

Baptist and Reflector

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WINNERS — Mary Allen, director of youth work for the TBC church training department, congratulates Mandy Brown (center), winner of the youth Bible drill, and Sandra Greene (right), winner of the youth speakers' tournament.

Greene, Brown claim speech, Bible events

Sandra Greene of Johnson City and Mandy Brown of Alcoa were chosen first place winners in the 1983 Tennessee Youth Speakers' Tournament and the Youth Bible Drill, respectively.

The competition, sponsored by the Tennessee Baptist Convention's church training department, was held July 5 at the TBC building in Brentwood.

Miss Greene, who represented the northeastern region of the state, won the speakers' tournament with her speech, "I Seem So Small." (A reprint of the speech appears elsewhere in this edition.) She is a member of Southwestern Baptist Church, Johnson City.

Miss Brown, the Bible drill champion, is a member of First Baptist Church, Alcoa. She represented the eastern region of the state in the competition.

Placing second and third in the speakers' tournament were Kelly Celusta of Central Baptist Church of Beardens, Knoxville, and Melody Jones of Belmont Heights Baptist Church, Nashville, respectively. Miss Celusta represented the eastern region and Miss Jones represented the central region.

Belinda Elrod of Harmony Baptist Church, Whiteville, placed second in the

Bible drill competition. She represented the southwestern region.

All participants in the state events had won earlier competitions in their church, association, and region before coming to the Brentwood event. The Tennessee winners were presented along with other state winners at Ridgecrest (N.C.) Baptist Conference Center this week.

Other participants in the state speakers' tournament were Janet Turner, First Baptist Church of Smithville, north central; Patti Nelson, Union Grove Baptist Church of Niota, southeastern; Pam Blair, First Baptist Church of Millington, southwestern; Tim Meadows, First Baptist Church of Trimble, northwestern; and Byron Peery, Friendship Baptist Church of Culleoka, south central.

Each participant in the tournament received a \$250 scholarship to any of the three TBC colleges: Belmont College, Nashville; Carson-Newman College, Jefferson City; and Union University, Jackson. Miss Greene, as state champion, received an additional \$250 scholarship.

Additional competitors in the state Bible drill were Lanny Leftwich, Double Springs Baptist Church of Cookeville, north central; Kevin Hudson, Michigan Avenue Baptist Church of Cleveland, southeastern; Jan Turley, Pleasant View Baptist Church of Talbott, northeastern; Veronica Edwards, Emmanuel Baptist Church of Humboldt, northwestern; Melanie Hasting, Parkview Baptist Church of Lewisburg, south central; and Michelle Young, First Baptist Church of Mt. Juliet, central.

The annual competitions were directed by Mary Allen, director of youth work for the TBC church training department.

Missionary to Ecuador killed in airliner crash

QUITO, Ecuador (BP) — Southern Baptist Missionary Roger L. Thompson, 35, was among 116 persons presumed killed Monday, July 11, in the crash of a Boeing 737 airliner just two minutes before its scheduled arrival in Cuenca.

Thompson of Linthicum Heights, Md., was enroute to direct a meeting at First Baptist Church, Cuenca, in the use of soul-winners' New Testaments in evangelistic witnessing.

George Lozuk, chairman of Southern Baptist missionaries in Ecuador, reported by phone on Monday that another missionary had taken Thompson to catch the early morning flight and had seen Thompson get his boarding pass. Thompson was listed among the 110 passengers aboard the plane.

Thompson's wife, the former Susan C. Rich, and their three children are in the United States visiting her parents, Mr. and Mrs. Robert Rich of Burtonsville, Md.

The Thompsons' home in Quito had been badly damaged in a five-foot-deep mudslide April 30, and they had been living in temporary quarters. Mrs. Thompson's mother had spent some time in Quito assisting her daughter and they had accompanied her back to the United States for a visit while awaiting completion of permanent accommodations.

Details on the air crash were sparse.

Lozuk said it had been reported as a mid-air explosion with no survivors. One wire service report indicated the plane crashed in the suburbs of Cuenca and another that it had slammed into the side of the mountain.

No wreckage had been found by press time on July 11. A military team had left to try to find the crash site.

Lozuk said another Southern Baptist missionary who lives in Cuenca, Curtis Ferrell, and a Baptist pastor, Victor Molina, also had joined the search to find the wreckage.

United Press International reported the Tame Airlines plane was part of a new fleet the airline had bought after two crashes had occurred in 1978 and 1979.

Mrs. Thompson and the children had planned to return to Ecuador July 14, Lozuk said.

In addition to Mrs. Thompson and the children: Rachel, 8; Derek, 6; and Rebecca, almost 3, survivors include his parents, Mr. and Mrs. Sylvester Thompson of Linthicum Heights.

Thompson, a general evangelist, was teaching Old Testament at Baptist Theological Institute, Quito. He had preached in English on July 10 at a Quito Baptist church.

The Thompsons were appointed in December 1980 as missionaries to Ecuador. From June 1979 through 1980 he was a regional personnel representative with the Foreign Mission Board,

stationed in Raleigh, N.C., working with missionary candidates in the Atlantic Coast states.

A graduate of Southeastern Baptist Theological Seminary, Thompson had been pastor at Union Chapel Baptist Church, Clarksville, Va., and interim pastor of Liberty Lake Baptist Chapel, Randallstown, Md.

Born Jan. 20, 1948, in Brookville, Pa., Thompson had lived in Richardsville, Pa., and Linthicum Heights while growing up. He was a graduate of University of Maryland.

E. Odell Crowe, SSB leader, dies

E. Odell Crowe, director of the Sunday School Board's Holman Bible publishing division, died Saturday, July 9, at his home in Brentwood after suffering a heart attack.

Crowe, 58, an employee of the Sunday School Board for 32 years, became director of Holman in 1980 shortly after the board purchased the Bible publishing firm.

Before moving to the Holman division, Crowe was manager of the operations department in the bookstore division for seven years. Prior to that he was manager of the advertising department, merchandise selection department, and a trade representative for Broadman Press.

A native of Gamaliel, Ky., Crowe was a graduate of Vanderbilt University and Peabody College. He had done graduate study at Vanderbilt and the University of Tennessee (Nashville).

Crowe, a charter member of Brentwood Baptist Church, was married to the former Emily Parrish of Nashville.

Survivors, in addition to his wife, include two daughters, Adell Crowe, Washington, D.C., and Nell Ann Crowe, Nashville; two sons, Nelson and Neal Crowe, both of Nashville; a sister, Imogene Copass, and a brother Cornell Crowe, both of Gamaliel, Ky.

The funeral service was held at Brentwood Baptist Church on July 11. Brentwood Pastor Bill Wilson, James L. Sullivan, retired president of the Sunday School Board, and James W. Clark, executive vice-president of the Sunday School Board, officiated. Burial was in Nashville's Woodlawn Memorial Park.

In lieu of flowers, the family requests that donations be sent to the Brentwood Baptist Church to establish an E. Odell Crowe Memorial Scholarship Fund.



Crowe

Supreme Court upholds legislative chaplains

By Stan Hastey

WASHINGTON (BP)— The U.S. Supreme Court has ruled that state legislatures do not violate the First Amendment's ban on an establishment of religion by opening each day's activities with prayer offered by a paid chaplain.

In a 6-3 decision, the high court upheld the practice because of the long history at both state and federal levels of maintaining legislative chaplains at public expense.

Against that historical background, the court held, the facts such chaplains may serve over extended periods of time, that they are paid at public expense, and that most of their prayers are in the Judeo-Christian tradition do not make the practice unconstitutional.

Chief Justice Warren E. Burger, who wrote the majority opinion, refrained from applying the court's now-traditional three-part test in judging the validity of the practice, a point not missed by dissenting justice William J. Brennan Jr.

That the court failed to address the questions of legislative purpose, primary

effect, and excessive entanglement, Brennan wrote, "is, in a sense, a good thing, for it simply confirms that the Court is carving an exception to the Establishment Clause rather than re-shaping Establishment Clause doctrine to accommodate legislative prayer."

The ban on an establishment of religion is one of two guarantees enshrined in the First Amendment, the other being the free exercise of religion.

Although he did not explain why he chose not to apply the usual tests, Burger wrote instead, "In light of the unambiguous and unbroken history of more than 200 years, there can be no doubt that the practice of opening legislative sessions with prayer has become a part of the fabric of our society. To invoke divine guidance on a public body entrusted with making laws is not ... an 'establishment' of religion or a step toward establishment; it is simply a tolerable acknowledgment of beliefs widely held among the people of this country."

But Justice John Paul Stevens, another dissenter in the case, based his objection on the preferential treatment shown prevailing religions in the hiring of legislative chaplains. While a Catholic priest might say the prayers in Massachusetts or a Presbyterian minister those in Nebraska, he argued, "I would not expect to find a Jehovah's Witness or a disciple of Mary Baker Eddy or the Reverend Moon serving as an official chaplain in any state legislature."

Specifically at issue in the decided case was the practice of the Nebraska legislature of retaining a single chaplain, Robert E. Palmer, a Presbyterian minister, since 1965. Palmer is paid \$319.75 per month for each month the unicameral legislature is in session.

Palmer's longstanding appointment was challenged in federal district court by Ernest Chambers, a member of the legislature. The court ruled although the Establishment Clause was not violated by the prayers, it was breached by paying the chaplain from public funds. The Eighth Circuit Court of Appeals went even further, invalidating the practice entirely.

While the July 5 Supreme Court decision overturning that ruling applies technically to state legislative chaplains, it will no doubt squelch any hopes of successfully challenging Congress' employment of chaplains in both the Senate and House of Representatives.

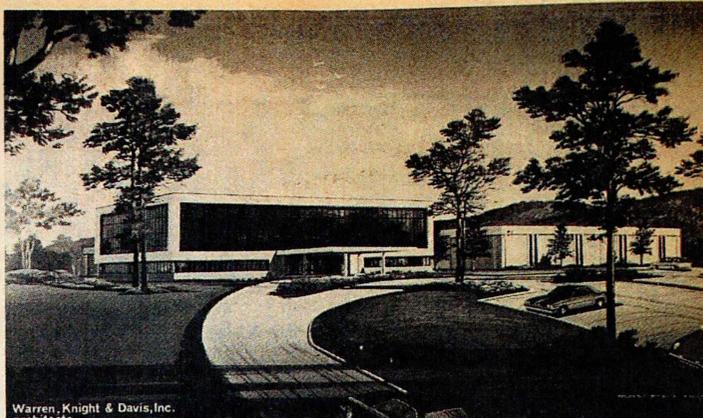
Ooltewah Baptists call Williams to pastorate

Larry Williams accepted a call to the pastorate of Ooltewah Baptist Church, Ooltewah, a ministry he began July 3.

Williams came to the church from Central Baptist Church, Chattanooga, where he was minister of education and assistant pastor. He previously served churches in Savannah and Waycross, Ga., and Virginia.

Williams has been active in denominational work, having taught seminars on Sunday School and church growth for the Hamilton County Baptist Association and the Tennessee Baptist Convention.

The new pastor is a graduate of Mercer University, Macon, Ga., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.



Warren, Knight & Davis, Inc. architects

PROPOSED WMU BUILDING — Construction on the new Woman's Missionary Union building in Birmingham is now underway. The building, to be completed by the spring of 1984, includes office space, warehouse and distribution space, and an auditorium.

WMU signs \$5.5-million contract for new national headquarters

BIRMINGHAM, Ala. (BP)— Foundation-laying ceremonies and the signing of a contract launched the major phase of construction on the new nationwide headquarters for Southern Baptist Woman's Missionary Union July 1.

Standing amid construction gear atop New Hope Mountain south of Birmingham, officers of Woman's Missionary Union signed a \$5.5-million contract with Brasfield and Gorrie, Inc. Concrete flowed for the first portion of foundation slabs, and women on WMU's national relocation committee etched their initials in it.

