|
| <input type="checkbox"/> Membership          | <input type="checkbox"/> Libraries       |
| <input type="checkbox"/> Attendance          | <input type="checkbox"/> Payroll         |
| <input type="checkbox"/> Contributors        | <input type="checkbox"/> Accts. Payable  |
| <input type="checkbox"/> Resource File       | <input type="checkbox"/> General Acctg.  |
| <input type="checkbox"/> Calendar/Facilities | <input type="checkbox"/> Word Processing |

### Features and Benefits

- |                            |                          |
|----------------------------|--------------------------|
| ● Interfaced Modules       | ● Pastoral Care          |
| ● Church Designed Programs | ● Contribution Analysis  |
| ● Automatic Posting        | ● Increased Productivity |
| ● Expandability            | ● Current Records        |

"We offer personalized training"

For more information detach & return to: The James Group  
237 Southland Dr. • Lexington, KY 40503 (606) 278-6065

Your Name \_\_\_\_\_ Title \_\_\_\_\_  
Church Name \_\_\_\_\_ Church Size \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Phone ( ) \_\_\_\_\_ Best Time to Call: \_\_\_\_\_

## Preferred Risk Mutual INSURANCE COMPANY

<b>East Tennessee</b> Cal Elkins, Sales Manager 591 Phyllis Cr. Talbott, TN 37877 (615) 587-4130	<b>Central Tennessee</b> Al Sutton, Sales Manager 1007 Murfreesboro Rd., Suite 101 Nashville, TN 37217 (615) 367-9157	<b>West Tennessee</b> Doug Dickey, Sales Manager P.O. Box 18811 Memphis, TN 38181-0811 (901) 795-6872
--	---	---

# Korea becomes land of morning prayer

By Erich Bridges

JI JONG, South Korea (BP) — Korea, long known as the "land of morning calm," has become the land of morning prayer.

A million or more South Koreans make their way every morning through the darkness to attend pre-dawn prayer meetings at churches throughout the country.

Many observers believe their fervent devotion to prayer is the secret behind Korean Christians' explosive growth. Christians now number some 10-million, nearly one of every four South Koreans.

In the rural village of Ji Jong, a bell clangs long and clear at 4 a.m. It is the morning call to prayer from Ji Jong Baptist Church. Most of the villagers stir, roll over, and go back to sleep, but some of the faithful rouse themselves and trudge to church. Mostly women, they sit on thin pillows scattered across the floor and unite their voices in a kind of rhythmic drone as their bodies sway back and forth.

Similar scenes abound in South Korea's cities. However, in the larger, more sophisticated churches, the meetings are attended by urban professionals and factory workers. Korean Christians have become known worldwide for their morning prayer meetings.

But morning is not the only time Koreans pray. They hold all-night prayer meetings and prayer retreats. They gather in homes to pray. They go to "prayer mountains" to commune with God in solitude. They build structures reserved for prayer alone. Kang Nam Central Baptist Church in Seoul, for example, has a basement lined with tiny one-person prayer closets.

For Korean Baptists, the prayer meeting is central to worship and all else the church does. "The average Korean church member is a strong believer in the power of answered specific prayer," says South-

ern Baptist Missionary Paul Rhoads. Koreans, he explains, simply accept "that God answers prayer. Prayer is not viewed as a personal spiritual exercise in self-discipline, but as actually affecting things."

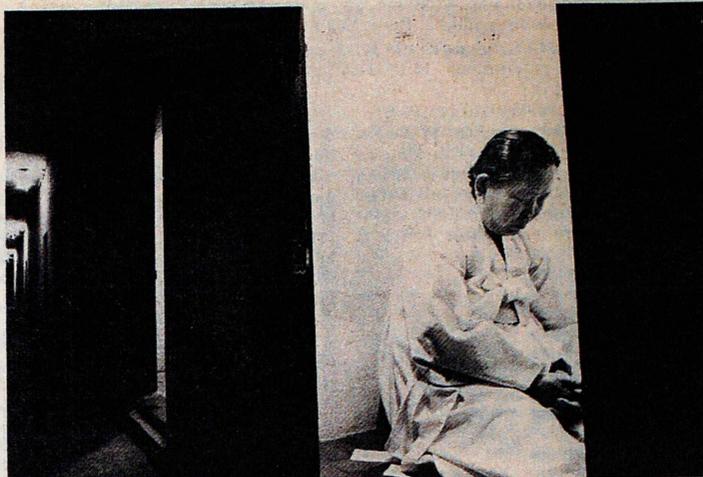
Forces behind the Korean prayer movement include the major Protestant revival that began in 1905. Among other things, that revival ingrained prayer and Bible study into the lives of committed believers. So did the persecution Korean Christians suffered under the old Korean royalty, the Japanese, and the Communists of the north.

The nature of the Korean family also influenced the morning prayer meeting, according to Missionary Norma Nichols. "In the early days, when the families, which are so closely knit, had only one member who was Christian, that one person could not pray (at home)."

"Many of these people were women, and they had full days, so if they were going to have any time to pray, they had to do it before the day began. So they began to go to church early in the morning. There they could pray aloud. This is the oriental kind of thing; if you pray to Buddha, you pray aloud. So when the early missionaries said, 'You ought to pray,' they didn't know any other way except to pray aloud. And now it's become an institution."

Anything that becomes an institution can turn into a tedious repetition, a ritual devoid of meaning. But at its best, Korean prayer is an attitude toward life, eloquently expressed in the doorways of the basement prayer closets at Kang Nam Baptist Church.

Carpenters originally built the prayer closet doorways at Kang Nam high enough to allow easy entrance to anyone of average height. But the pastor ordered the doorways cut to half-size. He believes one should enter into prayer — and the presence of God — kneeling.



