

Baptist and Reflector

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News journal of Tennessee Baptist Convention

State's high court hears Jackson church case

By Charlie Warren

The Tennessee Supreme Court heard oral arguments April 7 in Jackson in a case involving the refusal of 13 Jackson-area churches to file disclosure statements and declare themselves to be political action committees.

On Aug. 21, 1986, the Tennessee Court of Appeals, Western Section, ruled 2-1 that the Tennessee Campaign Financial Disclosure Act is unconstitutional as applied to referenda elections because it violates the First Amendment right of free speech.

The appeals court ruling reversed a Chancery Court decision that would have required churches that speak out on referenda issues to file financial disclosure statements. However, the appeals court judges ruled that such churches are political action committees under the disclosure act.

The case erupted when the 13 churches, nine of which are Southern Baptist, refused to file disclosure forms related to their involvement in opposing an August 1984 local option liquor election. That referendum was defeated by 40 votes, but a later referendum was successful.

On Aug. 29, 1984, Attorney General Michael Cody issued an opinion that churches which had spent at least \$250 in seeking to defeat the liquor-by-the-drink referendum were political action committees and were subject to filing the forms within 48 days after the election.

The churches refused to comply and instead brought suit against the State of Tennessee on the grounds that the Financial Disclosure Act, as interpreted by Cody, violates the freedom of religion guarantee of the First Amendment.

The case now awaits the ruling of the Tennessee Supreme Court. The justices, after hearing the oral arguments April 7, will study the written briefs filed by the churches' attorneys and the state's attorneys and issue their ruling.

Lee Boothby, attorney for Americans United for Separation of Church and State, predicts that the case will be appealed to the United States Supreme Court regardless of who wins at the state level.

Boothby, who presented the oral arguments last week on behalf of the churches, commented after the court hearing, "I really don't think it makes much difference what they (the justices) decide. We have a decision against us by the Chancery Court in an opinion that didn't really address the issues. Then you have the decision by the Court of Appeals where they were split 2-1 favoring our arguments. Now you have the Supreme Court of the State of Tennessee looking at it.

"At this point, everyone is looking at the U.S. Supreme Court," he said, adding that Cody has indicated he would like for the case to reach the U.S. Supreme Court.

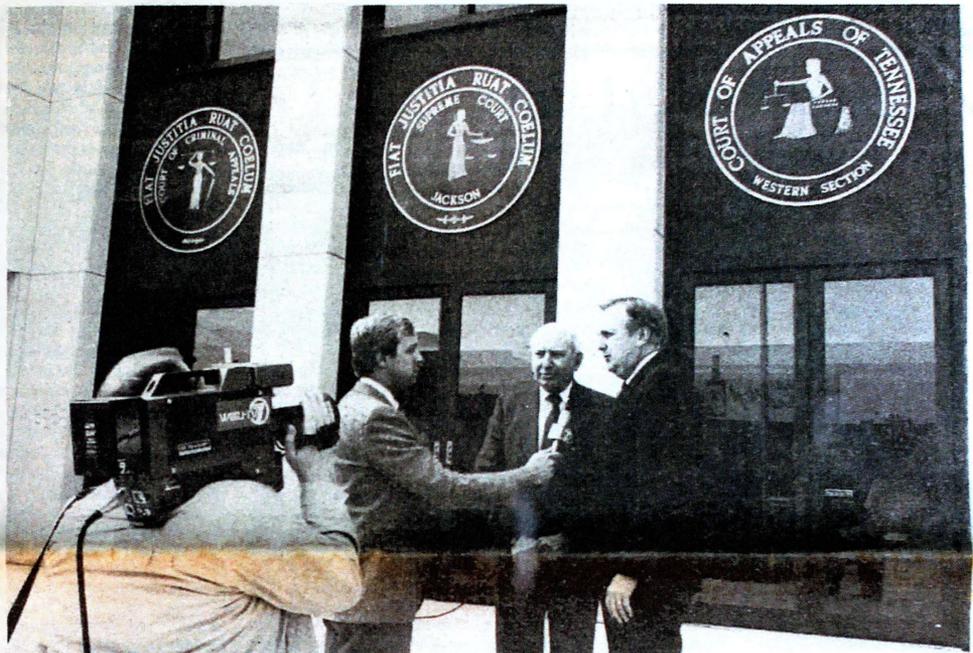
"I don't think there's any question, if we win, they're going to take it up," Boothby said, and if the churches lose, they will appeal to the U.S. Supreme Court.

In his oral arguments to the Tennessee Supreme Court, Boothby suggested that the disclosure law had been applied to churches that were speaking out on church concerns — moral issues. He said it was the court's responsibility to prove that a compelling state interest overrides the free exercise of religion clause of the First Amendment.

"Our position is that only those interests of the highest order can counterbalance and override the free exercise and free speech claims of the plaintiff," Boothby told the judges.

He pointed out that the courts have struck down all limitations on freedom of speech except when there is

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IN THE NEWS — John Lee Taylor (right), pastor of West Jackson Baptist Church, Jackson, and Tom Madden, TBC executive secretary, answer questions posed by John Longworth of Jackson's WBBJ-TV7 concerning the refusal of 13 Jackson-area churches to be

recognized as political action committees. The case reached the state's highest court last week. "We are not a political action committee; we are a church," Taylor told the reporter. "That's what we've been saying for years." Photo by Charlie Warren

Peace Committee drafts report

By Dan Martin

NASHVILLE (BP) — The Southern Baptist Convention's Peace Committee worked on the first draft of its report to the 1987 annual meeting of the SBC during its 14th meeting April 2-3.

The 22-member committee, which was created in 1985 to find the sources of the controversy in the convention and to make recommendations on ways to solve them, sent the draft back to the subcommittee and set what is hoped to be the final meeting, May 4, in Atlanta.

"It was uncertain as to whether we would have to meet again, but it became quite apparent early that another meeting would be necessary before any report could be released to the convention," said chairman Charles Fuller of Roanoke, Va.

"We settled on receiving the preliminary draft, registering our reaction to it, and establishing two rather thorough premises upon which the next draft will be written," he added.

"Most of our time in this meeting was divided three ways: composing a premise for the theological recommendations in the report, composing a premise for the political recommendations, and evaluating the structure of the preliminary draft submitted by the drafting subcommittee," Fuller said.

He noted a "lion's share" of the work in formulating the preliminary draft was done by the drafting subcommittee chairman Bill Poe, an attorney from Charlotte, N.C.

He added Poe and the other five members of the subcommittee "must now work through the next three or four weeks to have a revised and refined draft for the full committee to review May 4."

The subcommittee is composed of Poe, Jerry Vines, (Continued on page 2)

Search committee requests input

The committee assigned the responsibility of seeking a director for the Tennessee Baptist Convention evangelism department met April 10 and approved the following request:

"The TBC Evangelism Department Director Search Committee requests the prayers and input of any interested Tennessee Baptist. Please send, as soon as possible, personal statements and resumes to chairman Herschel Chevallier, 5600 Western Ave., Knoxville, TN 37921, or Tom Madden, TBC executive secretary-treasurer."

Members of the search committee are Chevallier, George Hill, Paul Bryant, Guy Farris, Clay Frazier, Robert Leonard, Fred Pinckard, Arnold Porter, and Jere Plunk, ex officio.

'Politics' overturns SWBTS nomination

FORT WORTH, Texas (BP)— The nomination of a Fort Worth, Texas, pastor to become professor of preaching at Southwestern Baptist Theological Seminary has been withdrawn because of what the school's president called "denominational political objections."

James Carter, pastor of University Baptist Church in Fort Worth, was nominated to become professor of preaching by Southwestern President Russell H. Dilday Jr. during the March 9 meeting of seminary trustees. Questions arose, however, in the trustees' academic affairs committee and the nomination was not presented to the full board.

On March 31, Dilday and Carter issued a joint statement to trustees saying Carter's nomination to the faculty would be dropped.

"After much prayer and a number of profound and painful discussions, Dr. James Carter and I have mutually decided to withdraw his name from consideration for a faculty position," Dilday wrote to trustees.

Dilday told the Baptist Standard, news journal of the Baptist General Convention of Texas, that one of the trustees, Ken Lilly, a medical doctor from Fort Smith, Ark., had told Academic Vice-president John Newport that 18 of the board's

trustees opposed Carter's nomination before the board meeting began. Five more joined in opposition after the meeting started.

The Standard contacted Lilly about the report. The Arkansas trustee said whether the report was true or not was moot since the nomination had been withdrawn. He declined to say more.

Dilday said the kind of questions raised in the academic affairs committee sets a new precedent for the questioning of a prospective faculty member.

Dilday explained, "Faculty members have always been chosen because of their theological position, the Baptist Faith and Message Statement, which is our doctrinal guideline; spiritual and moral character; and the academic, intellectual capabilities and qualifications. Those things were not the bases of objections of those who opposed Dr. Carter's election. They moved aside for the first time to other issues which are outside those parameters."

Carter is "solidly conservative," Dilday told the Standard. "But it boiled down to just the practical matter of which side of this controversy Dr. Carter was considered to be on."

"It has become more and more clear that the issues before us are no longer, if they ever were, basically theological," Dilday said. "They are indeed political."

Included with Dilday's brief letter to trustees was a 23-page document prepared by Carter concerning objections, which had arisen during the academic affairs committee.

Carter was not present for either the academic affairs committee meeting or the full board meeting. Under the trustee organization, the academic affairs committee is composed of nine members, although any other board member may attend and participate. Most of the trustees did attend the March 9 meeting.

In his reply to trustees, Carter said he understood questions raised about his nomination did not concern character, commitment, credentials, or confession of faith — "what the academic affairs committee usually considers when recommending an individual to the faculty."

In the document sent to trustees, Carter outlined and responded to the five areas he said had been questioned during the academic affairs committee meeting.

First is his belief in the Bible. "I have affirmed my belief in the Bible as the inspired, authoritative Word of God," he said. "It is the Word of God and is our authority for matters of faith and practice."

Second is the autonomy of his local church as expressed in style of worship and ordination of women, he said.

About worship, Carter said, "We come to worship God, not to entertain people. I feel very strongly that the worship style of a church is strictly a matter of local church preference, what suits the needs

of that body of believers."

Carter said University Baptist Church has ordained women as deacons and ministers. "The church voted to ordain women," he said. "I did not lead the church into the ordination of women. I have not been crusading for the the ordination of women."

The third issue, Carter said, is that the other four professors in Southwestern's preaching department are members of University Baptist Church. "This questions the right of individual free choice," he said.

A fourth matter is the church's evangelistic record. "I am not particularly proud of our baptismal record. In fact, I have been distressed over it," Carter said. "It has not been outstanding."

However, Carter said he is "unapologetic" about that record because of the church's location, situation, and history.

Finally, Carter addressed the concern that he had been called a moderate-conservative in the Southern Baptist Convention controversy. "By no stretch of the imagination could I be considered a liberal. I have some real concerns in the present situation, but I have not been a leader nor a spokesman in any kind of movement."