WMU President Dorothy Elliott Sample, a psychologist from Flint, Mich., announced the building would be two-

and-one-half times the size of WMU's present accommodations — 137,280 square feet. Its three wings will include an office and conference center, a distribution center, and an auditorium-television facility. Sample said WMU expects to be working in the new building next June.

WMU's development will cost approximately \$7.5-million, including an initial purchase of more than 25 acres of land in The Meadows Business Center.

Architect Robert W. Black's design of white brick, white precast concrete, and black glass replaced an earlier proposal for a circular office tower. That plan was scrapped after construction estimates convinced WMU officials that the design was inefficient use of money and space.

About 150 staff members will work at the new site in north Shelby County. Their tasks include designing and planning missions education and promotion in Southern Baptist churches. WMU has more than 1.1-million members in 24,942 churches.

The 95-year-old national organization established offices in Birmingham in 1921. WMU has occupied the corner of Sixth Avenue and Twentieth Street North since 1951.

Media profiles Polish Baptists

WARSAW, Poland (BP)— Baptists in Poland received favorable treatment on television and in national publications before Pope John Paul II's highly publicized visit to Poland.

A film developed by the state television authority in Poland, aired during evening hours June 11, featured Baptist church life.

Another film made during Billy Graham's 1978 preaching visit to Poland was shown during prime time by the state broadcast agency June 3. Prepared and released by the Graham organization, the 50-minute telecast included an introductory commentary by Michael Stankiewicz, general secretary of the Polish Baptist Christian Union.

The weekly magazine *Arguments* (the English translation) carried a major feature in its June 5-12 issue entitled "The People Who Baptize." It explained Baptist principles, democratic church organization, and New Testament-based beliefs such as baptism, the Lord's Supper, social outlook, and moral attitudes.

Hannah Plowden succumbs in S.C.

DARLINGTON, S.C. — Emeritus Missionary Hannah Plowden, the first woman to hold two state leadership positions in the Southern Baptist Convention, died June 30. She was 88 years old.

Miss Plowden was editor of *The Hawaii Baptist* for three years and secretary of religious education for the Hawaii Baptist Convention for 12 years. No woman before her had held either office in any state Baptist convention.

While in Hawaii, Baptist work reflecting her influence grew from one church with about 25 members to 24 churches with 5,686 members, in about 20 years.

After being appointed by the Foreign Mission Board in 1921, Miss Plowden served also as an evangelist, teacher, principal, and dean during her 39-year career in China and Hawaii. She retired in 1960.

Her first mission was teaching English in the Baptist-sponsored University of Shanghai. Though she considered herself an evangelist when first appointed, teaching had become her aim by her first furlough in 1927.

She was dean of women and professor of English at Shanghai, but was forced home by sickness in 1934. There she served three convalescent years at Baptist Bible Institute in New Orleans (now New Orleans Baptist Theological Seminary) as associate professor in missions.

Late in the summer of 1940 she sailed for China again, but was stopped in Hawaii by the Sino-Japanese War. She volunteered in Hawaii to help with new Baptist work there, and left 20 years later when the Foreign Mission Board transferred responsibilities to the Hawaii Baptist Convention.

A native of Sumter, S.C., Miss Plowden was a graduate of Winthrop College, Rock Hill, S.C.; Woman's Missionary Union Training School (merged later with Southern Baptist Theological Seminary, Louisville, Ky.); and the University of North Carolina at Chapel Hill.

She is survived by two sisters.

Jordan denies permits for missionary couple

RICHMOND, Va. (BP)— Jordan has again denied residence permits for Missionary Pharmacist Gary Tapp and his wife, Judy, dashing their hopes for a second term of service.

The Tapps and their two small children were scheduled to return to the United States July 9. They have been living on Cyprus since his original residence permit was revoked and hers was denied in March.

Graydon Hardister, mission business manager, said he believes the permits were probably denied because Jordan is "overrun at this time by pharmacists."

He was involved with all interviews related to the applications until he left Jordan to begin furlough in mid-June.

Tapp was supposed to work as supervisor of the central stores and warehouse at Baptist Hospital at Ajloun. The hospital already has a missionary pharmacist, Bernard Fairchild, who is required to work under a Jordanian pharmacist. The mission had planned for Tapp to fill in for him when the Fairchilds begin a one-year furlough next summer.

Hardister said Jordanian authorities questioned whether a Jordanian could not handle the central stores position,

which would have involved buying supplies, maintaining inventory, and dispensing medicine to the pharmacy and hospital wards.

Three SBC missionaries have received residence permits since March: Geraldene Volkart, a teacher, and medical doctors John and Ruth Roper. The Ropers were returning to Jordan and Volkart is a new appointee.

The Tapps' residence permit problems came up about the same time articles appeared in a Jordan newspaper quoting pro-Israel statements made by New Right religious leaders in the U.S.

While it was "not a good article" for an Islamic country from the mission's standpoint, Hardister said, he received no indication in any of his meetings with Jordanian officials that it was a factor in the consideration of the Tapps' permits.

Questions related to politics or Baptist work never surfaced, said Hardister. No one ever made anti-American statements.

Missionaries and other non-Jordanians wanting to live and work in Jordan will likely face the same scrutiny as the Tapps in the future, Hardister said. Jordan is reluctant to bring in outsiders to

do jobs Jordanians are trained to fill.

Professional unions, though they have little labor negotiation power, are recognized by the government. The mission must get the approval of the doctors' union for each missionary doctor it wants to bring into the country. The mission has a good relationship with the union.

Jordanian officials revoked the residence permit of Missionary Nurse Ruth Ann McConnell at the same time they revoked Tapp's. She was in Jordan for language study and now is at the Baptist Hospital in Jibla, Yemen.

The Tapps reapplied for permits in Jordan because that was the only Middle East country that could currently use a pharmacist. The Tapps served their first missionary term at the Baptist Hospital in Gaza, but left with several of the Southern Baptist missionary staff after the hospital's administration was turned over to Anglicans.

Isam Balleger, director of Southern Baptist mission work for the area, said no other openings for a pharmacist are currently available in any of the overseas countries where the Foreign Mission Board has missionaries.

U.S. appeals court dismisses sexual discrimination suit

CINCINNATI (BP)— A sexual discrimination suit against the Southern Baptist Brotherhood Commission filed in 1981, has been dismissed by the 6th U.S. Circuit Court of Appeals.

The three-judge panel of Cornelia Kennedy, Nathaniel Jones, and Paul Weick affirmed a ruling June 18, 1982, by Judge Odell Horton of the United States District Court for the Western District of Ten-

nessee, that "a complete and binding settlement agreement has been negotiated among the parties in this cause."

Barbara Minor, a nine-year employee of the Brotherhood Commission, filed suit April 9, 1981, against the commission, three of its executives, and the Southern Baptist Convention, charging sexual harassment and defamation of reputation. She asked for \$3-million in damages.

Horton ruled that an Aug. 4, 1981, agreement whereby Mrs. Minor would receive eight months' salary, up to \$1,000 for medical expenses, and \$5,000 for legal expenses, was to be enforced. All of the settlement was paid by the Brotherhood Commission.

Mrs. Minor had signed the agreement, but her attorney had never mailed a copy of the signed agreement to the Brotherhood Commission attorney, Ernest Kelly.

When Mrs. Minor received the proposed settlement, which contained a general release clause of all claims, she discussed the proposal with her husband and "decided she did not want to settle the case in accordance with the terms outlined in the letter which she had signed two days previously," court records state.

When Mrs. Minor refused to honor the agreement, the Brotherhood Commission filed a motion for enforcement of the settlement agreement with the district court.

The 6th Circuit Court said, "The facts indicate (Mrs. Minor) knowingly and voluntarily consented to the settlement terms that were presented in the letter... There is no basis upon which we can conclude that the lower court abused its discretion in deciding to enforce the settlement agreement."

Kelley said the settlement could be completed, "within a matter of days" after Mrs. Minor indicates there will be no more legal action. The only two options left in the case are to appeal to the 6th Circuit Court for a rehearing or to ask the United States Supreme Court to review the case.

The 6th Circuit Court was ruling only on whether the agreement was binding and all participants in the case remain under a permanent injunction by Horton to refrain from making any public statement on the merits of the case.

In her suit, Mrs. Minor contended Haney (then director of the Baptist Men's division but no longer with the Brotherhood Commission) declined to promote her to a division level secretary in 1980 after she refused to respond to what she described as a request for sexual favors on behalf of an associate.

Lawrence Trivette dies in Knoxville

Lawrence Trivette, retired Tennessee director of missions, died July 2 in University Hospital, Knoxville. He was 78 years old.

Trivette served as director of missions for the Knox County Baptist Association from 1944 until his retirement in 1972. He previously served in the same capacity with the Holston Baptist Association from 1934-40, a position which made him "the first of the modern day associational missionaries," according to Glenn Toomey, director of missions for the Nolachucky Baptist Association.

Trivette was a former pastor of Pleasant Grove Baptist Church, Mountain City, and a minister of education at Central Baptist Church, Johnson City. Upon his retirement, he continued to serve the Knox County association as manager of its Trivette Lodge at Ridgecrest Baptist Conference Center, Ridgecrest, N.C.

A native of Butler, Trivette was a graduate of Carson-Newman College, Jefferson City, and attended Southern Baptist Theological Seminary, Louisville, Ky., and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

At the time of his death, Trivette was a member of Knoxville's First Baptist Church of Fountain City. Funeral services were conducted July 5 at the church, with Pastor Calvin S. Metcalf, present Knox County Director of Missions Ted Huckaby, and retired pastor Clarence Jett officiating. Burial was at Knoxville's Lynnhurst Cemetery.

Surviving Trivette are his widow, Pauline, who also managed the association's Ridgecrest lodge, three sons, Lawrence Jr., Jerry, and Norman Eugene, all of Knoxville; and nine grandchildren. Another son, Donald, was killed in a 1973 auto accident.



Trivette

Baptist mission education pioneer, Juliette Mather, dies in Michigan

ST. JOSEPH, Mich. (BP)— Juliette Mather, 87, longtime Baptist missions leader, died here July 5 after a short illness.

She had been young peoples' secretary of Woman's Missionary Union 1921-49 and editorial secretary 1948-1957. After retirement, she spent 10 years as a volunteer missionary in Japan, Hong Kong, and Taiwan.

She launched and edited five missions magazines for young people: World Comrades in 1922; The Window of YWA in 1929; Ambassador Life in 1946; Tell in 1953, and Sunbeam Activities in 1953. After 1948, when she became editorial secretary of WMU, she edited Royal Service, WMU's flagship magazine and built annual subscriptions to WMU magazines to almost one-million.

She also edited numerous leaflets and books. The books include: Taiwan As I Saw It, Telling You How, The Way of Missionary Education, and organiza-

tional manuals.

She produced the first motion picture for Southern Baptists, "Publish Glad Tidings," and produced a 1932 radio broadcast that linked simultaneous banquets across the south celebrating the anniversary of YWA.

She began annual YWA encampments and conferences at Ridgecrest, N.C., in 1924 and her YWA camp was the first official Baptist function at what became Ridgecrest Baptist Conference Center.

Miss Mather developed individual achievement plans, ranking systems for Girls' Auxiliary, Royal Ambassadors, and Young Woman's Auxiliary.

After retiring from the WMU staff at age 61, she taught two years at the Baptist university at Fukuoka, Japan, and for five years in Taiwan, then worked 15 months with Baptist Press in Hong Kong. She filled an emergency teaching slot for several months in Taichung, Taiwan, before returning to the U.S. in April 1968.

Dame Doris Johnson dies

NASSAU, Bahamas — Dame Doris L. Johnson, Baptist women's leader and the Bahamas' first woman senator and cabinet member, died of cancer June 21 in Nassau. She was 62 years old.