**PRAYER MOTHER** — Choi Byoung Soon prays in one of the small prayer closets lining the basement of Kang Nam Central Baptist Church in Seoul, Korea. Church members call her the "prayer mother." Now 70 years old, she has not missed the daily morning prayer meeting in nine years.

## Norway's king awards medal to former Baptist missionary

FLEKKEFJORD, Norway (BP) — King Olav of Norway has awarded the Saint Olav's Medal for distinguished international service to Kitty Anderson, a former Southern Baptist missionary.

The medal, bestowed on Norwegians who render outstanding service outside of Norway or make the nation known abroad, represents national recognition of Anderson's four decades as a missionary, nurse, and teacher in China, Hong Kong, and the United States.

A royal representative presented the medal to Anderson during an Aug. 20 ceremony in Flekkefjord, Norway, her birthplace and hometown.

Anderson's scheduled Aug. 22 meeting with King Olav himself was postponed until next year because of an illness the king was suffering.

"It was a most unexpected event," said Anderson, who now teaches with her husband, former missionary Maurice Anderson, at the Christian Witness Theological Seminary in Berkeley, Calif., an interdenominational school for Chinese pastors. "It's something the king doesn't give readily. The Baptists told me that it will help their work in Norway a great deal. ... I've had countless opportunities to explain why I am a Baptist."

Friends and admirers of Anderson in Norway and the United States urged King Olav to consider her for the medal. Their efforts resulted in a comprehensive survey of Anderson's life by the king's staff. The king personally makes final decisions on such awards.

The presentation ceremony in Flekkefjord turned into a town celebration. Though Anderson left Norway at age 13 to go to the United States with her mother after her father's death, she has returned often to Flekkefjord over the years. "She is one of ours," said local resident Kjell Svinland, who presented Anderson with flowers on behalf of the community.

Anderson, the former Kitty Tomstad, is known in Norway for another reason. Her brother, Gunvald Tomstad, became a national hero during World War II as one of the leading Norwegian resistance fighters against the Nazis. He died in

1970, but a delegation of his former comrades helped congratulate Anderson at the Flekkefjord festivities.

"It was so touching because these men faced death with my brother," she said. "And a strange thing happened. A letter written to me by my brother surfaced after 42 years. He wrote it when he was in England (during the war) and it couldn't be mailed because of security reasons. And here one of these men had gotten hold of the letter and presented it to me."

As a young woman, Anderson studied nursing in the United States and married Southern Baptist pastor and educator Maurice Anderson of Louisiana in 1943. The two were appointed missionaries by the Southern Baptist Foreign Mission Board and worked in Hawaii during the final years of World War II. They worked for several years in south China before the Communists took power, but spent the bulk of their missionary careers in Hong Kong.

There she began a clinic for refugees pouring in from mainland China which eventually became Hong Kong Baptist Hospital. She also led Baptist relief efforts to provide medicine, food, and clothing for refugees throughout Hong Kong.

Both Andersons played key roles in starting Hong Kong Baptist College. He led as vice-president and dean from 1956 to 1970 and she directed health and nutrition services for the students. Later she taught and counseled students after earning advanced degrees in anthropology and clinical psychology.

Personal health problems finally brought the Andersons back to the United States in 1970. But both continued teaching, first at Northeast Louisiana University in Monroe and later at California Baptist College, Riverside. She also taught and directed social services at Harbor View House, a psychiatric hospital in San Pedro, Calif.

A volunteer assignment with the Foreign Mission Board took the Andersons to Scotland for a year in 1982-83. They joined the Christian Witness seminary staff in Berkeley last year.

## Accident fails to stop crusades in Tanzania as 12,657 respond

KYELA, Tanzania (BP) — An accident marred evangelistic crusades in Tanzania but failed to stop services which resulted in 12,657 people making professions of faith in Jesus Christ.

On the sixth day of the five-week crusades during August and September, Southern Baptist Missionary Doug Knapp ran over a nine-year-old boy who fell off the back of Knapp's pickup truck. Knapp, missionary in the 1,000-square-mile Kyela District, was leaving a school and was unaware that several children were attempting to climb into the back of his truck.

Knapp drove the child to the nearest hospital, an hour's drive away. On the way he met one of the volunteers helping with the crusades, Physician David Holder of Winter Park, Fla. Tire marks could be seen on one side of the boy's body and there was a large cut on his head.

After the boy had been treated, Knapp reported to the police and was asked to surrender his vehicle and driver's license. He was allowed to continue with the crusades, but others on the evangelistic team of 12 Southern Baptist volunteers and two Tanzanian pastors had to double up and do more driving than anticipated.

Team members experienced a sense of "overwhelming relief and joy" when news came later during the crusades

that the boy, Leo Bushanga, had been "miraculously healed and would be released shortly from the hospital," reported Knapp's wife, Evelyn, press representative for the Tanzania missionaries. Knapp's car and license were returned and no charges were filed.

Meanwhile, crusades which had gotten off to a slow start began showing impressive results. Twenty-eight people made professions of faith the first day; 59 came forward on the second. But on the fourth-day, 1,084 made professions and team members later reported 1,487 professions in a single day.

By the time the first of two teams of Americans left for home, 8,651 people had made professions of faith and 1,087 had made rededications of faith. Team members baptized 654 people.

A second team of three Africans and nine Southern Baptist volunteers from Lake Wales and Hollywood, Fla., tallied another 4,006 professions of faith during the last weeks of the crusades. Hundreds of those were schoolchildren who, along with some headmasters and teachers, made spiritual decisions when team members spoke in their schools.

More than 10,000 people in U.S. churches had made commitments to pray for the crusades, said Mrs. Knapp. Several churches which sent volunteers set up around-the-clock prayer chains for the entire five-week crusade period.