Carter has been pastor of the 2,800-member congregation since 1978. Previously, he was executive assistant to the executive director of the Louisiana Baptist Convention and pastor of churches in Texas and Louisiana.

He told the Standard the church has been "absolutely beautiful" to him since his possible nomination became known. On the Sunday following its withdrawal, the congregation gave him a standing ovation.

Editor's note: Contributing to this article were Mark Wingfield, director of news and information at Southwestern seminary; Toby Druin, associate editor of the Baptist Standard; and Dan Martin, news editor of Baptist Press.

Jackson court case. . .

(Continued from page 1)

strong evidence of fraud or corruption.

"The record in this state does not demonstrate a compelling government interest," he said. "There has been no indication anywhere in the legislative records or in the facts presented in this case that monies contributed to referendum elections have created fraud."

Boothby also pointed out that the U.S. Supreme Court, "in case after case," has distinguished between candidate elections and referendum elections.

"In a referendum election where you have a multiplicity of interests being asserted and the electorate has the right to make up their minds based upon value judgments, that is one thing," Boothby said. On the other hand, a contribution to a candidate who will serve two to six years with a sense of indebtedness to his contributors, Boothby said, creates "a greater possibility of fraud."

Countering Boothby's arguments before the court was Deputy Attorney General Michael Catalano, representing the state.

Catalano questioned whether filing a disclosure form is really a violation of free speech or free exercise of religion. He said the campaign disclosure law was enacted to provide voters with information on how money is spent during any campaign. "Voters have the right to know how a campaign is financed," he said.

He suggested that the state's compelling interest is to inform voters who the contributors are and how the money is spent, thus avoiding corruption of the political process.

Concerning the free exercise claim, Catalano said the state's compelling interest is "fair and equal treatment under the disclosure law."

Andy Bennett, deputy attorney general assisting Catalano, noted that the information sought by filing disclosure forms "will not interfere with the religious beliefs and practices of the churches."

After the court hearing, John Lee Taylor, pastor of West Jackson Baptist Church and spokesman for the 13 churches, disagreed with Bennett's assessment. Taylor said the churches are not opposed to disclosure of how funds are spent.

"We have nothing to hide," he said. "But when we are required to tell who gives funds to our churches, we feel that's an infringement of our rights."

Present in the Jackson courtroom during the hearing were some of the Jackson pastors and church members, members of the Tennessee Baptist Executive Board's public affairs committee, and other interested Baptists.

"I really appreciate the fact that you were here today," Boothby told the public affairs committee members and others in

a meeting at West Jackson Baptist Church following the hearing.

"The court understands the intensity of the issue better when they can see that there are people in the courtroom who are interested in the case," he continued. "The court can't help but understand that we are really talking about certain fundamental rights about which people feel very strongly. I think that has a direct impact on the court."

Addressing that group, Boothby elaborated on the significance of the case.

"In our view of the role of the citizen voter, we believe that if the facts are out on the table the correct decision will be made," Boothby said. "What the attorney general is saying is that voters don't decide on the basis of what the facts say but on the basis of who supports or opposes an issue. I think that's a false assumption."

"I don't think we should presume that voters are not smart enough to decide the correctness of the issue based upon the free marketplace of ideas," he continued.

"When you take a look at this case in that context, you have a highly significant case here," he explained. "We are talking about the most basic right in democracy and that is the right for voters to have the facts before them and not permit any limitations to create a situation which would chill a voice in that process."

"We know that what the state has done has chilled the voice of a significant portion of this community."

Local attorneys representing the churches are Michael Tabor and Ivy Scarborough.

Churches involved in the case are Bemis Pentecostal Church, Calvary Baptist Church, Englewood Baptist Church, First Assembly of God, First Baptist Church of Bemis, First Baptist Church of Jackson, Malesus Baptist Church, North Jackson Baptist Church, Northside Assembly of God, Poplar Heights Baptist Church, Skyline Church of Christ, West Jackson Baptist Church, and Woodland Baptist Church.

SBC messenger cards arrive

Messenger registration cards for the 1987 Southern Baptist Convention are now available, according to Lee Porter of Nashville, SBC registration secretary.

The official registration cards may be obtained from associational offices or from the Tennessee Baptist Convention office. There is no charge for the messenger registration cards.

Porter urged all churches to elect their messengers in a regular or called church business meeting and to provide each messenger with a registration card, signed by the church moderator or clerk. Messengers attempting to register without these cards will be automatically referred to the SBC Credentials Committee.

The Southern Baptist Convention will meet June 16-18 in St. Louis.

Peace. . .

(Continued from page 1)

Jacksonville, Fla.; Daniel Vestal, Midland, Texas; Albert McClellan, Nashville; Bill Hull, Shreveport, La.; and Ed Young, Houston, Texas. Also meeting with the group is vice chairman Charles Pickering of Laurel, Miss.

Despite the additional meeting, Fuller said he hopes the committee will be able to release the report "soon after May 4. We continue our hopes to give Southern Baptists a month to study our report before being asked to act on it June 16 in St. Louis."

Fuller declined to discuss the content of the political and theological premises hammered out during the committee meeting.

"We acknowledge that politics is going to be there," he said. "You can't have a denomination of this magnitude without politics. We're looking at what's been inappropriate in the last seven to nine years and what's appropriate now and from this point on."

On theology, Fuller said the committee is not attempting to "replace or amend the Baptist Faith and Message Statement. It's an adequate statement of what Baptists believe. Ours is an attempt to interpret it."

"We're trying to put down something basic and clear enough for the average Southern Baptist to understand what is being said," Fuller said.

Fun-loving students get serious about God

Stories and photos by Connie Davis

College students who appeared care-free, fun-loving, and less than serious as they converged on Nashville in "jams" (colorful shorts) and jeans, cheering and teasing each other in sessions and singing crazy songs, were the same students who gave two standing ovations to their retiring state student work director, attended sessions on spiritual growth, and commissioned 54 of their own to serve as missionaries around the world.

On April 10-12 about 450 students gathered for the Tennessee Student Spring Conference at Nashville's First Baptist Church and the Baptist Sunday School Board.

The student missionaries were recognized and dedicated in a ceremony led by the BSU of Columbia State Community College in Columbia. The inspirational

closing service was attended by parents and friends of the missionaries.

The Tennessee student missionary program is directed and financially supported by the students. (See accompanying story below.)

Glenn Yarbrough, Tennessee Baptist Convention student department director since 1969 who will retire Sept. 15, after 38 years in Baptist student work, was honored. Two former state BSU presidents: Bill Henry, a former TBC student department associate and BSU director of Peabody College in Nashville, and Charles Roselle, a former TBC student department director and BSU director in Missouri where Yarbrough also served, thanked Yarbrough for his service.

Kris Thacker, state BSU president from Union University, Jackson, presided dur-

ing the conference and the election of the 1987-88 state officers.

The general sessions interpreted the Biblical mandate, "I am the Vine. You are the Branches."

Darrell Adams of Louisville, Ky., sang original songs in his folk style and led singing. At one point he said that Christians should speak, not on the basis of their intelligence or prestige, but on the basis of their suffering and how it has tempered their faith.

Participants also chose from 17 seminars that were offered and competed in a volleyball tournament between the three regions of the state.

Bill Hendricks

Bill Hendricks, professor of Christian theology at Southern Baptist Theological Seminary in Louisville, Ky., used the

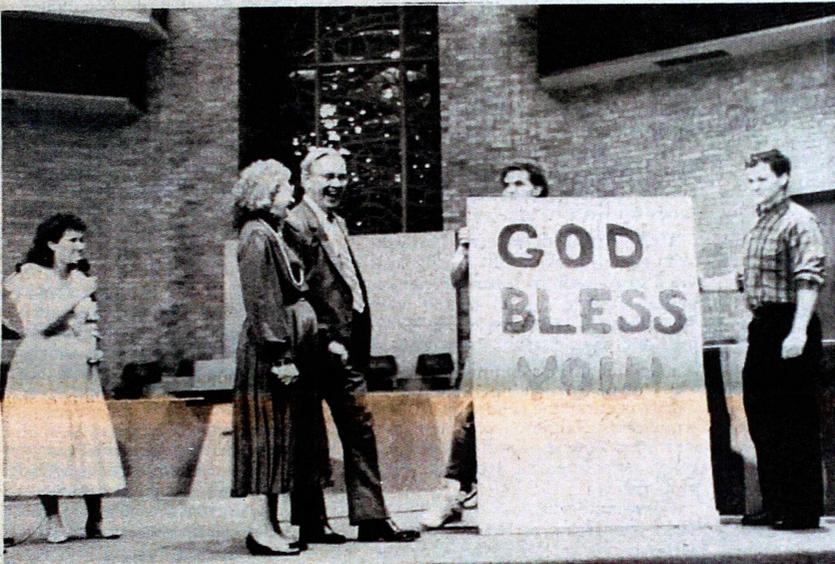
following 11 words to describe each verse in John 15: 1-11: humility, discipline, purity, abide, priority, accountability, availability, satisfaction, love, obedience, and joy.

"I hope there are no godly tasks you think you are too good to do," he said, noting that most students do not have plans for a career as a gardener, although God "delights in being a gardener."

Unless people fulfill their intended functions, they may lose their lives, though not their salvation, he explained. He warned them against pornography and dirty jokes that can affect their words and actions.

Now that they are "on their own" for the first time, Hendricks told them to stay attached to the right things and added, "God doesn't let go."

(Continued on page 8)



WHAT A CARD — This presentation from the students was made by (from left to right) BSU state president Kris Thacker to Marian and Glenn Yarbrough, with the assistance of Tim

Wright and Tracy Eakes. Yarbrough, TBC student department director, will retire Sept. 15, after serving 38 years in Baptist student work. He has served since 1969 at the TBC.



NEW OFFICERS — Elected to serve 1987-88 as state BSU officers were (from left to right, front row): Vickie Anderson, Tennessee Technological University, middle region representative; Melinda Hunter, Cumberland University, middle region member-at-large; Jennie Ogg, Columbia State Community College, president; (back row) John Argo, Memphis State University, vice-president; Tracy Eakes, Memphis State University, west region representative; Fady Al-Hagal, University of Tennessee, Martin, west region member-at-large; and Tim Henry, Cleveland State Community College, east region member-at-large.

Tennessee young people prepare for mission work around world

The 54 Tennessee college students commissioned for service during 1987 at the Tennessee Student Spring Conference represent the members of the 36 Baptist Student Unions across the state in more ways than one. (See accompanying story above.)

They are not only BSU members, but they are sponsored by the \$45,900 raised by Tennessee BSUs and they are selected by a committee of 16 students and three BSU directors.

The short-term missionary opportunities are received from the Home and Foreign Mission boards and the Tennessee Baptist Convention programs and institutions.

Three of the 54 students are already serving as semester missionaries during the spring of 1987, and other Tennessee students will be appointed and sponsored by the HMB and FMB.