A tireless activist in faith and politics, Mrs. Johnson played a significant role in winning the right to vote for women in the Bahamas. In the mid-1960s she helped present the Bahamas' case against British colonialism in the United Nations.

She became a senator after her political party won elections in 1967 and remained one until 1982, serving as president of the Bahamian Senate for nearly a decade, during which the Bahamas became an independent state.

Mrs. Johnson, who studied and taught at American universities, was appointed a member of the Cabinet in 1968 and served as minister of transport for three years. She founded the National

Women's Movement and the National Women's Cooperative.

Her government work did not keep her from active church involvement. As a member of Bethel Baptist Church in Nassau she led the Willing Workers Club and the Women's Department of the Bethel Baptist Association. She was coordinator of the women's auxiliary to the Bahamian national Baptist convention and in 1979 was elected the first president of the Caribbean Baptist Women's Union.

Bahamian Prime Minister Lyden Pindling spoke at her state funeral.

"In her life Dame Doris Johnson gave help to the helpless, hope to the hopeless, and faith to the faithless," said Pindling. "She saw wrong and tried to right it and she saw injustice and tried to correct it. She saw suffering and tried to heal it. She saw meanness and tried to desist, she saw sadness and tried to brighten it, she saw goodness and tried to perfect it."

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.

Religious tax advantages

Dear editor:

Concerning the current controversy in the Baptist press regarding the June 29 U.S. Supreme Court decision that states may provide aid in the form of tuition tax deductions to parents who send their children to parochial schools, I see no difference, in principle, between what the court has approved and other existing, long-standing tax provisions that provide: postal rate subsidies to religious publications such as the Baptist and Reflector; special social security tax and income tax features to those in the professional clergy; special income tax advantages to the overseas employees of religious organizations such as the Foreign Mission Board; numerous charitable-giving tax advantages in the income, gift, and estate tax laws, both federal and state, to encourage contributions by donors to religious charitable work such as colleges, seminaries, children's homes, hospitals, etc.; property tax law provisions that exempt property held for religious uses from state real and personal property taxes such as church buildings and equipment.

The professional ministry and religious organizations have long been the beneficiaries of favorable special tax legislation. Simple fairness ought to justify the extension of similar benefits to lay parents who seek education for their children that is based upon Christian principles, and especially so in a time when the public educational system has become increasingly influenced by secular humanism.

John Bumpus
1026 Union St.
Shelbyville, TN 37160

Your arguments are indeed strong and are basically those used by Justice William H. Rehnquist in writing the majority opinion for the June 29 Supreme Court decision.

I would note, however, that the "religious" tax provisions you cite are

not just for religious organizations. For example, the postal rates this publication pays are the same as for all non-profit publications, whether religious or not. The income tax features for clergy are also allowed for military personnel. The overseas income tax break for those who pay taxes in foreign countries is provided for all employees — even those working for profit-making organizations. Income tax deductions for charitable contributions are allowed for gifts to any organization with a 501(c)3 classification, whether it is religious or not. Property tax laws are really local issues and vary from city to city or state to state, with some of these allowing tax exemptions for educational, governmental, and charitable organizations.

Also, there is a difference between giving a gift to a religious organization and purchasing a personal service, as in the case of paying parochial school tuition. (editor)

True Christians

Dear editor:

We were on our way to Disney World and got within 16 miles of it when we had to put a complete engine in our car. Since we had only money for gas after paying \$817 for that motor in Orlando, we headed straight home.

Well, we got two miles from Forsyth, Ga., when that engine went out. We were desperate, so the only thing we knew to do was to try and get help from the church. Now, we are Nazarenes, but we found out the Nazarene church was 20 miles away in Macon, Ga. So I called the minister of First Baptist Church in Forsyth. He came to our aid within minutes, and the help we received was unbelievable!

They took us into their home, fed us, and let me wash our clothes. The minister worked on our car for about 10 hours without stopping. As it wound up, he had to take my husband to Macon to rent a truck to pull our car home. The cost for renting the truck was \$350. The minister paid for it and never asked if we were going to pay him back. Of course, we are paying him back, but he didn't know if we would.

That's what we call a true Christian person. Dan and Joyce Whitaker went so far beyond the call of duty for us.

Also, Mr. and Mrs. Walton K. Parks, an elderly couple, gave us food and ice to

bring on the way home, and she cooked and brought food over to the preacher's home. We have never met such kind, caring people. God didn't intend for us to see Disney World, but what we did see and experience will forever live in our hearts. The Whitakers and Parks are angels, disguised as human beings!

Mr. and Mrs. Dale Salthill
Rt. 14, Box 228-A
Crossville, TN 38555

Immoral minority?

Dear editor:

I'm writing in response to the article (June 8) quoting Frank Stagg as he called Jerry Falwell a false prophet and Moral Majority an immoral minority.

First, as an avid supporter of the Moral Majority, I wonder what immorality I am guilty of — perhaps being against murder (abortion), or maybe not wanting to see our country become socialistic or fall under communist rule, or maybe for exercising my right to freedom of speech. I plead guilty to all the above.

I wonder why conservatives are supposed to keep quiet on political issues while liberals can have their say. Why does the Baptist Joint Committee voice opinions on school prayer, nuclear disarmament, and tuition tax credits, if religion and politics don't mix.

Why does Jerry Self comment on the legalized gambling issue if Falwell can't comment on abortion. The main reason for criticism of Falwell, James Robison, and other men of God is that they make much of God and He makes much of them. God is not blessing our SBC preachers who support the ACLU, the ERA, and every ungodly view they can speak out for.

Let me close by saying to the liberals who deceive by coming as wolves in sheep's clothing that time will tell which side spoke the truth.

Don Wilson
Rt. 4
Sweetwater, TN 37874

The article did not say that Christians should not be involved in political activity, but that we should realize that God, not the civil order, has the ultimate claim on our lives. In fact, in the article to which you refer, Glen Stassen "called on Christians to get involved no matter what position they may take." (editor)

The real impact

Dear editor:

I am serving this summer with a team of students from Tennessee's BSUs on a mission project in the jungles of Equatorial Brazil. I would like to com-

ment on the recent SBC convention in Pittsburgh.

Since we are almost entirely cut off from news here, I really don't know what happened. I am sure the convention dealt with important and significant issues. Our team remembered the meeting in prayer each day.

However, the thing which struck me was that the people of Brazil, and probably 98 percent of the rest of the world, do not care who we elected as president, what resolutions we passed, who was seen on the platform, or how many hotel rooms we had. The only thing that will make an impact here is "How did we respond to the clear commission of our Lord to share the gospel with the whole world?" There is a startling need here in Brazil and a tremendous openness to the gospel. The time for bold advance is now!

My prayer is that we would quit spending so much time and energy arguing about the Bible and start sharing it with a lost world!

Jimmy Joseph
Parintins, Brazil

Personal Perspective

By Tom Madden

TBC Executive
Secretary-Treasurer



"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

In New Testament times, plowing was the heaviest and most difficult labor in the field. The pointed stick plow was crude and most of the soil was hard and rocky. Planting, cultivating, and harvesting were not easy, but they were less difficult than plowing.

In applying this principle to the spiritual realm, I believe our Lord was talking about driving the sharp edge of the gospel into the stubborn, rocky soil of sin, ignorance, prejudice, and superstition, to the end that the soul of human nature might be receptive for the seed of God's living Word.

What a plowman Jesus was! He had to cut through the stony soil of pharisaic formalism, the hard ground of Sadduceic materialism, and even the stubborn field of the narrow nationalism of His own disciples. He kept His hand to the plow and never looked back until His work was finished.

The apostles labored and toiled as they followed the plow. Paul plowed through many different kinds of soils and never looked back. As I read of the trials and sacrifices of our missionaries, I am reminded that plow work is always arduous and lonely.

Christ teaches us that the good plowman must put the kingdom of God first. Also, he must continue steadfastly in confronting hardships. Of course, he must go forward with singleness of purpose, his eyes constantly focused on kingdom tasks.

Those who remain in the furrow with their hand to the plow are never alone. We have a companion who never turns back. In comradeship with Him, let us pledge anew to keep steady and true to the end of the last furrow.

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News analysis

Court actions blur church-state issue

By Stan Hasty

WASHINGTON (BP)— In a term marked by one blockbuster decision after another, the U.S. Supreme Court has rearranged the lines of demarcation between church and state in the United States.

Although instant analysis of the high court's work is often risky, it is safe to say, in its just-completed 1982-83 term, the court moved the nation yet further away from Thomas Jefferson's view of a "high and impregnable wall of separation" between the two realms and closer to what has been called an increasingly "blurred line" between church and state.

What is also clear is that some of this year's actions will intensify divisions in American society along religious lines, a prospect that cannot be welcomed by any except those who benefit from religious warfare.

A review of the court's more significant church-state actions, especially since late May, shows why.

Are tax exemptions subsidy?

On May 23, a unanimous court held for the first time that, "Both tax exemptions and tax deductibility are a form of subsidy that is administered through the tax system," a conclusion fundamentally at odds with a 1971 holding in a property tax exemption case. The May 23 decision, written by Justice William H. Rehnquist, came in a case challenging preferential treatment given veterans' organizations by the Internal Revenue Service by allowing them to engage in "substantial" lobbying activities without endangering their tax exempt status or their donors' right to deduct contributions. Other nonprofit groups enjoy both privileges only if they do not lobby substantially.

While church-state observers generally have not quarreled with the court's reasoning regarding preference to veterans' groups, many are alarmed with the finding that tax exemption and deductibility are now to be considered governmental "largesse," as Rehnquist put it. Only a short legal and logical step beyond that, they reason, is the conclusion that other forms of governmental subsidy are Constitutionally permissible (81-2338, *Regan vs. Taxation with Representation*).

Minnesota tuition tax deductions

That fear was substantiated June 29, when a badly divided court upheld a Minnesota law providing tuition tax deductions for parents of children in parochial schools. The 5-4 decision, also written by Rehnquist, cited other Minnesota tax deductions, such as those for charitable contributions and medical expenses, as examples of subsidies not different in

kind from those enjoyed for tuition paid to sectarian schools.

Because of the logic — or lack thereof — in the Minnesota ruling, little question remains that a federal law allowing tuition tax credits and patterned after the Minnesota plan would likewise be found acceptable. This does not necessarily mean, however, President Ronald Reagan's present version of a tuition tax credit bill would be upheld because, unlike the Minnesota law, the Reagan proposal applies only to parents of parochial school children. The Minnesota law provides the credit for parents of all school children, despite the fact that only a relative handful of public school children attend schools which charge tuition. And the law also allows other, smaller deductions for items such as notebooks, pencils, and gym clothes.

Nevertheless, the ominous note struck in the Minnesota case is that the high court has now rejected its previous reasoning that the First Amendment ban on an establishment of religion will not tolerate subsidies for sectarian schools in the form of tuition relief (82-195, *Mueller vs. Allen*).

Bob Jones University case

In another historic decision, the court applied its subsidy logic in holding religious schools with biased admissions policies are not entitled to federal tax exemption or to tax deductible contributions. Although Rehnquist was the lone dissenter in that 8-1 ruling, his objection dealt not with the Constitutional rationale of the decision but with his belief the question should be decided by Congress rather than the court.

Bob Jones University and Goldsboro (N.C.) Christian Schools argued unsuccessfully the IRS exceeded its statutory authority and violated their free exercise of religion by revoking or denying tax exemption on the "public policy" ground that racial bias will not be rewarded with tax subsidies. The court rejected the schools' arguments.

Religious leaders concerned about escalating IRS incursions into the internal affairs of churches and their affiliated organizations found themselves in the uncomfortable position of defending Bob Jones and Goldsboro while at the same time condemning their racial views. Bob Jones, the fundamentalist Greenville, S.C., institution, admits

blacks but only if they sign a pledge not to date or marry those of other races. Goldsboro Christian Schools admits no blacks.

Chief Justice Warren E. Burger, author of the opinion, cited English common law in reaching the conclusion that tax exemption must be conditioned on compliance with "fundamental public policy," the reason cited by IRS for its 1970 move to deny tax exemption to all private schools practicing race discrimination.

In addition, Burger expressed a view he first announced in a decision last year that "not all burdens on religion are unconstitutional The state may justify a limitation on religious liberty by showing that it is essential to accomplish an overriding governmental interest" (81-3, *Bob Jones University vs. U.S.*; 81-1, *Goldsboro Christian Schools vs. U.S.*).

Public-paid chaplains

Applying its newly-discovered logic that government may subsidize religion without violating the ban on an establishment of religion, the court held on the next-to-last day of the term that state legislatures may pay their chaplains from public funds. In a 6-3 ruling upholding the practice, Burger wrote that maintaining publicly-paid chaplains "is simply a tolerable acknowledgment of beliefs widely held among the people of this country."

Senior Associate Justice William J. Brennan Jr., in a politely-stated dissent, accurately noted while upholding the practice would do no irreparable harm to separation of church and state, the court was nevertheless "carving out an exception to the Establishment Clause."

And Justice John Paul Stevens, who during his seven years on the high court has proven again and again to be a staunch defender of separation, perceptively noted the fact state legislative chaplains all come from mainline denominations. "I would not expect to find a Jehovah's Witness or a disciple of Mary Baker Eddy or the Reverend Moon serving as an official chaplain in any state legislature," he observed (82-23, *Marsh vs. Chambers*).

Sinful and tyrannical

For Baptists, that point simply cannot be rebutted with a casual "So what?" attitude when they remember that the ban on an establishment of religion was

forged largely because of intense Baptist political pressure at a time when they were a despised religious minority themselves.

However it is applied, the notion that government may subsidize religion at public expense remains what Jefferson called it in 1786, "sinful and tyrannical."

Equally dangerous to religious liberty over the long sweep would be granting a blank check to governmental taxing authorities to penalize churches for failing to bow to prevailing public policy.

Church-state actions

Among other church-state actions taken during the term, the high court:

- Ruled Massachusetts violated the establishment clause with a law giving churches veto power over the licensing of taverns in their immediate vicinity (81-878, *Larkin vs. Grendel's Den Inc.*);

- Left in place a Louisiana blue law exempting grocery and drug stores but not hardware stores from Sunday closing laws (81-2299, *Harry's Hardware Inc. vs. Parsons*);

- Declined to review a policy by the Lubbock, Tex., school district permitting students to gather on school premises before or after schools for religious purposes, a policy earlier struck down by a federal appellate court (*Lubbock Independent School District vs. Lubbock Civil Liberties Union*);

- Rejected the appeal of a Pennsylvania public school teacher who lost his job for conducting classroom devotional exercises (82-1269, *Fink vs. Board of Education of Warren County Schools*);

- Decided not to review a North Dakota law requiring state accreditation of teachers in sectarian schools (82-1374, *Rivinius vs. North Dakota*);

- Turned down an appeal from an independent Baptist congregation in Ohio objecting to lower court rulings that it pay workers' compensation to its employees (82-549, *Victory Baptist Temple Inc. vs. Industrial Commission of Ohio*);

- Refused to disturb a lower court decision reinstating with back pay a Seventh-day Adventist nurse's aide who lost her job for refusing to work on the Sabbath (82-243, *North Shore University Hospital vs. State Human Rights Board*);

- Let stand state court rulings in California that a defrocked Worldwide Church of God minister was entitled to severance pay from the church (82-1216, *Worldwide Church of God vs. Superior Court of California*);

- Announced it would not review the Federal Communications Commission's refusal to renew a California church's TV license after the congregation's pastor allegedly engaged in fraudulent fund raising over the air (82-867, *Faith Center Inc. vs. FCC*);

- Rejected an appeal from a member of the Ethiopian Zion Coptic Church that the ritual use of marijuana is mandated by his faith (82-900, *Middletown vs. U.S.*); and

- Turned aside a McLean, Va., woman's effort to block payment of salaries to chaplains of the U.S. Senate and House of Representatives (82-112, *In re Anne Neamon*).

Middle America MKs attend area retreat

PANAJACHEL, Guatemala — Thirty-seven teen-agers from seven countries attended the first area wide MK (missionary kid) retreat held in Middle America at Lake Atitlan, Panajachel, Guatemala.

The retreat was held to help MKs get acquainted; to prepare them for transition to United States culture; to provide educational, career, and personal guidance; to help them understand their own role as bicultural persons; and to provide a setting for spiritual growth.



WORLD HUNGER RESOURCES — David Lockard, director of organization for the Christian Life Commission, displays elements of a world hunger resource kit to be mailed to 37,500 Southern Baptist leaders.

BAPTIST AND REFLECTOR

brings you news first

Morristown volunteers leave mark in Arizona

By Chris Potts

PHOENIX, Ariz. — Tennesseans Deborah Greenia and Derek Hicks were elated.

After traveling 1,500 miles from their home in Morristown to their adopted mission field of Salome, Ariz., the two volunteers saw eight of the 16 children in their Vacation Bible School class accept Christ — all in one night.

The two were among a group of 39 volunteer workers from First Baptist Church, Morristown, who gave Arizona's Estrella Baptist Association a week-long taste of Southern hospitality.

Made up of families and youth, the group spent a week during June leading Backyard Bible Clubs, witnessing door-to-door, working at construction projects, and teaching Vacation Bible School for seven churches and missions throughout the association.

"We'd like to have had more time," said Mrs. Faye Proffitt, one of the volunteers, "but with the teamwork we have we feel like we're covering a lot of territory.

"Plus," she added, "we're seeing people saved, so we feel like we're accomplishing something."

Among those "somethings":

— The Salome Vacation Bible School saw 22 children make professions of faith.

— Door-to-door projects in Cashion and El Mirage resulted in four other accepting Christ and in over 30 additional prospects for the association's churches.

— The pastor of Valley Baptist Mission in Tonopah returned from vacation to find his church building painted and his congregation "in revival!"

Altogether, the Tennesseans managed to visit nearly 600 homes and reach over 150 children through the Backyard Bible Clubs and Vacation Bible Schools — most of which probably could not have been organized without the Morristown volunteers, according to Troy Wilkinson, church growth director of the Estrella association.

Alan Wilnot, himself a summer missionary from Southwestern Baptist Theological Seminary, agreed. "I don't think we could have had the Bible school without them. They were very well prepared, but they've also been flexible enough to



BIBLE ACTIVITY — Mrs. Peggy Skaggs kneels between a co-worker and three of the children participating in a Backyard Bible Club in the Waddell, Ariz., area, to display a Scripture learning activity.

'roll with the flow.' They're great!"

The group's preparation is due mainly to experience, according to Perry Scott, minister of music at the Morristown



YOUNG MISSIONARY — Bill Proffitt, one of the youngest members of the Morristown group, teaches Vacation Bible School at Iglesia Bautista Nueva Vide (New Life Baptist Church) in El Mirage, Ariz.

church and the leader of the volunteers. This year's mission trip, he says, is the fourth such project for his church in as many summers, although all of the past tours have been in Tennessee or the surrounding area, and the "missionaries" have all been members of the youth choir. This year, however, the Morristown men decided to take part, too.

"We were really looking for a mission tour in which the youth choir and Brotherhood could be combined," explained Dale Rose, who helped organize

the trip. In going through the World Mission Journal, Rose discovered a paragraph detailing the needs of several missions in the Estrella association.

"The tour out here was the only one that had everything — Backyard Bible Clubs for the youth and construction for the men, plus food and lodging provided," said Rose. "There was a lot of potential for involving both teenagers and adults in one project."

That potential, apparently, was realized.

"I am exceptionally pleased," said Wilkinson. "Several of our people have already said they'd like to have them back next year." This summer's project, Wilkinson believes, has given him a better idea of what to expect and prepare for in the way of volunteers' continued success with future groups. Possibilities are already being discussed, in fact, for having Morristown volunteers return this fall and/or next summer.

The objective of the Morristown mission tours, Scott says, is "to try and do something. Any church, of any size, who has youth or leaders, can find a need — just contact the Home Mission Board.

"We didn't come thinking we had all the answers to share with those who didn't..." Scott explained. "We have a lot of the same needs in Tennessee. Hopefully, our eyes will be opened a little wider to what we can do back home.

"I'd encourage anyone who has any desire at all to serve in missions to find a need and go try and meet it.

"Anyone who can," Scott smiled, "is welcome to come to Tennessee."

Southern, American Baptists join to celebrate Luther Rice's birth

RICHMOND, Va. — Southern Baptists and American Baptists who separated 135 years ago will unite Oct. 7-9 to celebrate the birth of Luther Rice, the man who first brought them together.

Because Rice united Baptists around the cause of missions, the two denominations are celebrating the centennial of his birth with a consultation on world missions at First Baptist Church, Washington, D.C.

U.S. Senator Mark Hatfield of Oregon has been invited to speak to the consultation. Other speakers are Emmanuel McCall, black church relations director for the Southern Baptist Home Mission Board, and Emmett Johnson, director of evangelism for the American Baptist Convention.

The conference will feature three Bible studies, including one taught by George Peck, president of Andover Newton Theological School, Rice's alma mater. Representatives of both denominations and other Baptist bodies will lead 14 workshops on current topics in world missions.

Rice first went to India as a Congregationalist missionary but, along with Adoniram and Nancy Judson, he became a Baptist after studying Scriptures on baptism. He returned to the States to secure Baptist support for the three, but stayed to raise mission support. He founded the first weekly family newspaper published by Baptists and started a Baptist college, Columbian College in Washington, D.C., which later passed from Baptist hands and became George Washington University.

He is credited with uniting a diverse group of Baptist bodies around the mis-

sions cause into a single denomination. Nine years after his death, Baptists split over the slavery issue and the Southern Baptist Convention was born.

The consultation celebrating his birth is being sponsored by First Baptist Church, Washington; Board of International Ministries, American Baptist Convention; Foreign Mission Board, Southern Baptist Convention; North American Baptist Fellowship; and District of Columbia Baptist Convention.

Evangelism consultant visits publishing house

EL PASO, Tex. — Jose Missena of Asuncion, Paraguay, recently made his first visit to the Baptist Spanish Publishing House, El Paso, Tex., since he was named the Foreign Mission Board's consultant for evangelism and church growth in Latin America.

He will work with the publishing house in developing printed materials for evangelization, follow-up, and Christian development.

French Baptists name executive secretary

MASSY, France — The French Baptist Federation elected Jean Farely as the first executive secretary in its 72-year history recently in Massy, France.

A former professor, business executive, and author, Farely took early retirement to assume the new federation post and become director of the federation's center at Massy.



MAKING CEMENT — Tennessee volunteers Dale Rose (left) and Alfred Greenia make cement for a construction project at Tonopah's Valley Baptist Mission while Greenia's son, Patrick, observes.

'I Seem So Small'

Editor's note: This is the first place speech delivered at the 1983 Youth Speakers' Tournament July 5. The author is a member of Southwestern Baptist Church, Johnson City.

By Sandra Greene

I seem so small. Now, that statement may shock you, for you are probably thinking, "That girl isn't small; her sense of proportion is wrong."

Although my physical size is not petite, I sometimes feel my potential for serving God is small because the task of reaching the world for Christ is so gigantic.

When I, one lone individual, consider that there are more than 4-billion people now living on our globe, I am awed at my opportunities for Christian witness. The

Sanders retires after 41 years

Robert A. Sanders, pastor of Inskip Baptist Church in Knoxville, retired last month after 41 years in the ministry.