The student missionaries are "volunteers in the truest sense of the word," said Ircel Harrison of the Tennessee Baptist Convention student department.

They receive \$20 a week for incidental expenses, transportation to orientation sessions, and to the field of service. Those going overseas receive an additional \$100 to cover any additional preparation costs.

The students receive no salary.

More than a builder

Clay Mason, a student at the University of the South in Sewanee, is going to do construction work and evangelism in Venezuela.

"It was one of those things that was very clear," he explained, referring to his skills. He and a friend do construction work in Sewanee and he had building experience before college.

He learned about the opportunity when Harrison spoke at the college's BSU.

Mason is graduating in May, but will wait until he has served his summer appointment to enter graduate school, the Air Force, or to begin working.

His only other missions experience was with Habitat for Humanity, a non-denominational group helping people with housing needs. It led him to want to help others, he explained, concluding, "I think the Lord really has something special planned for me."

Beyond Acteens

"I'm amazed that I'm here," said Betty Davenport as she laughed at herself. The student at Middle Tennessee State University in Murfreesboro is from Woodbury.

Her GA and Acteen experience and a missions trip to New Orleans prepared her to apply for the summer missionary program.

She did not realize, though, that her experience with a friend who became pregnant, and her volunteer work at a crisis pregnancy support center in Murfreesboro, also had prepared her to serve.

She received her assignment at Tennessee Baptist Children's Homes, but did not realize that she was placed at the Alternative Home in Greeneville for unwed mothers until several weeks later. Davenport also is not worried about her finances, though she usually works every summer.

"I know that this is where God wants me."

A new Southern Baptist

Debbie Sinkes, a Carson-Newman College student in Jefferson City, is from North Vernon, Ind.

She has just been a Southern Baptist for about a year and a half.

Sinkes had other opportunities that correlated with her psychology degree, but it turned out that her appointment as chaplain assistant at the Louisiana State University Medical Center in Shreveport, also supports her career plans.

"I'm praying already that people will be led to the Lord," emphasized Sinkes.

Beyond her fears

Lisa Davis, also a Carson-Newman College student, had to struggle with some fears when she decided to apply for a camp counselor position in Israel.

The native of Lynchburg, Va., was faced with making some decisions as she neared graduation. She had considered a two-year foreign missions stint as a journeyman. When she discovered that the student missions programs had overseas positions, she decided to apply.

But then her parents and others shared their fears about the conflicts in Israel with the Palestinians.

She had to decide that she loved God more than her parents, she shared emotionally.

"Now, they want me to go, and I want to go too," she concluded.

Appointees

•Semester missionaries already serving in the spring follow:

Japan: Susan Fuller, University of Tennessee, Knoxville;

Louisiana: Rose Owen, Union University, Jackson;

(Continued on page 8)

Letters to the Editor

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

Embarrassed, disturbed

Dear editor:
I am embarrassed and disturbed over Dr. Hinson's remarks in the April 8 issue of the Baptist and Reflector. I am fundamental in my theology, though I am wearied of all the labeling within our convention.

I am disturbed about his remarks of the "division... between fundamentalists with their separatist and absolutist mentality, and other persons who have a more inclusive and tolerant mentality." I am disturbed that all "fundamentalists" are labeled as intolerant, and that only non-fundamentalists are tolerant.

I do not have a lot of degrees, but I know that kind of name-calling rhetoric is un-Christian and fuels the fires of division in our convention.

I know there are "extremists" on both sides of the "issue" who have been underhanded and un-Christian in some of their actions and words, but please, don't label all of us. That is like saying, "all fat people are jolly." It just isn't fair or true.

Finally, why were these remarks made by a Southern Baptist seminary professor to a Catholic university? What good does it possibly do to make such accusations against "brothers and sisters" to a different denomination.

When my wife and I disagree, I don't take my case to the neighbors, calling her names and making derogatory remarks about her. We work it out between her, me, and the Lord.

I love my brothers in the ministry who do not always agree with me, and will fight for their right to disagree and be

heard. If that makes me intolerant, then I am really confused.

I believe anyone who makes such remarks outside our own denomination needs to apologize to the convention.

Please, let's stop this fighting and learn to major on our many points of agreement. A lot of people have forgotten that any exist.

Donald L. Cobb
P.O. Box 66
Livingston, TN 38570

We may be heretics

Dear editor:
Kenneth Jones's letter raised several good questions.

He asked, "How do we determine which parts of the Bible are "error" and which parts are not?" Biblical scholars can get close to the original text by studying the many copies using the "textual criticism" method. In the existing manuscripts there are thousands of variations. While some are inconsequential such as spelling, others alter the meaning of a verse or entire passage. Is any variation from the original text an "error"? How do those variations affect our view of the "inerrancy" of Scripture? Note: many do not accept the textual criticism method and conclusions.

Another question concerns doubting. Doubting is not a sign of unbelief. Doubting is a form of testing. For some, doubting is a destructive process, especially if their faith is fragile and insecure. For others, doubting is an opportunity for seeking reassurance and growing spiritually.

Some are reluctant to take a critical and analytic approach to their faith. They want everything in black and white without any gray or questions.

The last question concerns heresy. A heresy is any belief contrary to established doctrine. The word heresy comes from a Greek word meaning sect, which is any number of persons united in opinion or beliefs. Both fundamentalism (a literal view) and liberalism (a non-literal view) are sectarian. Can either one or both be heresy? That depends upon whether Baptists have any established doctrines which apply to a literal or non-literal view.

In one way or another all of us may be

sectarian and heretics. For example, Baptists may be heretics because we do not accept the Catholic doctrine of transubstantiation, which is a "literal" interpretation of the Scripture. Baptists

believe in a "non-literal" view of the Eucharist.

J. E. Pennington
Rt 2, Box 107J
Johnson City, TN 37601

Guest Editorial

Pari-mutuel industry faces troubled times

By Larry Braidfoot

The horse racing industry is looking to the 11 states that do not yet have pari-mutuel gambling to help rescue it from the economic disasters hitting the industry in recent years.

In addition to the bad economic news for the industry, several reports and studies tell how the pari-mutuel racing industry is viewed by the public — and the news is bad.

The Bruskin report, commissioned by The Jockey Club, discovered that 66 percent of racegoers surveyed thought races were not conducted honestly.

Another study discovered thoroughbred racing ranked 13th among televised sports with the American viewing public. Racing lagged behind such sports as professional wrestling, bowling, and drag racing and ahead of rodeos, weight-lifting, and roller derby. So much for the "Sport of Kings!"

With pari-mutuel referenda already scheduled in Texas and Wisconsin and with other state legislatures convened, voters will be hearing some elaborate propaganda.

A pari-mutuel bill sailed through the Tennessee House of Representatives with supporters commenting about the surprising lack of any organized opposition. The bill now rests in the Senate Calendar Committee. It apparently lacks enough votes for passage, thanks in part to last ditch efforts by Baptists and other church groups.

The only good news the racing industry can talk about is an increase in purse money in 1986. The average daily purses at horse tracks in the nation increased last year by a "whopping" 1.5 percent (to \$81,323) over 1985 levels. This meager increase in purse money was made possible primarily by tax concessions which have reduced the pari-mutuel tax in many states to provide "tax relief" for the horse industry.

Total attendance and track wagering have stagnated, with about 50-million persons wagering about \$7.6-billion, which is about the same amount wagered a decade ago, when inflation is considered. In 1986, the average crowd attending a racetrack declined in size by 5.6 percent and the average amount wagered declined 4.9 percent from 1985 levels.

Some of the worst news for the pari-mutuel industry comes out of California, where the state-operated lottery is pummeling the horse racing industry. Attendance at two major California tracks in the San Francisco area declined by 20 to 27 percent and at a major track in the Los Angeles area by 7 percent. The quick shift in interest from pari-mutuel to lottery by so many people indicates that the name of the game isn't sportsmanship or love of

horses or recreation, but gambling.

In earlier years, pari-mutuel supporters talked a lot about pari-mutuel taxes for the states. No track construction occurred when the pari-mutuel tax rate of 6 percent was a part of the legalizing vote in Missouri and Oklahoma. After the industry got pari-mutuel gambling legalized, it came back and "fessed up" that a 6 percent pari-mutuel tax was too high and that tracks could only break even with a pari-mutuel tax rate of 2 percent or less. Legislators in Alabama gave the industry a 2 percent tax rate to begin with, scattering the proceeds around in a manner which will put no direct tax dollars in the state coffers.

Today most of the ballyhoo about legalization revolves around "economic impact." This phrase refers to the host of business opportunities which surround the industry. This pitch is the one that suckers most legislators, since pari-mutuel taxes have been declining rather steadily since 1976.

But there are many economic realities that aren't going to be discussed in state legislatures. The pari-mutuel industry is looking for new clients to absorb the oversupply of thoroughbreds which have glutted the nation. The big money in the racing industry isn't at the track. It is at the yearling auctions of Kentucky.

The following are just a few signs of the decay of the industry:

•Of the 116 thoroughbred yearlings which have sold for \$1,000,000 or more and could have raced for two or more seasons, only 14 have won \$100,000 or more.

•In 1986, \$66.5-million less was spent on thoroughbred yearlings than in 1985.

•The median price for thoroughbred yearlings has declined 48 percent from the all-time high in 1981 to a 1986 level of around \$6,000.

•About 35 percent of yearlings were sold in 1986 for \$2,000 or less.

It doesn't take a genius to figure out that people are losing money selling yearlings at those prices.

A speaker at a horse conference in Philadelphia several years ago told what the real state of the "economic impact" of the racing industry is all about. Having noted that 90 percent of the owners of racehorses lose money and that over half of the breeders lose money (a figure which is doubtlessly higher now), he stated that "you're not going to hit it big unless you can catch lightning in a bottle."

Then what does the average person in the industry get? "You'll have some fun and get some nice tax writeoffs."

That's what the economic health of the industry is like. And that's what legalization of pari-mutuel racing is all about.

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West Dickson mission enjoys strong start

Story and photos by Charlie Warren

When First Baptist Church, Dickson, decided to sponsor a mission in west Dickson, they attacked the task with energy and enthusiasm, contributing quality church members and precious budget dollars to the effort.

And when the 1,000-member mother church gave birth to the West Dickson Baptist Mission in February, it was the third such "child" in recent years. First Baptist, Dickson, sponsored the Pomona Baptist Mission, which is now the 300-member Pomona Baptist Church just outside the Dickson city limits. It also sponsored the Pinewood Baptist Mission, which probably will constitute as a church soon.

The mother church also has helped other churches get started, such as Vanleer Baptist Church, Vanleer, north of Dickson.

But her newest "babe," which held its first worship service Feb. 1, is averaging 43 in Sunday School and 55 in worship and has 25 members. The new work already has a church building, complete with furnishings, obtained from a Presbyterian congregation that moved to the suburbs.

Several factors, including the leading of God in some individual's lives, all came together at about the same time recently to bring about such a successful beginning. But the idea for the mission in west Dickson is not new.

About three years ago, Warren Medley, chairman of the missions committee at First Baptist, and some other members knew the Presbyterian church was planning to move to east Dickson. Medley and another member went to see the church building, located at 501 West 5th St., not far from Dickson's downtown business district. They discussed with the Presbyterian leaders the possibility of purchasing the property to start a new work. The Presbyterians even quoted them a price.

The men urged the church to explore the possibility of starting a new mission here, but with the church's involvement with Pomona and Pinewood, some members expressed reluctance.

"We didn't push it and the idea died," Medley explained.

Finally, in 1986, the Presbyterians moved to their new location.

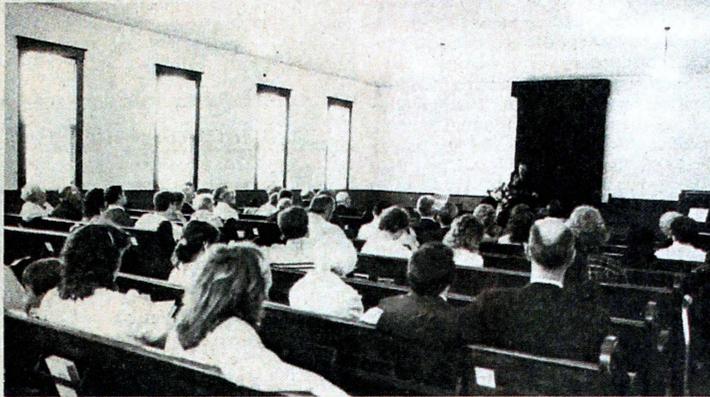
Meanwhile, God was working in the life of another member of First Baptist, Johnny Miller, who had become a Christian late in life through the witness of Don McCoy, pastor of First Baptist Church, Dickson.

Miller, a retired military man who is now employed in Nashville, had felt God's all into the ministry, and had been ordained and licensed to preach by the Dickson church. He met with McCoy to discuss his need to find a place of ministry and to tell McCoy of his burden for the west Dickson area.

Miller recalled that McCoy just smiled at him, because unbeknownst to Miller, McCoy and the missions committee were ready discussing the possibility of beginning the West Dickson mission.

At about the same time, Mr. and Mrs. Stuart Culpepper and Mr. and Mrs. Ken Adden were considering involvement in mission situation.

With the church's encouragement, the missions committee began serious negotiations about purchasing the Presbyterian building. The original \$1,000 price dropped down to \$77,000, but the Baptist church was reluctant to commit itself to indebtedness without knowing if a mission would succeed.



WORSHIP — Worship services at the newly organized West Dickson Baptist Mission have drawn an average attendance of 55 since the first service on Feb. 1. The pews and other furnishings were left behind by the Presbyterian congregation that moved out.

So the Baptists and Presbyterians reached a mutual agreement that First Baptist would rent the building for \$1,000 a month for six months, with the option to buy. The rent money would apply to the purchase.

First Baptist Church, Dickson, is part of the Nashville Baptist Association, so they contacted the association for guidance and counsel.

Church members did some survey work in the area last summer as part of the Good News America emphasis. Of the people surveyed, 23 percent didn't attend any church.

Members also realized that First Baptist was the only Southern Baptist church within the city limits of Dickson and several of the churches of other denominations in west Dickson were moving out to the more prosperous east Dickson. There are about 8,500 people within the city and about 36,000 in Dickson County.

"We saw there was a real need for a Southern Baptist witness in west Dickson," McCoy explained.

The missions committee asked Clifford Horne, director of missions and ministries for the Nashville association, to serve as interim pastor, and Johnny Miller to serve as associate pastor.

"We felt this was something different," Medley said. "We weren't meeting in a storefront or a school. We thought it would be wise to seek some depth of experience."

Medley noted that one of Horne's first suggestions was to build a strong Sunday School.

In an effort to let people know they were starting a mission, they sent a mailout to every family on one city route and six rural routes — about 3,000 homes. They also used radio spots and ads in newspapers and a local shopper publication. They also worked the streets, knocking on doors and inviting people to come.

They began to meet on Sunday mornings in January, not with a full program, but for prayer for the new effort.

Then on Feb. 1, they "opened for business," with Sunday School, morning worship, church training, evening worship, and Wednesday night prayer service.

The first Sunday drew 32, the second 44, the third 52, and the fourth Sunday hit an attendance of 60. Of the 25 people who have joined, 19 are residents of west Dickson.

The Culpeppers and the Maddens have filled leadership roles, along with a few other members from the mother church.



PREACHING TO THE PEOPLE — Clifford Horne, director of missions and ministries for the Nashville Baptist Association and interim pastor of the mission, preaches to the mission congregation.

First Baptist has paid all of the bills except the cost of a custodian, which the mission's offerings have paid. The remainder of the mission's offerings, which have averaged about \$500 a week, are going into a fund that will help with the purchase of the building and other future expenses.

"God has been at work in the lives of His people all along," said Culpepper, who is serving as Sunday School director. "The glory goes to Him. We waited and prayed and then at a point in time, God spoke to Johnny and the missions committee and the idea caught on. God had a people who were looking for a place to worship where they could find the truth of His Word."

"It was the progression of God — people worshipping and praying, people responding, and God blessing and bringing us to where we are," Culpepper added.

As a result of the visitation efforts in the area, several people have come to know Jesus Christ as their Savior. The first convert decided to go to another church, but the second, Linda Hicks, has joined the mission.

An elderly couple with no church affiliation visited the mission with their neighbors, who are members at First Baptist. Later that week, Horne and Culpepper visited them, told them about the mission, and discovered they had never followed Christ.

Horne used Scripture to show them how to trust Christ as Savior, and Daniel and Dora Gentry, both retired, prayed to receive Christ. Illness has kept them from attending any more services, but they have promised to return, be baptized, and join the mission.

"They may never have come to know the Lord if it weren't for this mission," Horne said.

One of the mission's goals is to train leaders from among the people it is reaching. Another is to reach 100 in attendance within the first six months of the mission's existence.

Culpepper is even more optimistic than that. He thinks they'll reach 100 people on Easter.



MISSION LEADERS — Leaders of the West Dickson Baptist Mission show off their building which is being leased with an option to buy from a Presbyterian congregation. Left to right are Stuart Culpepper, Sunday School director; Johnny Miller, associate pastor; Warren Medley, chairman of the missions committee at the mother church, First Baptist Church, Dickson; and Clifford Horne, interim pastor.

FMB drops SBC seminary rule, allows Mid-America graduates

LEXINGTON, Ky. (BP) — The Southern Baptist Foreign Mission Board voted April 8 to drop its long-standing requirement that career missionary candidates must attend one of the six Southern Baptist theological seminaries for at least one year.

The new missionary qualifications policy, which will be reviewed every six months for the next two years, will open the door to qualified candidates from Mid-America Baptist Theological Seminary in Memphis and other accredited seminaries without further attendance at a Southern Baptist Convention seminary.

Board President R. Keith Parks said the new policy "grew out of a desire on the part of growing numbers of board trustees" to appoint graduates from Mid-America seminary without requiring this additional year of study. He said the board's staff, while dealing with the question, decided the "whole qualification matter" needed review.

"The crux of the matter is the appropriate Southern Baptist identity of the missionaries representing the Southern Baptist Convention," Parks emphasized. He said the new requirements maintain "an insistence on Southern Baptist identity by focusing more on the local church and less on seminary education (as a test of this identity)."

A year ago the board's committee on human resources, after considerable discussion, reaffirmed the policy requiring one year's study, for 26 semester hours at an SBC seminary. But the issue of whether Mid-America graduates should be required to take this extra study has continued to be debated in the denomination during the past year. In February, members of the committee asked that the Mid-America matter be brought up again for consideration.

Proponents of Mid-America have said it was unfair to require their graduates to

study an additional year at an SBC seminary. They said the seminary's faculty and trustees, and 97 percent of its students, are active members of Southern Baptist churches.

A number of Mid-America graduates have been appointed by the Foreign Mission Board in recent years after the additional year's study at an SBC seminary.

The board has maintained that the year's attendance at an official SBC seminary supported by the denomination and governed by SBC-appointed trustees was needed to assure identification with Southern Baptists. It said its guidelines, which were in effect before Mid-America was founded in 1972, originally were adopted to deal with candidates from such theological schools as Princeton, Yale, Fuller, Vanderbilt, and Dallas Theological Seminary.

In changing its policies, the board pointed to the "demanding and limitless" opportunities of world evangelization. "Our human resources must be mobilized as effectively as possible, without compromising quality," said an introduction to the new qualifications document.

At the same time, the statement added, "We affirm our own denominational educational institutions and encourage any and all Southern Baptists to utilize these educating, equipping centers."

In defining "SBC identity," the qualifications continue to require a "record of meaningful membership and participation in a Southern Baptist church." But to this, they add "commitment to and identification with Southern Baptists through fellowship, prayer support, giving, cooperation and service."

Other changes in the general requirements state that candidates must give evidence of "a sound Biblical faith" and "conviction of truth as held by Southern Baptists."



GIFT FOR BUILDING — Pastor Danny Moss (left) of New Union Baptist Church in Medon receives a \$3,000 check from Hardeman County Director of Missions Deryl G. Watson, representing the TBC, while the church's building committee looks on.

Church reports positive effects, thanks Baptists after fire

"It has shown how God can take a really bad thing and make good come out of it," explained Danny Moss, pastor of New Union Baptist Church in Medon.

A fire on Jan. 25, caused by a heating system that malfunctioned, destroyed the church, which included an auditorium, two-story educational building, and offices valued at \$350,000.

The church was only insured for \$125,000.

"It's actually a grief experience," said Deryl G. Watson, director of missions for Hardeman County Baptist Association, who recently presented \$3,000 to the church from the Tennessee Baptist Convention.

He noted that the congregation, which meets at Toone Elementary School in Toone, has had to borrow hymnals and "things we take for granted" since the fire.

When asked about the congregation's response to the disaster, Moss simply replied, "Revival broke out." He continued, "We had people saved that people had been praying for years."

The church's attendance, which had been around 100, was about 150 on April 5 and the offering, which averages \$1,200, jumped to \$17,000. Moss explained that

April 5 was "Victory Sunday," and that "people are praying."

The congregation is also planning to continue its homecoming and decoration day emphasis on Mother's Day, but it will begin a spring revival the following week using the tent from the TBC evangelism department.

"The people have let God give them more strength through this whole thing," said Moss of the church members.

He reported that the gifts of money to the church have also been a sign of God's goodness through people.

Through newspaper coverage and word of mouth, people have learned of the need and the church has received money from as far away as Michigan, Tennessee's sister state.

One woman sent a gift and explanation that all she could give was \$1.00. Another person gave \$2,000.

"We just praise God for this," Moss exclaimed, noting that about \$60,000 has been given to the church.