Sanders, who has led the Knoxville church since 1963, was previously pastor of First Baptist Church, Camden. He is a trustee of the Southern Baptist Sunday School Board, Nashville, and has served as a trustee of Knoxville's Baptist Hospital (now East Tennessee Baptist Health Care System Inc.) and Union University in Jackson.

A native of Murfreesboro, Sanders is a graduate of Middle Tennessee State University in that city, and of Southern Baptist Theological Seminary, Louisville, Ky.

Sanders plans to lead Bible conferences and accept supply and interim pastorates during his retirement.



Sanders

fields are truly "white unto harvest."

Although I am one of the so-called "little people," I can make a difference.

Look at a successful business, for example, where thousands of people are employed with only a few leaders. That business would not be profitable without the little people who perform little jobs.

If I, a seemingly insignificant person, remember to seek God's guidance, He will help me to do an important task in His kingdom.

I must not allow my being a so-called little person to cause me to sit back and do nothing. An excuse we often hear is, "I'm only one person; what difference would it make if I told a friend about Christ?"

Now, I ask you, "Have you ever played dominoes?" When dominoes are lined up, you can touch one and the whole stack falls — even the one at the far end you could not reach. And so it is in our Christian witness. I tell a friend about Christ, and he tells another, and on and on until many people can know Him — even those whom I do not know and could not have reached personally.

But I will not do this if I sit and groan about being too small. Just as Christ found an important service for Zachaeus. He has a place for the small people in the world — even me.

Another excuse for not making a difference in God's kingdom is, "I'm not talented; what good would I do?"

It is true that I may not have so-called great gifts — the gift of prophecy, the understanding of all mysteries, and the faith to move mountains, but I can do little service. I can serve in the church nursery; I can work in Vacation Bible School; I can visit the elderly and the sick; and most importantly, I can live in such a way that my friends want to come to know my Saviour.

But I will accomplish nothing if I leave what I actually can do to someone else merely because I seem so small. Just as the grain of mustard (Matthew 13:31-32), the least of all seeds, grew into a tree and provided shelter for the birds of the air, so can I serve my fellow man, thereby serving God.

In Matthew 25:40, Christ gives me a personal message when He says: "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."

Just as salt serves to season, preserve, and purify, so is the task of Christians in the secular world. Think what a 125-pound living, breathing, thinking human body guided by God can achieve. I am overwhelmed by even my own potential.

Look at a human body: mine, for instance. Let's say it functions perfectly. I have eyes, ears, mouth, brain, and a heart. My eyes do not listen, my ears do not speak, my brain does not pump blood, and my heart does not try to analyze the world's problems. No, each organ performs a specific function and is essential.

In the body of Christ, not all of us are meant to be teachers, or pastors, or musicians, but we are all essential in helping Christ's kingdom come into the hearts of men.

What I need is the initiative and courage to stop making excuses. Instead of saying, "I seem so small and what I do seems unimportant," I will do all I can — the best I can, because I am serving the risen Saviour, the King of Kings, the Lord of my life.



NEW OFFICERS — Arthur L. Walker Jr. (left), executive director of the Southern Baptist Education Commission, poses with the Commission's officers for 1983-84. Re-elected to serve second terms were (left to right) Walker, Tom Madden, executive director of the Tennessee Baptist Convention, secretary; J. Ralph Noonkester, president of William Carey College, Hattiesburg, Miss., chairman; and Thomas S. Field, president of the Missouri Heart Institute, Columbia, Mo., vice-chairman.

States signal move toward constitutional convention

By Larry Chesser

WASHINGTON (BP)— Actions by the Missouri and Michigan legislatures this summer have sent new signals the United States is moving rapidly toward the nation's first convention called for the purpose of amending the Constitution.

In late May, despite opposition by Missouri Baptists and their director of Christian moral concerns, Ira Peak, Missouri became the 32nd state to call for a constitutional convention to consider a balanced budget amendment, leaving the eight-year-old drive for a constitutional convention only two states shy of the necessary 34. A few weeks later, Michigan narrowly averted a chance to become the 33rd state when it rejected — on a tie vote — a motion to discharge the proposal from committee.

With constitutional convention proposals pending in several state legislatures and voter initiative drives underway in two western states, the only certainty about the situation is that a 34-state-call for a constitutional convention would doubtless force Congress and the courts to deal with a host of procedural, legal, and constitutional questions.

While two methods for constitutional amendments are specified in the Constitution, only the congressional method has been used. The uncertainties surrounding the constitutional convention method may explain why it has never been tried.

The uncertainties exist because the constitution offers no guidance on the convention method. Among the questions left unanswered are:

- Can a constitutional convention be limited to the subject for which it is called (a balanced budget amendment in this case), or would it be open to any changes or additions to the Constitution?

- What constitutes a valid call by a state legislature for a constitutional convention, and can a state rescind its call?
- How long is a state's call valid?
- Does a state's call for a constitutional convention have to be for a specific amendment, or must it be for a general convention?

- How would delegates be elected, and how many votes would each state be assigned?
- What role would Congress play in the process, and what jurisdiction would courts have to settle disputes arising

anywhere in the process?

Thus, the surrounding confusion leaves many opponents of a constitutional convention highly concerned. Many in the religious community are specifically concerned such a convention would pose a threat to the religious freedom guarantees of the First Amendment.

"Regardless of the reasons for its convening," said Baptist Joint Committee on Public Affairs Executive Director James M. Dunn, the calling of a constitutional convention "puts at risk the freedoms guaranteed by the Constitution and the Bill of Rights."

Noting the BJCPA and the Southern Baptist Convention have adopted recent statements opposing the idea, Dunn said a constitutional convention would "open to a chaotic and situational revision the venerable and historically-tested documents that have served us well for 200 years." The SBC and BJCPA statements warn a constitutional convention "could easily become a 'runaway' body which could propose alterations to the entire Constitution and the Bill of Rights."

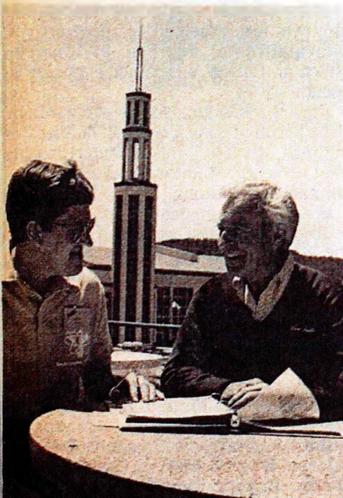
Opponents of the constitutional convention proposal note fully half of the state legislatures to call for a convention held no hearings on the subject and six legislatures took no roll-call votes.

"That typifies the cavalier way some state legislatures have dealt with politically explosive issues," said BJCPA General Counsel John W. Baker. "Some states did not understand the ramifications of their actions."

That concern was underscored by Linda Rogers Kingsbury, executive director of Citizens to Protect the Constitution, a broad coalition of organizations and individuals opposed to a constitutional convention, including the BJCPA.

"To most people, the U.S. Constitution is second only to the Holy Scripture when it comes to being a document that is revered," she said, adding legislative bodies should be "very, very careful" when "tinkering" with it.

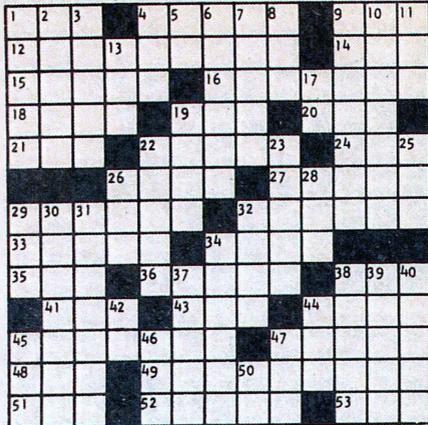
Citing the financial clout of organizations pushing the constitutional amendment such as the National Taxpayers Union and the National Tax Limitation Committee, and the appeal of a buzz word like "balanced budget," she offered no solid hope of heading off the movement. "It's too far gone, to be honest," she said.



SINGLE ADULT CONSULTANT — Vertis Butler (left) of First Baptist Church, Hendersonville, talks with Horace Kerr of the Sunday School Board's family ministry department, during a single adult workshop at Glorieta (N.M.) Baptist Conference Center.

Bible Puzzle

Answers on page 10



ACROSS

- 1 Set in the cloud (Gen. 9:13)
- 4 Noodle material
- 9 Three; prefix
- 12 "brought an — box" (Luke 7:37)
- 14 Where you live; abbr.
- 15 Nest owners (Matt. 8:20)
- 16 "first in —" (Acts 11:26)
- 18 Formed after Adam (1 Tim. 2:13; poss.)
- 19 Fall month; abbr.
- 20 "For that which —" (Rom. 7:15)
- 21 Lester, sometimes
- 22 Pliant
- 24 Demand payment
- 26 Auction
- 27 Goddess of peace
- 29 "if ye keep in —" (1 Cor. 15)

- 32 G-men or T-men
- 33 Grin
- 34 Word with back or belly
- 35 The sesame
- 36 Spar
- 38 Day of worship; abbr.
- 41 Educator's organization; abbr.
- 43 Foreign or first
- 44 "to — into the hands" (Heb. 10:31)
- 45 Ai's neighbor (Josh. 8:9; poss.)
- 47 Select
- 48 Babylonian god
- 49 "house of —" (1 Cor. 16:15)
- 51 Drunkard's disease
- 52 Moses' mount (Lev. 7:38)
- 53 Traces; abbr.

CRYPTOVERSE

P V Z P T Z M W A W X Z M C M N R W J G F J W A
 V S Z P Z M W W P Y P F A

Today's Cryptoverse clue: F equals R

DOWN

- 1 City of Nimrod (Gen. 10:9-10)
- 2 Kind of oil
- 3 Merchandise
- 4 Dance step
- 5 Roman weight
- 6 Sweet spice (Ex. 30:34)
- 7 Part Abraham gave (Heb. 7:2)
- 8 Biblical verb
- 9 "who hath — under foot" (Heb. 10:29)
- 10 "— his worthies" (Nab. 2:5)
- 11 Suffix for self and styl
- 13 Academic degrees; abbr.
- 17 Roman numeral
- 19 Unctuous
- 22 Roman household gods
- 23 "—souls were saved" (1 Pet. 3)
- 25 Not elsewhere specified; abbr.
- 26 The sun
- 28 Sandpiper
- 29 Winter time in Albuquerque; abbr.
- 30 Kind of place (Ezek. 16:24)
- 31 Place (Acts 20:15)
- 32 Sour
- 34 Ascended
- 37 Benjamin's spy (Num. 13)
- 38 Aaron (Psa. 106:16)
- 39 Boy or rail
- 40 "— them that curse you" (Luke 6:28)
- 42 Exclamation
- 44 One of fifty; abbr.
- 45 Not good
- 46 Letter
- 47 Son of Benjamin (Gen. 46:21)
- 50 Keystone State; abbr.

Interpretations

The incipient infamy

By Herschel H. Hobbs

"Have not I chosen you twelve, and one of you is a devil?" (John 6:70).

These words are Jesus' answer to Peter's confession on behalf of the 12 apostles. He spoke for all except Judas. For in retrospect, John notes that the "devil" (diabolos) is Judas Iscariot who would betray Jesus (v.71). Note that he is a devil; he was not one when Jesus chose him.

This raises the knotty question as to why Jesus chose Judas as one of the 12. John notes that from the beginning Jesus knew who would betray Him (6:64). But this does not mean that He caused it.

Judas, being the only one of the 12 from Judea, may have had a stronger political-military concept of the Messiah than the others. Perhaps it was he who was responsible for the attempt on the previous day to make Jesus a king. If so, this could account for Jesus' statement at this time.

But why did Jesus choose him in the first place? It was not for the express purpose of being the betrayer. Such an idea is contrary to the Biblical revelation as to God's nature and man's free will. Certainly Jesus did not regard him as a puppet not responsible for his deed (Matthew 26:24).

Apparently Jesus' choices were based upon each man's ability which could contribute to His mission, especially beyond His ascension.

The others gave themselves to Jesus. Judas did not.

While the others accepted Him as "Lord" (Matthew 26:22), Judas regarded Him only as "Master" or "Rabbi" (Matthew 26:25, 49). According to the record, Judas never called Jesus "Lord." From this we may conclude that he was not a Christian, but followed

Jesus out of selfish ambition.

In any case, one year before His death Jesus saw evidence in Judas of what he ultimately would become — the betrayer. Jesus' words in John 6:70 may be seen as His warning to Judas to turn away from this dangerous path.

Jesus would not become the kind of messiah Judas wanted. Judas would have to accept Jesus as He was.

While the 11 were confused as to Jesus' messianic nature (Matthew 16:21-23), they held on to Him and finally came to understand. But Judas never did. He chose his evil course; the responsibility was his own.

If John 6 relates the beginning of the end for Jesus, it does so for Judas also.

HMB sends out 1,500 students

ATLANTA (BP) — The Southern Baptist Home Mission Board appointed a record number of summer missionaries in 1983, reported Bill Lee, assistant director of the HMB's special mission ministries department.

The 1,542 college and seminary students, who began 10 weeks of mission service in June, will serve in all 50 states, Puerto Rico, and four western provinces of Canada. Included are 96 students from Tennessee.

Lee attributed the record appointments to increases in Baptist Student Union-sponsored positions. BSU groups picked up the tab on 436 out-of-state appointments and 276 in-state appointments, said Lee. BSU groups throughout the country raised more than \$1-million to send fellow students to both home and foreign mission fields.

Lee said 1983 summer missions appointments included 21 ordained ministers and 29 seminary students. He noted 164 of the 1983 assigned missionaries also served in 1982.

Hawkins to address C-N commencement

JEFFERSON CITY — Thirty-nine students are expected to receive their baccalaureate degrees at Carson-Newman College's summer commencement July 29.

Franklin Hawkins, pastor of First Baptist Church of Kingsport, will deliver the address at the 8 p.m. ceremony scheduled in Gentry Auditorium of Henderson Humanities Building.

Hawkins is chairman of C-N's \$5-million endowment campaign, "Forging the Future," which will be conducted among the Baptist churches of east Tennessee.

Newbern Baptists call C. E. Jones as pastor

Members of First Baptist Church, Newbern, called Carman E. Jones as its pastor, a ministry he began June 5.

Jones is a former pastor of North Phenix Baptist Church, Phenix City, Ala., and Mackville Baptist Church, Mackville, Ky. He has also served on a number of associational committees.

A native of Murray City, Ohio, Jones is a graduate of Brewton-Parker College, Mount Vernon, Ga.; Cedarville College, Cedarville, Ohio, and Southern Baptist Theological Seminary, Louisville, Ky.

Venezuelan, Southern Baptists team up in Netherlands Antilles

CURACAO, Netherlands Antilles — A Venezuelan Baptist couple and a Southern Baptist couple on a new Baptist mission field, the Netherlands Antilles, have

divided responsibilities based on their individual spiritual gifts and experience.

Enrique and Belen Montoya represent The National Baptist Convention of Venezuela while Leo and Margaret Waldrop are Southern Baptist missionaries who transferred from Surinam.

The assignment of responsibilities came as the couples formally organized the Netherlands Antilles Baptist Mission June 9 in Curacao, the main island, where they will live and base their work. The islands lie near the Venezuelan coast.

Montoya, who has worked in evangelism with churches in Venezuela, Colombia, and Chile, is the mission's evangelism coordinator. He will represent Venezuela and the Netherlands Antilles at the Billy Graham-sponsored International Conference for Itinerant Evangelists in Amsterdam, Holland, July 12-21.

The Waldrops will coordinate the translation and reproduction of materials into four languages: English, Dutch, Spanish, and the native language, Papiamentu.

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Tennessee Scene

REVIVAL PRAYER REQUESTS . . .

First Baptist Church, Spring Hill, will be in revival July 24-28. Perry Michel, pastor of Belmont Heights Baptist Church in Nashville, will be the evangelist for the services, while W. E. Crosby, director of missions for the Maury Baptist Association, will lead the revival music. Homer D. Kelley is the pastor of the Spring Hill church.

LEADERSHIP . . .

C. A. "Bud" Greene submitted his resignation as pastor of Sugar Grove Baptist Church, Butler, which was effective June 19.

Riverview Baptist Church, Elizabethton, accepted the recent resignation of its pastor, Darrell Holly.

Steve Hall accepted a call from First Baptist Church, Sweetwater, to come as its minister of music. Hall previously served at Moulton Baptist Church, Moulton, Ala., and First Baptist Church, Scottsboro, Ala. He began his ministry in Sweetwater July 10. Leonard S. Markham is the pastor of the church.

Otis Shultz resigned as pastor of Enon Baptist Church, Hall. Shultz's last day at the church was May 29.

New Freedom Baptist Church, Dyersburg, called Paul Bramlett as interim pastor.

Randy Stephens submitted his resignation as pastor of First Baptist Church, Norris, which will be effective Aug. 1. Stephens plans to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex.

Grace Baptist Church, Springfield, called Troy Birdwell as summer minister of youth. Birdwell is a student at Western Kentucky University, Bowling Green, Ky. The pastor of the church is Edwin R. Alexander.

Jim Poole resigned as minister of youth at Brentwood Baptist Church, Brentwood, to accept a call from Cottage Hill Baptist Church, Mobile, Ala., to come as minister of youth education. Poole's last day at Brentwood was July 3. Bill Wilson is the pastor of the Brentwood church.

Belle Aire Baptist Church, Murfreesboro, accepted the resignation of Pastor Joe Elliott. Elliott's resignation will be effective July 17.

Ross Rowland was called as minister of youth and young adults by Brainerd Baptist Church, Chattanooga. Rowland, who began the position July 1, came to the church from Dalrock Baptist Church, Rowlett, Tex. A native of Chattanooga, he is a graduate of Southwestern College at Memphis and Dallas (Tex.) Theological Seminary. The church's pastor is Winford L. Hendrix.

Mark Miller resigned as minister of music and youth at Calvary Baptist Church, Parsons, to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex. Mike Rhodes is the pastor of the church.

Members of Bethel Baptist Church, Henderson, accepted the recent resignation of Minister of Music and Youth Lynn Gibson. Gibson received an appointment from the Southern Baptist Home Mission Board to Chelsea, Mass., where he will serve as a US-2 missionary. The pastor of the church is T. Max French.

Clark Inman, a sophomore at Union University in Jackson, was called as minister of music at Madison Baptist Church, Jackson. Gerald O. Smith is the church's pastor.

Malesus Baptist Church, Malesus, recently called Denise Nanney as minister of youth. The church's pastor is Adrian Knipper.

Estus Humphrey recently resigned as pastor of West Fentress Baptist Church, Jamestown. Humphrey and his wife have relocated in Maryville.

First Baptist Church, McKenzie, called Billy Godwin to come as summer minister of youth. Godwin attended Baylor University, Waco, Tex., and plans to enter Southwestern Baptist Theological Seminary, Fort Worth, Tex., this fall. Wesley Pitts is the pastor of the church.

Wayne Ray, minister of music at Radnor Baptist Church in Nashville, resigned effective July 1. Ray resigned to enter full-time evangelism. Paul Durham is the pastor of the church.

Lynn Garden Baptist Church, Kingsport, called Philip Bruce as summer minister of youth and activities. Bruce is a student at Southeastern Baptist Theological Seminary, Wake Forest, N.C. Carl Strickler is the church's pastor.

Virgil Blankenship recently submitted his resignation as pastor of Fellowship Baptist Church, Sharon.

First Baptist Church, Columbia, has called Dennis Kleppin as summer minister of youth. Kleppin is a student at Southern Baptist Theological Seminary, Louisville, Ky. The pastor of the church is Harold D. Smith.

R. J. Akin recently resigned the pastorate of Public Well Baptist Church, Martin.

Forrest H. "Woody" Watkins, director of the Tennessee Baptist Convention evangelism department, accepted a call from Lincoya Hills Baptist Church, Nashville, to come as interim pastor.

Calvary Hill Baptist Church, Ripley, accepted the resignation of Pastor Paul Hogue, which was effective June 19.

Harville Petty resigned as pastor of Bethlehem Baptist Church, Henry, to accept the pastorate of Cayce Baptist Church, Cayce, Ky.

Maney Avenue Baptist Church, Murfreesboro, called Violet Jones as minister of youth. John Hall is the church's pastor.

Barry Greenlee resigned as minister of music at First Baptist Church, Halls, to accept a similar position at Harmony Baptist Church, Jackson, Mich. The pastor of the church is Truman Spurgin.

White Oak Baptist Church, Chattanooga, recently called Tyler Burkett as summer minister of youth. The church's pastor is Lee Edward Jump.

Members of First Baptist Church, Bolivar, extended a call to Greg Bowers to come as its summer minister of youth and activities. Bowers is a junior at Union University, Jackson. The church's pastor is George C. Johnson Jr.

David B. Headrick resigned as minister of music and youth at Brown Springs Baptist Church, Mosheim, to enroll in Southern Baptist Theological Seminary, Louisville, Ky. Headrick's last day at the church was July 3. Don Garner is the interim pastor at Brown Springs.

Central Baptist Church, Chattanooga, called Johnny Pons as summer minister of youth. Pons is a graduate of Tennessee Technological University, Cookeville. The church's pastor is Jerry A. Songer.

Philadelphia Baptist Church, Chattanooga, accepted the resignation of Pastor Jerry Morrow, which was effective June 1.

Robert Medearis accepted a call from Central Baptist Church, Hixson, to become associate pastor and director of pastoral ministries. Medearis was previously the church's minister of education. Ron Phillips is the pastor of the church.

Joe Hedrick recently resigned the pastorate of Falling Water Tabernacle Baptist Church, Hixson.

Tate begins ministry as Hillcrest pastor

James Edward Tate recently began duties as pastor of Hillcrest Baptist Church, Trenton, in response to a call from the church.

An evangelist for many years, Tate has served as a trustee for Gibson County Baptist Association and as a member of its evangelism committee.

Tate is a native of Milan.

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Tommy Powell, pastor of Valley Hills Baptist Church in Bristol, resigned his pastorate effective June 30 to begin seminary studies.

Tom King accepted a call from Lincoln Park Baptist Church, Knoxville, to join its staff as minister of youth and education. King came to the church from a similar position at Calvary Baptist Church, Lenoir City. He is a graduate of the University of Tennessee at Knoxville and Southern Baptist Theological Seminary, Louisville, Ky. Ted J. Ingram is the church's pastor.

Four Mile Baptist Church, Maryville, accepted the recent resignation of its pastor, Victor Houston.

Red Bank Baptist Church, Chattanooga, called four summer interns to work with recreation and youth ministries. The interns are Paige Braddock of Cleveland, a student at the University of Tennessee at Knoxville; John Daniels of Abingdon, Va., a student at Carson-Newman College in Jefferson City; Ron Kendall of Kingsport, a recent graduate of Carson-Newman; and Shawn Wood of Shreveport, La., a student at East Texas Baptist College, Marshall, Tex. The pastor of the church is Fred Steelman.

John F. Mountz resigned as minister of education and youth at First Baptist Church, LaFollette, to accept the pastorate of Kingston Baptist Church, Kingston, Ga. Harlan F. Reynolds is the pastor of the LaFollette church.