Moss also was appreciative of the help supplied by the Baptist Sunday School Board in Nashville and the TBC in assisting with architectural plans for rebuilding the church and the loan program of the Home Mission Board in Atlanta, though he predicts the church may not even need it.

Persons wishing to contribute to the church's building fund may send gifts to Merchants and Planters Bank, 411 Market Street, West, Bolivar, TN 38008.

Church equipment and materials may be donated by contacting the Hardeman County Baptist Association, 204 S. Jones, Bolivar, TN 38008.

Grossman's mother dies in Indiana

The mother of Paul Grossman, missionary-in-residence at the Tennessee Baptist Convention, Ida O. Grossman, died suddenly April 9 or 10 in Evansville, Ind. She was 88 years old.

The funeral was April 14 at University Heights Baptist Church in Evansville and she was buried in the city's cemetery.

In addition to Grossman, who is a foreign missionary serving in Burkina Faso, she is survived by sons, Robert Grossman of Evansville and Gilbert Grossman of La Porte, Ind.; eight grandchildren; and eight great-grandchildren.

Belmont, St. Thomas Hospital open outdoor fitness facility

NASHVILLE — Belmont College and St. Thomas Hospital have completed a new outdoor fitness facility at Belmont College — featuring three gamefields, a .67-mile jogging course, a .55-mile walking course, and a fitness court. The dedi-

cation ceremony was April 3.

Grants from the Wells Fargo Corporation and the St. Thomas Hospital Development Foundation supported the outdoor exercise system, modeled after the popular parcourses in Europe. With stations for calisthenic exercise located throughout the facility, the gamefields encourage various levels of participation.

WSMV-TV's Robin Roberts emceed the dedication ceremony. Belmont College President William E. Troutt and Bill Bandy, assistant professor of health, physical education, and wellness, were among the speakers.

Troutt invited citizens of the community to use the facilities, and said that the gamefields confirmed Belmont's commitment to wellness and the community.

State Representative Jan Bushing, read House Joint Resolution No. 183 passed by the House of Representatives supporting the college and the facility.

Other public officials present included State Public Service Commissioner Steve Hewlett; State Senator Douglas Henry; Metro Councilwoman Betty Nixon; and Metro Councilman Mansfield Douglas. Sports personalities included Belmont's Joel Enderle, NAIA Marathon All-American.

Two commemorative events, a walk and run around the walking and jogging courses, were held.

Bill Powell dies in Brownsville

Bill Powell of Brownsville, who was a trustee of the Tennessee Baptist Children's Homes Inc., died April 3 of a heart attack. He was 56 years old.

Powell was chairman of the deacons and treasurer of Allen Baptist Church in Brownsville. He was a former trustee of Union University, Jackson, and member of Haywood Baptist Association's executive committee.

The funeral was April 4 at Brownsville Funeral Home and burial was at Allen Baptist Church Cemetery.

He is survived by his wife, Bettye Gray Kirby Powell; four sons, Christopher Nash Powell and Kirby Owen Powell, both of Brownsville, Mark Stephen Powell of Dallas, Texas, and Bill Brannon Powell of Memphis; three brothers, Joe Wheeler Powell, Walter "Brother" Powell, and Railey Powell, all of Brownsville; and three grandchildren.

Fund to assist Paul Clark

A special fund has been set up to help offset expenses incurred by Paul Clark, pastor of Calvary Baptist Church, Jackson, and his family. Clark is waiting for a heart transplant at Barnes Hospital in St. Louis, Mo.

John Lee Taylor, pastor of West Jackson Baptist Church, Jackson, and chairman of the Paul Clark Agape Fund steering committee, reported that the Clark family has had extra travel and out-of-town living expenses that their insurance does not cover.

Clark is ranked number one in the St. Louis area to receive a heart donation and about six or seven in the nation. He is a good candidate, but continues to get weaker and is in very critical condition.

Donations may be sent to the Paul Clark Agape Fund, Madison-Chester Association of Baptists, 603 Wallace Road, Jackson, TN 38301.

Trustees elect Lewis as HMB president

By Dan Martin

ATLANTA (BP)— By a vote of 52-15, Larry L. Lewis of Hannibal, Mo., was elected president of the Southern Baptist Home Mission Board during a special called meeting April 10.

Lewis, 52, president of 800-student Hannibal-LaGrange College, was the unanimous selection of the seven-member search committee that presented its recommendation at the two-hour called session of the 84-member board.

Lewis, a former home missionary and church planter, will assume office June 1, succeeding William G. Tanner, who left the HMB presidency in June of 1986 to become executive director of the Baptist General Convention of Oklahoma.

The college president, who also has been a pastor and staff member for a state Baptist convention, was elected on a roll-call vote after efforts to cast a secret ballot had failed 38-20.

Orris Bullock, pastor of Fort Foote Baptist Church of Fort Washington, Md., urged the secret ballot "in the light of the importance of this decision."

O. S. Hawkins, pastor of First Baptist Church of Fort Lauderdale, Fla., supported the roll call vote, saying, "Let the redeemed of the Lord say so."

The committee that selected Lewis was named in August, after directors voted 40-36 to ask a previous committee to resign and be replaced by a group "that will give fair representation and proper balance to all members of the board."

Lewis has been a home missionary: a pastor of a local Southern Baptist church; and an administrator at Hannibal-LaGrange College, affiliated with the Missouri Baptist Convention.

Lewis was questioned by six trustees on his relationship with the Southern Baptist Woman's Missionary Union, doctrinal integrity, the direction he would lead the board, his relationship with the seminaries, and his views on women and charismatic.

He told Beth McGhee, a former president of the Arizona WMU from Tucson, he is "an enthusiastic supporter of the WMU," and added, "Any church that doesn't have a strong WMU is missing something very important".

He added the national WMU is very important to the HMB since the Annie Armstrong Easter Offering for Home Missions contributes some \$37.5-million to the work of home missions.

Lawanna McIver, a pastor's wife from Dallas, asked Lewis if he would "attempt to implement" a doctrinal statement at the HMB similar to one required of faculty and staff at Hannibal-LaGrange College, in which persons employed on the faculty must attest to their belief in a personal devil, a literal hell, and "the actual existence of a primeval couple named Adam and Eve."

Lewis, who was framer of the resolution adopted by the Missouri Baptist Convention that required such a statement by faculty and staff of Missouri institutions, said he believes the Baptist Faith and Message Statement, "which is in use now" at the HMB "is adequate."

"All of those who would be employed in an elective staff position are asked that they be in concurrence with the Baptist Faith and Message Statement and also that they be loyal members of a local church, that they refrain from the use of alcohol, tobacco, or harmful drugs. In addition we request that all of our elected personnel be effective witnesses," Lewis said.



Larry Lewis

"I was impressed with the standards that we already have in place, and I see no reason to change them," he added.

Tom Sneed, pastor of First Baptist Church in Hannibal, Mo., quoted a newspaper interview in which Lewis said it was "doubtful that there is a single inerrantist on the faculty of some (SBC) seminaries."

"I am wondering how you will relate to the seminaries," Sneed asked.

Lewis responded, "I do love the seminaries, and I am anxious that their commitment to the inspired Word of God be certain and sure."

He also said: "I am a conservative, and I do not apologize for that one moment. I do believe the Bible is the inspired, infallible Word of God."

"My love for a brother is unconditional, never predicated on agreement with me, on inerrancy, on any other issue. We are all brothers in Christ. I will work with every one of the 21 agencies. My predominant question will be, 'How can we at the

Home Mission Board work with you and support your work to make it even better?"

"I stand ready to serve the whole convention, moderates and conservatives, all of us together. I do believe if we can get our minds off the squabbles and get our hearts and minds set on winning this nation to Christ, then we will find that unity we have sought."

In response to a question from D. F. Norman, director of the pastoral ministries department of the Georgia Baptist Convention, on appointment of charismatic, Lewis said:

"I have a problem when we use the term, 'anyone involved in the charismatic movement.' I think we have to be very careful about how we define it. I do not think it would be wise for the Home Mission Board to appoint or approve anyone who openly practiced tongues speaking, but I think we have to be very careful about how we handle this matter. . . ."

James Strickland, pastor of First Baptist Church of Cartersville, Ga., asked Lewis if he supports the ordination of women and if a woman were called as pastor of a Southern Baptist church would the president-elect "support unconditionally the right of the church to call as pastor who it feels led to."

Lewis replied he believes in the role of women in ministry. "I hate to think of where the denomination and the churches would be if it were not for the women who have, throughout the years, done so many effective ministries for the churches."

He commented he has a "strong belief" in the rights of the local church. "If a church feels led on the local level to elect a woman as pastor or deacon, I don't see it is the purview of the Home Mission Board to try to interfere with the autonomy of that local church."

Lewis referred to recent actions by the trustees that prohibit pastoral aid for churches that call women as pastors and noted the convention in 1984 passed a resolution opposing women as pastors: "The convention has very emphatically and very explicitly expressed their feeling that they do not favor women serving in the role of pastors. So I do not feel that the Home Mission Board should imple-

ment a policy which would be contrary to the expressed will of the convention."

Strickland pressed his point and noted the conflict between a church that would qualify for pastoral aid but who called a woman as pastor "seems unresolvable."

Lewis agreed, noting it seems a "darned if you do and darned if you don't situation. But you are going to offend somebody any direction you move."

He said he believes the HMB "exists to serve our churches. I don't see how it is possible for the chief executive officer of any Southern Baptist Convention agency to say, 'I am going to be independent to an explicit action of the convention.' I think the day when we can sort of thumb our nose at our constituency and go our own way is over."

Lloyd C. Jones dies after long illness

Lloyd C. Jones died April 7 at Oak Ridge Health Care Center in Oak Ridge after a long illness. He was 65 years old.

Jones was pastor of the following churches: Mossy Grove Baptist Church in Harriman, Lancing Baptist Church in Lancing, Clax Gap Baptist Church in Harriman, Hopewell Baptist Church in Rockwood, Ozone Baptist Church in Rockwood, White Oak Baptist Church in Oakdale, and Mount Teman Baptist Church in Oakdale.

He also served as a pastor in Alabama and South Carolina, and he and his wife served as houseparents at the Tennessee Baptist Children's Home in Franklin.

The April 10 funeral was held at Schubert Funeral Home in Wartburg and was led by Edsel West, pastor of South Harriman Baptist Church in Harriman; Ronald Ralph, pastor of Mossy Grove Baptist Church in Harriman; and Homer Yates, a pastor in Alabama.

Jones was buried in Mossy Grove Baptist Church Cemetery.

He is survived by his wife, Montez, of Wartburg; five sons; three daughters, 12 grandchildren; and four great-grandchildren.

WMU leaders honor past president in Memphis

The memories of Ethlene Boone Cox were still alive at First Baptist Church, Memphis, April 5.

The church was the site of the first of seven memorial presentations to be held across the Southern Baptist Convention honoring former presidents of the national WMU organization. The presentations are part of the WMU's observance of its centennial celebration in 1988.

She was the only native-born Tennessean ever to serve as national president of Woman's Missionary Union. The only other president with Tennessee ties is the current president, Marjorie McCullough, who was in Memphis to honor Cox.

In 1929, Mrs. W. J. Cox, was the first woman invited to address the Southern Baptist Convention. The Memphian was the seventh WMU president serving from 1925-33 after serving 1923-25 as Tennessee WMU president. She was a native of Lucy.

The account of the Memphis convention in the May 11, 1929, issue of the Memphis Press-Scimitar chronicled that a messenger presented an action from the General Assembly of Kentucky "asking that women not be permitted to address the convention." The motion was "quickly voted down," and Cox spoke, asking that "women be given the opportunity for

unlimited expression in the work of missions."

Her ability as a speaker was recognized while she was still a high school student in Salttillo. After marrying and doing WMU work for 10 years in Shelby County, she was elected to the state's highest post in WMU. She led the state organization in the 1928 national observance of the 40th anniversary of WMU.

Twice she was invited to address the Baptist World Alliance during meetings in Toronto, Canada, and Atlanta, Ga. When her notes were swept from the podium by a gust of wind at the 1939 BWA meeting in the Atlanta Ball Park, George W. Truett, BWA president, gathered them on his knees as Cox said, "Gone with the wind! In what more appropriate place could it have happened than in Atlanta?" She referred to the popular book of that time, *Gone With The Wind*.

Her vesper messages one year at the annual Young Woman's Auxiliary Camp at Ridgecrest were published by Broadman Press in the book, *Star Trails*.

Because of her husband's health, Cox declined to be renominated as WMU president, but accepted the nomination as treasurer, a role she held for 19 years until 1952.

The influence of Cox's life was recalled by McCullough, who was Tennessee WMU president from 1980-82 and acting executive director in 1984, and Katharine Bryan, Tennessee WMU executive director, during the presentation at First Baptist Church, where Cox was a life-long member.

Earl Davis, pastor, received the bronze plaque in Cox's memory.



Ethlene Cox

Students get serious...

(Continued from page 3)

Describing their generation as "kind and loving," Hendricks added that it is also "enormously insecure" and makes "absolutely ridiculous demands." "Whatever you need is available... but not in quick and easy terms."

He said they can blame things on B. F. Skinner, God, their parents, the devil, and Sigmund Freud, but that they are really responsible.

People may not be easy to love, but "we aren't to them either," he continued, adding that some BSUs are designed for the "in" crowd.

Missions messages

Mary Saunders, who served as a foreign missionary in Africa and more recently a volunteer nurse in Ethiopia, described the strong Marxist nation where Christians are not allowed to openly share their faith and the churches have been closed for 10 years.

She reported that Southern Baptists have fed up to 150,000 people in one province for one year. They started feeding stations, seed distribution, and inoculation programs.

Also Southern Baptists prayed for rain, and the prayers were answered. The first crop for several seasons had been harvested there, she added.

"God had gifted me with the most incredible love for these people," she explained.

She related that she had to teach some of the children how to chew and swallow because they had not eaten for so long.

Nathan Porter, national consultant for disaster relief/domestic hunger/migrant ministries for the Home Mission Board, from Fort Worth, Texas, also spoke.

Porter described the work of several missionaries who "look like Jesus."

In America today, Christians have adopted a "gospel of prosperity," instead of being students of Jesus, which calls Christians to cross-bearing daily, said Porter.

Persons may love Jesus, but Christians must love people as they love themselves, he concluded.

Editor of "The Student"

Milt Hughes of National Student Ministries, Baptist Sunday School Board in Nashville, where he is editor of *The Student*, cited that students currently are buying very light reading material, but they also are reading philosophies like that of "The New Age," which means they are searching for meaning in life.

He called the students to consider two factors that may be God's preparation for the end of the world: the urbanization of the planet and a second pentecost experience on college campuses in the United States.

Hughes said that the elite people of the nations are gathering on the U.S. campuses. They are learning English, allowing Christians the opportunity to witness to them without learning another language. They can then help reach their nation for Christ without using one U.S. foreign missions dollar.

He reminded the students that more and more nations are no longer allowing U.S. missionaries to witness in their land.

Hughes encouraged the students to watch more national news on television, pray globally, examine their academic major in light of world need, reach out to international students, and listen to the Father.

Venezuelan partner

Alejandro Garcia, the first Venezuelan Baptist to serve in Tennessee as a part of the Tennessee/Venezuela partnership, is the BSU intern at Union University in Jackson. He has served since Jan. 21 and is financially supported by Tennessee BSUs.

Sharing the goal of Venezuela Baptists to have 1-million Baptists by A.D. 2000, Garcia told of their growth, which has averaged 21 percent for several years.

He reported that evangelism and discipleship programs have been adopted. "I'm a stranger here, but I am your brother forever."

"We urgently need you in the other boat to come and help us, because our nets are bursting and we don't want to lose a single one," he concluded.



GETTING TO KNOW YOU — Members of the Venezuelan team (from left to right), Melissa McCarthy, Catherine Reed, John Argo, Michelle Nation, and Tony Bullington, prepare for their summer service.

Work around world...

(Continued from page 3)

Minnesota: Lisa Rogers, Carson-Newman College, Jefferson City.

•Semester missionaries commissioned to serve for the summer/fall in another country follow:

Western Europe: Ben McGinnis, Austin Peay State University, Clarksville.

•Summer missionaries commissioned to serve in other countries follow:

India: Cindy Nickerson, Union;

Israel: Lisa Davis, CNC;

Korea: Brian Norton, Union; Janice Steinmetz, Union;

Philippines: Robin Briggs, Memphis State University, Memphis; DeAnna DeBow, CNC; Terisa Irwin, CNC;

Venezuela: John C. Argo, MSU; Tony Bullington, Cleveland State Community College, Cleveland; Clay Mason, University of the South, Seawance; Melissa McCarthy, CNC; Michelle Nation, CNC; Catherine Reed, Union;

Western Europe: Jim Boltz, CNC;

Canada: Melinda Hunter, Cumberland University, Lebanon; Mark and Jeanie Thompson, Walters State Community College, Morristown; Suzanne Thompson, Union.

•Summer missionaries commissioned to serve in states other than Tennessee in the United States follow:

Alaska: Diane Praytor, East Tennessee State University, Johnson City; Sharon Suiter, CNC;

California: Tammy Lane, Tennessee Technological University, Cookeville;

Colorado: Joe Erdsley, TTU; Sheila O'Kelley, Cleveland State Community

College;

District of Columbia: Mark West, Rhodes College, Memphis;

Hawaii: Vikki Ross, UT, Chattanooga; Illinois: Jennie Ogg, Columbia State Community College, Columbia; Sonya Parish, Union;

Louisiana: Debbie Sinkes, CNC;

Missouri: Carol Meadows, Volunteer State Community College, Gallatin;

South Carolina: Craig Coelho, CNC; Jeannie Diggs, Jackson State Community College, Jackson; Scarlet Grimes, Hiwassee College, Madisonville; Dave Howser Jr., CNC.

•Summer missionaries commissioned to serve in Tennessee follow:

Baptist Children's Home in Franklin: Lisa Forsythe, Union; Sharon Hinchey, TTU;

Baptist Children's Home in Johnson City: Betty Davenport, Middle Tennessee State University, Murfreesboro;

Baptist Children's Home in Memphis: Kim Dicus, Union; Dana McMinn, Volunteer State Community College;

Baptist Children's Home in Chattanooga: Kathleen Haigh, UTK;

Gatlinburg: Vicki Duffield, ETSU; Jamie Mandrell, Union; Winnie Tillman, Union;

Jefferson City: Lynn Burson, Belmont College, Nashville; Johnny Osborne, CNC; Lara Cole, Belmont;

Knoxville: Joy Tyler, MTSU; Nashville: John Blevins, TTU; Chris Dawn, Chattanooga State Technical Community College, Chattanooga; Brenda William, Union.



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C. Kirk Hadaway is director of the Center for Urban Church Studies, Nashville, Tennessee. **Stuart A. Wright** teaches sociology at Lamar University, Beaumont, Texas. **Francis M. DuBose** is professor of missions and director of urban church studies at Golden Gate Theological Seminary, Mill Valley, California.

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Tennessee/Venezuela Prayer Net Partnership

—Missionary Mason Bondurant, an English language pastor in Caracas, celebrates his birthday April 18. Also pray for the Bondurants as they complete their term and return to the U.S.

—Pray that the persons who participated in the Interfaith Witness Training Workshop will complete the requirements for certification so they will be fully prepared to witness to persons of other faiths and to train others to do so.

—Pray for Missionary Annette Jackson and her group of English-speaking neighbors as they meet to study the Gospel of John.

Tennessee Scene

LEADERSHIP...

David Gregg Davis has been called as music director of Loveland Baptist Church in Knoxville. Oliver Wolfenbarger is the pastor. Davis formerly served as music director at West Maryville Baptist Church in Maryville.

Minister of youth at First Baptist Church, Oliver Springs, George Husk, has resigned, effective May 17. He will be serving as a journeyman missionary in Cajamarca, Peru, for two years. Charles Parker is pastor of the Oliver Springs church.

Mike Nelson, pastor of Laurel Grove Baptist Church in Briceville, has resigned.

Gary Hollingsworth assumed the position of associate pastor/director of ministries at Central Baptist Church, Oak Ridge, on April 19. He comes to Tennessee from Rehoboth Baptist Church in Atlanta, Ga., where he served as minister of youth. He is a graduate of the University of Alabama in University, Ala. and Southwestern Baptist Theological Seminary in Fort Worth, Texas. He has served on the staff of churches in both of those states.

Second Baptist Church in Jonesborough has called Bill Brown as youth director. The pastor of the church is Dale Farrell.

North Johnson City Baptist Church, Johnson City, has called Robert English as interim pastor.

Frank McCurry has resigned as pastor of Bethany Baptist Church in Kingsport.

Bethel Baptist Church in Johnson City has called Mike Lyons as associate pastor.

David Rice has resigned from Bayside Baptist Church, Harrison, to accept the pastorate of Benjamin Avenue Baptist Church in Grand Rapids, Mich.

North Red Bank Baptist Church in Chattanooga has called Herman Lowe as associate pastor. Charles Fiorello is the pastor.

Grubbs to explore forced termination

JEFFERSON CITY — Forced termination of a pastorate is a phenomenon which affects about 1,500 pastors and churches in the Southern Baptist Convention each year.

The reasons for forced terminations and their effects on persons who lose their positions will be discussed by Bruce Grubbs of the Baptist Sunday School Board at the spring meeting of the East Tennessee Baptist Pastors' Conference. It will meet at Carson-Newman College on April 30.

"Less than three percent of terminations are for moral reasons or family dissolution," Grubbs has noted. "Eighty-five percent of terminations are achieved without church vote or confrontation by congregation."

The conference will also feature a panel on improving understanding and communication among pastors moderated by Calvin Metcalf, pastor of Central Baptist Church of Fountain City, Knoxville.