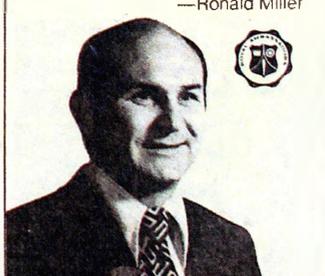
Woodmont Baptist Church, Nashville, called Sandi Evans as minister of single and young adults, a position she will begin July 25. Miss Evans comes to the church from First Baptist Church, Alexandria, Va., where she was minister of youth and single adults. She has served as an assistant Baptist Student Union director, as a consultant for the Baptist General Association of Virginia, and as a consultant for the Southern Baptist Home Mission Board. A native of Virginia, she is a graduate of Averitt Baptist College, Danville, Va., and Southeastern Baptist Theological Seminary, Wake Forest, N.C. Bill Sherman is the pastor of the church.

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—Ronald Miller



BIBLE BOOK SERIES
Lesson for July 17

The practice of wisdom

By Fred M. Wood
author, preacher, teacher, Memphis

Basic Passage: Proverbs 16:1 to 22:16
Focal Passages: Proverbs 16:23-24; 17:5, 7, 15, 23, 28; 18:7-8, 21; 19:17, 24; 20:4, 13; 21:3, 13, 23

This week's lesson deals with the matter of applying God's truth in everyday living, building upon our two previous units. The lesson is arranged by subject matter rather than chronological order.

Control of one's speech
(16:23-24; 17:7, 28; 18:7-8, 21; 21:23)

Those who have learned to use their tongues properly have gone a long way toward mastering their entire personality. The wise person uses speech discreetly and therefore, is persuasive. When we develop the ability to use our understanding to benefit others, we can pass that wisdom from our minds to our lips.



Wood

Pleasant words and beneficial words should go together. Some poisons taste like honey but are laden with death. We should be careful that our speech is not deceitful.

Harshness and severity of speech seldom yield profit. We need to be honest in what we say but tender in the way we say it. Both the spiritual and the physical side of a person should profit from our conversation.

Excellent speech never flows from a foolish person. On the other hand, if one learns to speak wisely, he will begin to grow out of his foolishness.

One who delights in malicious gossip may gloat for a while but he will pay the price in the loss of credibility among his friends and acquaintances. One of the strongest statements in the Bible is that "death and life are in the power of the tongue." The mouth must be guarded constantly. Most of us have a tendency to speak as soon as we think, but first thoughts are not always fit to be made public.

The tongue is perhaps the last stronghold which is brought under complete spiritual control. A New Testament writer says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

Concern for the poor (17:5; 19:17; 21:13)

How responsible are we for the underprivileged in our society? The Hebrews felt deeply about the poor and the religious leaders kept it before them regularly.

Surely no one would mock the poor (17:5), but to oppress in any way those who are lacking in the ability to cope is a form of mockery. In fact, the Hebrew religious leaders considered it blasphemy because God causes some to be rich and others poor. Inhuman treatment then reflects on the Maker.

When the wise man said that the "one

gracious to the poor lendeth unto the Lord" (19:17), he used a word that means "feeble" not the one for "pauper." Any person in need of help of any kind is "poor." Many who are wealthy in material goods are paupers in moral and spiritual resources. We are obligated to help them also.

To "stop one's ears" at the cry of the poor or weak is to engage in a dangerous business. The callousness that one displays will be remembered against him when he needs help. Even if one does not have enough religious faith to make him compassionate, he should have enough common sense to realize he may be in need himself someday.

Justice in one's relationships
(17:15, 23; 21:3)

The last hope of a nation is in its courts of law. Where there is justice, people can still exist as a community. This must, however, begin with individuals.

Those who exploit others cannot be allowed to escape punishment. Those who "justify the wicked" and those who "condemn the just" (17:15) are both equally guilty and are disgusting in the Lord's sight. This proverb is targeted at the law courts and shows there was much injustice in the form of allowing the weak to suffer by being exploited at the hands of the strong and greedy.

Bribery is still the same old ugly miscarriage of justice. Proverbs 17:23 suggests there was much secret giving in a furtive manner but no one was really fooled, neither the giver, the receiver, nor the one "bribed against."

Though the sacrificial system was important in Israel's religious life, fairness in dealing with others, especially the weak, far outstripped in importance the proper formal observance of rites and ceremonies. The writer (21:3) meant no antagonism to the Temple service, but he was convinced that offerings cannot be acceptable to God from a person who indulges in wrongdoing and persists in evil ways.

Diligence in work (19:24; 20:4, 13)

Old Testament writers were as caustic toward laziness as any subject. The satire (19:24) concerning the man who did not have the energy to bring food from the dish to his mouth seems a bit overdone, but perhaps it is for the sake of emphasis. The proverb (20:4) concerning the lazy farmer who will not plow reminds us of several stories we heard as children.

The figure of sleep when there is work to be done has always been a symbol for laziness. The "open your eyes" still speaks of being aware of the necessity for work.

Shame on our own society that we have come so far from the puritanical work ethic! Some may be workaholics today but for every one in that camp, we have scores on the other side. Jesus said, "Work for the night is coming!"

UNIFORM LESSON SERIES
Lesson for July 17

Hannah: a promise kept

By Donald W. Garner, assistant professor of religion
Carson-Newman College, Jefferson City

Basic Passage: 1 Samuel 1 to 2:10
Focal Passages: 1 Samuel 1:9-11, 19-20, 24-28; 2:1-2

Several weeks ago, we studied Deborah and her devotion to fulfill completely God's call to public service among God's people. This week we learn from Hannah and her faithfulness in her private relationships to God and to family. Both women provide, each in her own way, a Biblical model for believers today.

Hannah's reproach and pain

Hannah knew heartrending, soul-searing pain. Her story contains one of the most detailed accounts of a personal grief experience to be found in Scripture. The deprivation and loss of not having children was for her a daily source of hurt. And those around her did not help Hannah very much to bear her grief.



Garner

Hannah's "rival," Peninah, taunted her. Bluntly stated, Peninah poured salt into the open sore of Hannah's pain. Pridelike, gloating, and selfish in her own social standing, Peninah refused to feel, much less share in, Hannah's hurting.

Though he clearly loved her and did not reject her, Hannah's husband, Elkanah, did not fully understand her or her suffering. "Why are you crying?" (1 Samuel 1:8) was the best he could do. How many well-meaning modern husbands find themselves similarly perplexed and incapable of understanding?

If we are not fully sensitive to and aware of the private pain of our spouses, we can push them toward total exasperation with our blundering ineptitude and our failure to empathize.

To add to Hannah's pain, the good priest, Eli, at first mistook her predicament. He jumped to the conclusion that she was drunk. Quickly assessing some signals of her behavior, Eli concluded his initial evaluation of Hannah apart from full awareness of the facts.

We Christians, both ministers and laymen, must recognize that even the best among us are capable of insensitivity to persons, hasty generalizations, and mistaken judgments. For a valid caring ministry to individual persons, we must heed the injunction: "Don't assume anything; get the facts!"

Her request and promise

With her own distress compounded by the insensitivity of others, Hannah prayed from the depths of her pain (1 Samuel 1:10). Weak, heavy-laden, and encumbered with a load of care, Hannah took it all to the Lord in prayer. She told it to God straight: "I want a son very badly. And if you give me a son, then I promise I will dedicate him totally to You and Your service" (see 1 Samuel 1:11). Her prayer was specific and direct.

Some might suggest cynically that Hannah merely was seeking to strike a deal, a bargain, a trade-off with God. Maybe she was engaging in "foxhole" religion: "God, if you'll just get me out of this crisis, then when I get out of it I will do so-and-so for you." After all, grieving people do tend to try to bargain with God.

But Hannah followed through. She kept her vow. Hers was not merely a short-lived, until-I-get-what-I-want commitment. She made her request and she made her promise — and she meant them both!

The name "Hannah" means "grace." Hannah personifies in her life what is true about God's grace for all of us: grace is both gift and demand. To receive the grace of God means first to accept His blessing and then to respond to His love with total commitment of self to Him. Hannah did not try to receive the gifts of God without committing herself totally to Him. She did not seek to enjoy the "rights and privileges" of God's grace without also heeding the "responsibilities pertaining thereto."

Her responsibility and parenthood

Once the son for whom Hannah prayed arrived, she did not try to renegotiate or renege upon her commitment concerning him. No doubt, her selfish side wanted to keep Samuel at home. But somehow Hannah anticipated the truth about life with God which Jesus taught: one really gets only by giving.

Hannah is an excellent example of the godly parent. Faithfully responsible in her commitments to God, she took no less seriously her responsibility to raise her son. Samuel emerged from this early home life to serve God under Eli at Shiloh and later to lead the nation of Israel in significant ways. Samuel's later life is directly related to Hannah's early parental influence upon him.

The crucial role of early parental influences in a person's life is a point made repeatedly today by experts in early childhood education, developmental psychology, and sociology (to name just three fields). The church must add its voice to the chorus of those who call for more responsible parenting within our society.

Taking Hannah as one model, we as Christians must seek to live out in practice the role of godly parent within our own family life.

We must not "pass the buck." Public school teachers must not be saddled with the wholesale responsibility for (nor be blamed unfairly for the failure of) the development of our children to mature adulthood.

Eli was successful with Samuel in part because Hannah worked together with Eli rather than against him to guide the young Samuel toward godliness. She provided the initial solid foundation at home and she continued to lend the influence of her life's witness after Samuel was with Eli at Shiloh (see 1 Samuel 2:18-19).

The net result of all adult influences upon the boy Samuel was his growth into maturity (1 Samuel 2:26). We who are Christian parents, teachers, and friends of young people must be no less responsible with our influence than Hannah was.

BIBLE PUZZLE ANSWERS

B	O	W	P	A	S	T	A	T	A	I	
A	L	A	B	A	S	T	E	R	R	E	S
B	I	R	D	S	A	N	T	I	O	C	H
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A	N	U	S	T	E	P	H	A	N	A	S
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"Out of the depths have I cried unto thee, O Lord" (Psa. 130:1).

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LIFE AND WORK SERIES
Lesson for July 17

Living justly

By Clista Whitehurst Adkins
curriculum writer, Nashville

Basic Passages: Psalm 1; Proverbs 14:5, 12, 21; 16:8; Micah 6:8
Focal Passages: Psalm 1:1-6; Proverbs 14:5, 12, 21; 16:8; Micah 6:8

In our search for a good life, we have discovered and accepted who we are and how that affects our relationships with God, with His creation, and with other people. We have also acknowledged the importance of seeking wisdom as we maintain those relationships.

However, these two ingredients alone are not enough to insure us a good life. A third element is necessary.

The eighth century B.C. Old Testament prophet, Micah, summarized the next requirement as he answered the questions of the Hebrews. In Micah 6:8, he clearly outlined what good living involved: to do justly, to love mercy, and to walk humbly with God.



Mrs. Adkins

Requirements for goodness

Micah reminded the Hebrews of God's requirements for goodness because the Hebrews had become a people of ritual. These Israelites had developed their religious practices with skill. They had ritualized their religion until it was more an outward pattern of actions than an inward condition of their hearts.

Their questions to Micah (vv.6-7) were sarcastic because they believed they had followed every letter of the Law. They wanted to know what more God could want from His people in the eighth century B.C.

What more can He want in 20th century America? If we profess Jesus Christ as our Saviour and Lord, attend church faithfully, and tithe, what more can God expect of us?

That question rings in the air today just as it did almost 3,000 years ago, for it is still far easier to skillfully practice religious acts than it is to become Christlike in our hearts. Our actions often appear good and just to those around us, while our hearts are woefully lacking in Christlike feeling, attitude, perspective. We worry constantly about how we appear to others without giving a thought to the condition of our hearts. Therefore, Micah speaks to us as clearly as he did to the Hebrews.

Micah first answered the Hebrews by pointing out that God's requirements had not changed. The Hebrews knew those requirements. The verb for "require" is an active participle which indicates continuous, uninterrupted action. Micah was saying that God had always required, was requiring, and would continue to require the same kinds of behavior and attitudes forever. Micah simply reminded them of what was necessary for a right relationship with God.

Do justice

Then Micah pointed out that the Hebrews were "to do justly." Perhaps this surprised his hearers since they had already claimed to have obeyed all of the Law. However, God's justice, of which Micah spoke, was not as limited as that of the Hebrews.

One aspect of God's justice meant to

make right that which was wrong. This meant that the people of God were to be concerned with one another, actively insuring that wrongs were corrected. Centuries later, Jesus gave an example of this when he told the "Parable of the Good Samaritan" (Luke 10:25-37). He emphasized that for one to do justly, one had to set right those relationships and situations which were wrong. The parable illustrated the effort and difficulty involved in setting matters right, but it also illuminated the command, "to do justly."

Living justly not only meant setting right; it also meant doing what was right and fair with/for all persons. It was not enough for God's people to be correcting wrongs, they were required to practice preventive medicine. They were commanded to act according to what they knew to be right, regardless of the cost. They were never to choose wealth or personal gratification over living justly in relationships with other people.

Obviously, this command is timeless. We Christians also have a moral obligation to right wrongs and to relate to other people in such a way that they are not caught in wrong situations because of their relationships to us.

Love mercy

So we are to live justly. However, our justice must be tempered with mercy. Micah told the Hebrews "to love mercy." This mercy was to accompany their sense of justice. They were to have mercy on one another as God had mercy on them.

God's mercy was and is unmerited love, independent of the Law. Jesus spoke of this mercy, too, in the Sermon on the Mount (Matthew 5:7). He told His followers that the merciful would obtain mercy. He later illustrated this requirement for mercy in "The Parable of the Unforgiving Servant" (Matthew 18:21-35). In the parable, the servant forfeited his forgiveness when he refused to forgive one who had erred in a much smaller way. So mercy involved forgiveness.

Mercy also involved an attitude of love and redemption. It required that God's people build relationships and that they draw others into the love of God through living that love in forgiveness and fellowship.

Christians have the same mandate. We, too, must maintain loving, forgiving, merciful attitudes toward one another as

we attempt to follow Christ's commands. Living justly and loving mercy are not easy. Micah's last command, therefore, gave the Hebrews the key to successfully practicing the other two.

Walk humbly with God

He instructed the Hebrews to walk humbly with their God. God's power and guidance were necessary for doing good centuries ago; certainly they are necessary today.

Walking humbly with God means that we acknowledge Him as Creator and Lord and acknowledge our own frailty as human beings. We are not superior to God or to each other. Rather, we depend upon God for strength and guidance in our relationships with one another. We know that He alone is sufficient to guide us to fulfilled lives.

We are seeking a good life. Here, Micah has shown us that goodness is a matter of the heart. As long as our hearts are not right with God, our lives will not be meaningful in the way we desire. Therefore, we must examine ourselves and open our hearts to living justly, to loving mercy, and to walking closely and humbly with our God.



DAYBREAK: FAITH FOR ORDINARY DAYS

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An active speaker and writer, **James M. Porch** is pastor of First Baptist Church, Tullahoma, Tennessee.



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Elder cites priorities — Christ, family, work

By Linda Lawson

NASHVILLE (BP) — Lloyd Elder laughingly describes his childhood as the 14th of 15 children as "very busy because we always had something going on." But an added dimension of the large family, he says, was that each member began early helping to earn the family living.

Today the president-elect of the Southern Baptist Sunday School Board lists family and work as his second and third priorities, ranking only below his Christian faith.

Elected in February to succeed Grady Cothen, Elder began a 10-month orientation process April 1 and will assume the presidency following Cothen's retirement in February 1984.

"The Elder family was a proud, poor, God-fearing Baptist family and always on the move," he recalled. "By the time I was eight years old, our family had moved through 24 states, working and living in every way possible.

"I learned to read from the Burma Shave signs along the highway," he quipped.

At 18, during a summer of construction work in Fairbanks, Alaska, Elder made his profession of faith. One year later he determined God was calling him to preach, a call he accepted on the grounds that "if God wants me to be a preacher, I'll do it."

A year later while attending Decatur Junior College (now Dallas Baptist College), Elder met Sue Bristow, who later became his wife. Describing his 30-year marriage as one of "mutual love, dependency, and growth," he noted, "We were never single adults. My mother had to sign for me to get married."

Mrs. Elder, who describes herself as a "behind-the-lights type," emphasized she had felt God's call to be a minister's wife before she met Elder and even before her future husband had become a Christian or known of his own call.

"I can't say I've never had any struggles (as a pastor's wife)," she reflected, "but I've never felt we made a mistake in the call."

"She is the strongest, gentlest Chris-

tian I know," Elder said of his wife. "Our relationship has been tested, but the results have been good. We see we need each other desperately."

Perhaps the severest test came in 1970 when their 11-year-old daughter Janet was killed in an automobile accident. Son Phillip, then 4, daughter Donna, 12, and Mrs. Elder also were injured.

Elder, then pastor of Gambrell Street Baptist Church in Fort Worth, Tex., described the period after the accident as "survival, day-by-day making it."

"The local church was absolutely crucial in our lives," he said. "The people of Gambrell Street reached out to us and nurtured us, pastored us, and cared for us.

"We found great comfort in others who had gone through similar experiences before us, families who had had wounds



FAMILY MAN — The Elder family includes Lloyd, Sue, son Phil (seated), and daughter and son-in-law Donna and Rick Mass.

and lived through them," he said, adding that he has since had opportunities to provide a similar ministry of presence to others.

Noting "there is nothing magic about the passage of time," he said, "The joy came back, primarily through Donna and Phil, but the loss of Janet is an experience that lives with us and we live with it continuously."

A treasured memento which Elder keeps on his desk is a poem which Janet wrote describing her own relationship with Jesus Christ. It was found after her death among her personal things.

After 22 years as a pastor, Elder became an administrator in 1975, accepting the position of assistant to the executive director of the Baptist General Convention of Texas. Three years later, he became executive vice-president to Southwestern Baptist Theological Seminary, Fort Worth, Tex., where he stayed until moving to the Sunday School Board.

"A pastor preaches week after week to his own people. They know and trust you," said Elder. "But some denominational relationships are more like being a pastor of nonresident members. You have to earn trust constantly."

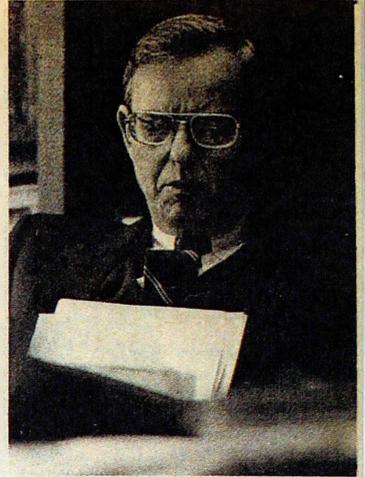
In moving from the pastorate, he found he missed "working with everyone, including the little children, the ones who come up and hug you around the knees."

As an administrator, Elder finds fulfillment in "caring about people and getting the job done — not one or the other, but both."

"I enjoy my work very much and I expect that those around me also like what they do and are called to it, with the gifts to do it well. I ask of myself and others our best."

When not working, Elder enjoys reading, walks with his wife, golf, and participating in sports with Phil, who will be a senior in high school next year. Donna, now 25, is married to Rick Maas, a second-year student at Southwestern seminary.

"Quite often our leisure time is spent at meals with family and friends," he said.



AT WORK — Lloyd Elder places work as a priority behind commitment to Christ and family.

Elder regularly jogs two miles, "not because I enjoy it, but because of the results," he noted.

Of his "challenging, enjoyable, and hectic" introduction to the Sunday School Board, Elder has first concentrated on getting acquainted with the work of the board and its 1,500 employees. He also plans to conduct listening sessions with leaders in other SBC agencies and state conventions.

"I'm trying to learn from people as well as documents," he said. "I have found the people here to be open, helpful, knowledgeable, and committed to their work. Dr. Cothen has been most gracious and encouraging."

He characterized the experience of being elected president of the board as one in which he was "surprised by providence." However, he noted, "Now that I'm here, I take it as a stewardship to do the very best I can with what I have. I will depend greatly on the good will and prayer support of our Baptist people."

Former Nixon staffer leads training center for laity

By Janice Trusty

ASHEVILLE, N.C. (BP) — After being immersed for 17 years in the international gloom and doom that eddies through the nation's capital, Harry Dent placed his hope in Christ rather than politics.

Dent, the former special counsel to Richard Nixon who organized White House prayer breakfasts during Nixon's

Singapore bell choir grows into a church

SINGAPORE — A bell choir with members from several Baptist churches became the core around which a fellowship grew into a church.

Missionary Lillie Rogers began directing a choir, whose members soon started praying and studying Scripture together. Eventually the fellowship found itself seeing members through crises and reaching out to unsaved people.

With the blessings of the Singapore Baptist Convention and the churches from which the choir members came, Agape Baptist Church was officially organized in June.

first term in office, explained, "Technically, I was a 'head' Christian since age 13. But I became a 'heart' Christian at 48."

After turning down a job in Nixon's second administration, Dent began a law practice. Through Washington friends, he heard about fellow Nixon staffer Charles Colson's conversion. Unbelieving, Dent arranged to attend the next prayer breakfast.

"Seeing the changes in Colson made me begin to meditate on what 'born again' is. I taught Sunday School all my adult life and I didn't know what the term meant," he admitted.

"But," continued Dent, "it was really my daughter who showed me what I was missing. Turning her back on the popular college I had chosen for her, she enrolled instead in Columbia Bible College. I thought she had ruined her life. But watching her let the Holy Spirit fill and lead her life helped put a foundation under me."

In 1981, Dent closed his law practice to prepare for full-time service as a Christian layman. He received a certificate in Bible studies from the Columbia Graduate School of Bible and Missions in 1982.

That spring, Dent was asked to direct the Billy Graham Lay Center near Asheville. In 1981, Graham and his ministry board donated 1,450 acres of mountain property five miles east of downtown Asheville to Columbia Bible College for the center.

The center will provide year-round teaching and training programs for lay persons and pastors, according to Dent. Its programs will stress Biblical studies for discipleship, lay ministry, and world evangelism.

The lay center grew out of the Ben Lip-

School in Nazareth dedicates new labs

NAZARETH, Israel — New physics and chemistry laboratories at Nazareth (Israel) Baptist School were dedicated in ceremonies May 20.

The \$110,000 project was financed largely through a \$75,000 grant from the family of the late physics and mathematics teacher, Subhi Jacki Hanna, after whom the facility is named. Another \$10,000 came from the Southern Baptist Foreign Mission Board.

pen Summer Ministries which Dent also directs. This program has been operating 60 years as an arm of Columbia Bible College.

Work on the lay center's facilities is expected to begin late this year. In the meantime, Dent and Assistant Director Roy King are accumulating "the best resource library possible" by visiting churches and organizations specializing in lay ministry. "We've found there's not a whole lot of material on lay ministry," Dent said. He added the resource cited most often is the Home Mission Board's lay renewal program.

Dent and Reid Hardin, the HMB's lay renewal director, recognize they each have a fresh approach to the challenge of equipping and motivating laity. "Dent's program fits into our NEST (National Evangelism Support Team) program," Hardin observed. NEST is a network of support for creative approaches to evangelism and ministry.

Hardin has invited Dent and King to participate in an upcoming HMB lay evangelism conference. "Dent has the same dream as the Home Mission Board Evangelism Section," Hardin said. "That dream is to equip the laity."