Guy Milam, pastor of North Knoxville Baptist Church, also will speak at the conference, which will be held in Carson-Newman's Gentry Auditorium from 9 a.m. to 3 p.m. Lunch will be provided by the college.

For more information, contact the C-N Office of Church Relations, Jefferson City 37760.

PEOPLE...

Mt. Olive Baptist Church in Knoxville recently ordained Scott Cagle to the gospel ministry. He is presently serving as minister of youth at Smithwood Baptist Church in Knoxville. The charge was given by Erwin Cook, pastor of the Smithwood church and the ordination sermon was given by Kenneth Hubbard, pastor of the Mt. Olive church. Sam Jollay, minister of education at Smithwood, had a part in the service as well as Martin Cagle from Mt. Olive, who presented the ordination Bible to his son.

REVIVAL PRAYER REQUESTS...

Bethlehem Baptist Church in Lewisburg will have revival services April 19-22. James Clapp of Murfreesboro will be the evangelist. Lesley McClure is pastor of the Bethlehem church.

South Knoxville Baptist Church, Knoxville, has scheduled revival services for April 26-29. Gary Baker, pastor, will lead the services. Larry Brooks, minister of music at Central Baptist Church, Bearden in Knoxville will lead the music.

Charlotte Road Baptist Church in Nashville will have revival services May 24-27. The evangelist Colbert Craft will lead the services along with his wife, Joyce Craft. Joe Estes is the pastor.

Tax meets to assist churches, ministers

Final plans for the tax seminars on how the Tax Reform Act of 1986 will affect churches, ministers, and related institutions and workers are being made, reported Vern Powers, Tennessee Baptist Convention protection plans department director.

The April 22 seminar at Belmont College in Nashville will meet in the White Dining Room of the Gabbart Student Center. A shuttle will run from 9:30-10 a.m. and from noon to 12:30 p.m. between the parking lot at Belmont Heights Baptist Church and the college.

The April 23 seminar at Carson-Newman College in Jefferson City will gather in the Gentry Auditorium.

The April 24 session at Union University in Jackson will meet in the Coburn Dining Room.

The seminars are from 10 a.m. to noon. Persons wishing more information may contact the TBC protection plans department, P.O. Box 728, Brentwood, TN 37027.

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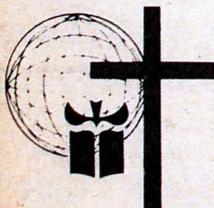
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BIBLE BOOK SERIES

Lesson for April 19

Jesus' resurrection

By Marvin P. Nail, pastor
Whitsitt Chapel Baptist Church, NashvilleBasic Passage: John 19:38 to 20:31
Focal Passages: John 20:1-8, 11-16

Throughout Christianity, many unbelievers have felt it necessary to explain the missing corpse of Jesus. Many theories have been propounded which would supposedly solve the problem.

One of the more bizarre, if not downright amusing, is that Jesus only fainted on the cross from the loss of blood. According to this theory, when He was placed in the cool atmosphere of the rock tomb, He was revived and later let out of the tomb by His disciples.

Though the resurrection might seem outrageous to some, God inspired John and others to include several evidences of the fact of the death and resurrection of Jesus. Attesting to His death are two leaders of the Jews who took down His body and bound it with linen and spices and laid it in the tomb.

Other gospel writers add information about the measures taken by the Jews to protect the tomb against those who might take the body. At that point, Jesus of Nazareth was most assuredly dead.

The tomb found empty

When added to the events of previous days, what was Mary supposed to think when she came and found the tomb open? In her grief she assumed the worst. She assumed that the enemies of Jesus had not been satisfied to have him executed, she apparently thought they had come and taken away the body to further desecrate it. From the text we can't be sure she even looked inside the tomb.

She reported her fears to two of the disciples and, not having much confidence in her story, they went to see for themselves. Notice at this point that, although Jesus had told them He would rise again, they didn't understand what He meant. When they found the grave clothes lying neatly in place, they were sure that His body was not just stolen. Grave robbers wouldn't have been so meticulous.

Seeing this, only the "beloved disciple" (widely assumed to have been John) is said to have believed Jesus had been raised. Simon Peter saw the same things but apparently did not know the significance of what he saw.

The first post-resurrection appearance

After finding the empty tomb, Peter and the other disciple went back to their ordinary activities. It is impossible for us to know why their discovery seemingly had so little impact on them. Perhaps they assumed He had ascended back to heaven. But Mary could not leave the garden where the tomb was located.

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Nail

Jesus had meant more to Mary than He had to some. Without Jesus, Mary would have continued through life torn apart by the seven demons which possessed her. She stayed nearby and wept. When she finally dared to take another look inside the tomb, she found that it was no longer empty.

She saw two angels in white. We do not know if she knew them to be angels. In fact she appears not to know. When they asked the reason for her tears, she repeated what she had told Peter and his companion.

When she saw Jesus a little later, she failed to recognize Him. (That happened on the road to Emmaus as well.) Again she repeated her story apparently thinking He was the caretaker. Only after Jesus uttered her name did she recognize Him.

Much has been written about the meaning of Jesus' rebuke to Mary in chapter 20, verse 17. Perhaps, in context, it was a reminder that the gospel of the resurrection was not meant to be our personal possession but intended by God to be shared with others ("go to My brethren"). Mary discovered, as have so many witnesses, that others do not believe until they have seen Him for themselves.

The second appearance of the risen Christ

It is not possible in these days for us to understand the fear which must have gripped the disciples in those days after the crucifixion. However, it must have been something like the fear which drove the Jews of Germany into hiding in the days of Hitler.

As they huddled behind their doors, Jesus came to them. A lot has been written about the miraculous way in which He must have entered the room. That misses the point of the text. If Jesus had knocked on the door and announced Himself, they would surely have allowed Him to enter. He came to them to remove the fear that certainly gripped their hearts. Indeed, the incredible fact of His resurrection dispelled their fear and brought them peace.

A third evidence of the resurrection

Thomas has been maligned over the centuries for not being there and thus missing the appearance of Jesus. But Thomas was the one who earlier was willing to come with Jesus to Jerusalem and die with Him if need be (11:16), while the others were huddled indoors in fear. Thomas was not there and perhaps was not so afraid.

When the other disciples told Thomas what he had missed, he replied much as they had obviously done. He would not believe it until he saw it for himself. All of us are this way. We cannot believe in the risen Christ until we have seen Him for ourselves. When Thomas saw Him, he made the great confession similar to Peter's at Caesarea Philippi.

For one who is willing, meeting the risen Christ is evidence enough. For one who is unwilling to believe, all the testimony in the world will not convince. Each must meet Jesus Christ for himself.



UNIFORM LESSON SERIES

Lesson for April 19

Raised from the dead

By W. Fred Kendall II
vice-president for religious affairs
Belmont College, NashvilleBasic Passage: Luke 23:50 to 24:12
Focal Passage: Luke 23:55 to 24:11

News of the outcome of the Battle of Waterloo was delivered to England by signal flags from a ship. The message read: "Wellington defeated . . ." Then a heavy fog rolled in. The people were in despair. But when the fog lifted, the message was sent again: "Wellington defeated the enemy." Joy swept the land.

After Jesus' death on the cross, His followers were in a state of despair. But three days later when He came out of the grave alive, elation swept over them.

It was not the empty tomb that caused the followers of Jesus to believe in His resurrection. An empty tomb would have proven nothing. They believed in the resurrection because they saw Jesus Christ — alive.

As we look at the cross and remember the brutality and hatred surrounding that event, we could be cynical, and ask if Christian love, morality, and values can survive in a world like this. However, the resurrection proves God will triumph over evil.

The empty tomb (23:55-24:7)

A group of women from Galilee went to the tomb of Jesus. They left to prepare spices and ointments. Afterwards, they rested on the Sabbath.

In the quiet of the early morning, the women traveled to the tomb of Jesus. When the women arrived, the heavy stone the Romans had used to seal the tomb had been rolled away. The women discovered that the body of Jesus was gone: the tomb was empty. Two angelic messengers stood by the women and said, "Why seek ye the living among the dead? He is not here but is arisen."

Jesus was resurrected on the first day of the week. Each Sunday, Christians throughout the world celebrate the resurrection in worship.

The good news shared (24:8-11)

The mourners were transformed to messengers. With great joy the women rushed to spread the good news to the disciples, and others.

The disciples' unbelief (24:11)

Luke brought out the contrast between the belief of the women and the doubt of the disciples. The enemies of Christ have often accused the disciples of fabricating the story of the resurrection. This accusation is completely false. Initially, the disciples did not believe the report. But when they saw the Lord, they believed. They spent the remainder of their lives witnessing about the reality of the resurrection.

One of the strongest human desires is to live again. The little boy wishes he could live again in the days of the wild west. There are moments in which older persons wish to live again as youth. Some who have made serious mistakes in life

wish to live again to reverse what they have done and who they have become.

The thrilling truth is that we can live again. It is true that Jesus never performed a miracle making an aged person young, but nevertheless, we can live again. First, we experience a new life when we become Christians. The past is resolved. Each day Christians can begin a new life by repenting of sins and rededicating their lives to the Lord. We can leave behind all our failures, fears, sins, sufferings, and sorrows.

If we drift into a period of indifference, our character ideals, and commitment to follow Jesus as Lord can be resurrected through the power of God. He can resurrect what is dead in each of us. Therefore, the Christian life can be lived with joy and excitement because Jesus Christ is the Lord of life and with Him we shall always possess a life that becomes better and better.

Every Christian has encountered the resurrected Lord. At the close of one revival service, I had extended an invitation for persons to receive Christ as Saviour and Lord. A young man in the audience had recently experienced the death of his father. He had declared in despair that he did not believe he would ever see his father again because he did not believe in eternal life.

This young man came forward to make his public profession of faith in Jesus Christ. With joy he exclaimed, "I will see my dad again. I will see my dad again." It was not logic or the intellectual acceptance of a doctrine, but a personal encounter with the living Lord that convinced him that eternal life for the Christian is a reality.

For the Christian, death is not the end. We go "through" the valley. In Him alone we can shout, emphasizing every syllable: "O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:55, 57).

The resurrection is a historical and theological reality. Jesus is the Lord of life. Good will triumph over evil. Jesus' message for every tomorrow is: "Fear not, I am the first and the last; I am He that liveth, and was dead, and behold, I am alive forevermore" (Revelation 1:17, 18).

Nashville hospital elects L. W. Carroll

NASHVILLE — Nashville businessman and civic leader Lucius W. Carroll II, has been named vice-president of sales and marketing for Baptist Properties, a subsidiary of Baptist Health Care System.

Prior to joining Baptist Properties, Carroll was associated with Leaseco and Coble Enterprises of Nashville for 16 years. As senior vice-president, he was responsible for the marketing and merchandising of all Coble Enterprises programs and services, as well as managing the company's advertising, public relations, and community relations programs.

Carroll was educated at Vanderbilt University in Nashville.

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LIFE AND WORK LESSON SERIES

Lesson for April 19

The living Lord

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

Basic Passage: Luke 23:50 to 24:12
Focal Passage: Luke 24:1-11

In a message on "The Transformation of Tragedy," Theologian James Stewart said, "This broken, warring world is living on the wrong side of Easter Day.

"That is the basic fact, and the source of all our troubles. We are back where the disciples were, between Good Friday and the resurrection. Like them, we are groping in the dark."



Wood

Their problem was real and sincere. Another kind of uncertainty today, however, is intellectual doubt. Some of it is real, of course, but much of it has another source.

A modern minister says, "Much of so-called intellectual doubt is fundamentally an unwillingness to live up to God's moral demands. It is much easier in a dormitory to argue about what we think of God than to honestly face the question, 'What does God think of us?' It is not the man who stands off and seeks an intellectual solution to his doubts who finds God, but the man who has made the supreme act of commitment to Christ as his leader."

A minister stood beside the place in Jerusalem where many believe Christ was buried and said to a group, "You know, I've come to believe it this way — if Christ did not arise from the grave, nothing really matters. But, if He did arise from the grave, nothing else matters."

In last week's lesson, Jesus was the rejected Saviour, in this one He is the living Lord!

Women in ministry (24:1)

They were last at the cross, first at the tomb! Thank God for women and their loyalty. They are both the cause and the result of a refined society. The more a man knows Jesus, the kinder he treats women and children.

Paul may have told the women at Corinth, many of whom were fresh converts from the Aphrodite cult, to keep silent, but he had another message to Philippi. He rejoiced for "those women which laboured with me in the gospel" (Philippians 4:3).

We can't always tell from the text "who was who," but they were there when Jesus needed them. Though He was buried, they still loved Him and sought to honor His memory. Women never give up on a good cause or person!

The empty tomb (24:2-7)

The gospels vary in some details, but one thing stands firm in all four of them. The tomb was empty! That is the distinctive of Christianity. "Death could not keep its prey! He tore the bars away! Jesus my Lord!"

In His resurrected glory, He said to John on Patmos, "I am He that liveth and was dead; and, behold, I am alive forevermore" (Revelation 1:18).

For the woman who had been so gloriously transformed by Him, however, He had only one word. He said quietly, "Mary," (John 20:16), and she knew Who He was — her Teacher, her Master, her Lord.

As Southern Baptists, our doctrinal differences would seem very insignificant if we could be gripped by the all-

encompassing truth that has made our convention great — Jesus is Lord — not merely on Easter, but every Sunday, and every day!

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Women in more ministry (24:8-11)
The angel had three messages to the women at the tomb as recorded by Matthew: "Fear not!" "Come see!" "Go ... tell!" (Matthew 28:5-7). The women "remembered His words." Perhaps they, like Peter and the others, had refused to believe He would die. To them, however, the reason may have been different. Peter believed Jesus would conquer with military might and defeat the

enemy. The women simply believed He was too good to die. The world needed the kind of love He manifested. Both were wrong, and both the men and women became messengers, but the men reacted slowly. They considered the women's words as fairy tales. In time, however, they, too, were convinced and started out on a bold mission thrust that would not stop until it reached Caesar's palace at Rome.

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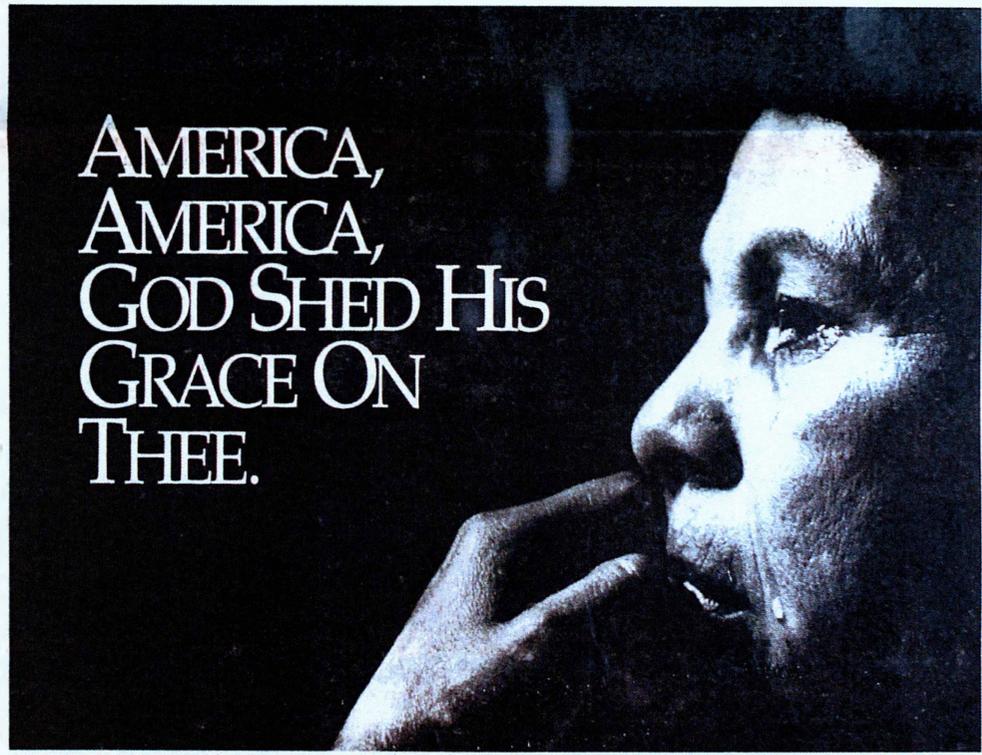
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'Bulls on eggshells' manage SBC stock funds

By Marv Knox

NASHVILLE (BP)— Imagine a bull walking on eggshells. That's the predicament of Southern Baptist investment managers.

Wall Street is on an unprecedented "bull" run: The overall value of stocks on the market is going up steadily. The current run began in August of 1982 and has continued without any substantial downward correction. Since that time, the Dow Jones industrial average — the numerical indicator of the strength of the stocks — has climbed 1,600 points, to a record 2,360.

And not only has the bull bucked to new heights, but the end of the ride is nowhere in sight. Buyers have climbed on. The smart ones are corralling herds of dollars.

But what if the bull stumbles? The riders — investors who have counted on a higher market climb — could take a tumble. The careless or slow could lose, big.

Therein lies the predicament of Southern Baptists whose jobs are to manage denominational funds, such as endowments, annuities, and reserves. Stewardship demands that they make the money work, earning the best returns possible. But millions could be lost in a market crash. Consequently, stewardship also demands that they keep the money safe.

Baptist stock managers admit they're like bulls on eggshells — aggressive yet cautious.

"We're bullish," says Hollis Johnson, president of the Southern Baptist Foundation. His agency manages funds, primarily

for other Southern Baptist agencies and state conventions.

But Johnson and other managers say security is the harness that keeps the bull in check.

"We emphasize conservative growth and preservation of capital," reports Don Early, director of financial and technical services for the Southern Baptist Sunday School Board. Early oversees management of the board's reserves and the annuity program it operates for its own employees.

"We want to maximize growth without undue risk," Early explains. "Every dollar we make can support (Sunday School Board) programs. If we lose it, that would be painful."

Both Johnson and Early, as well as managers from other Baptist financial institutions, note security is a primary concern. Despite the huge profits to be made from the bull market, the agencies continue to balance their assets between the stocks or equities and more stable funds, such as bonds, Treasury bills, and short-term loans.

For example, only 30 percent — or \$18-million — of the Southern Baptist Foundation's assets is in stocks, with 35 percent in short-term loans and 35 percent in bonds. About 30 percent — or \$120-million — of the Baptist Foundation of Texas' common trust fund is common stock. The Southern Baptist Annuity Board holds about \$500-million in common stock, out of more than \$2-billion in assets.

But diversification — and consequently the limitation of equities to a fixed percentage of each institution's assets —

is just one element of the security of Southern Baptist money.

"Our emphasis is on quality," Johnson explains. "The big stocks are leading, and that's our kind of stock." The Southern Baptist Foundation ignores "junk bonds," the high-rolling but high-risk stock that makes both princes and paupers overnight. It instead deals with blue-chip stocks such as those on the Dow Jones industrial average.

This practice gives the foundation a more stable base from which to operate. Granted, the prices will not escalate as rapidly as other types of stock, Johnson admits, but they are not likely to drop precipitously, either.

"The minute you have assets, you become a steward," Early reasons. "Our position has been to aggressively manage funds. That takes everyday management. You've got to be on your toes all the time. Historically, the market value has been underpriced. We will remain fully invested."

"But with each account we are prepared to preserve assets," Early adds. "In some accounts, we can go back to Treasury bills in a day. We want to be nimble. We don't want to lose money."

The key to success in Southern Baptist fund management is to capture the gains made on the stock market, says Tai Roberts, executive vice-president of the Baptist Foundation of Texas. As with other Southern Baptist financial institutions, the Texas foundation works to "capture the gain" of rising stocks.

Rather than watch stocks climb and eventually fall, the foundations' goals are to sell stocks at their highest safe point and then add the proceeds back into the permanent Southern Baptist funds, such as reserves, endowments, and annuities.

"We have realized several million dollars each year on the sale of common stocks," Roberts says. "And we have plowed that money back into the institutions' funds so they can make more money. Asset growth is meaningless unless you convert it into more realized profits, which give a bigger capital base and increase earning."

All the talk about stocks is more than just theory for SBC ministers and denominational workers whose retirement funds are managed by the convention's Annuity Board. Actually, less than one-third of the board's assets are in equities, and only annuitants whose retirement accounts are in the board's variable and balanced funds are involved in stocks.

However, people who have put their annuity money in the variable fund have enjoyed a 12 percent to 14 percent increase in unit value since Jan. 1, reports Thomas Miller, the board's vice-president for communications.

Miller stresses the board does not advise individuals regarding investment funds, noting most annuitants place their money in the fixed fund, which has a guaranteed rate of return and does not involve equities. "We don't give advice," he says. "We tell the philosophy of each fund and give its performance record. Each member has to make his own decision."

Individual annuitants as well as SBC institutions that have had money in the market have done well in recent months, but no one is certain about the future.

"Historically, stocks move from being undervalued to overvalued," Johnson says, explaining the current bull market. "During the 1970s, stocks were terribly undervalued. We've been moving to a fair value, which is where we are now. Stocks still are not overvalued, but they will come down; we just don't know from what point."

The bull market probably will take another two years to make another major correction, he adds, forecasting it could reach the 3,500 mark, up another 1,140 points.

"Nobody knows where it's going," says Roberts, a sentiment echoed by Miller. "Nobody knows the future."

But that fact urges Southern Baptist investment managers to do their best. "We don't know the future," Johnson says. "But if hard times come and enough money doesn't come in, we'll need big reserves to carry us through."

And that means the bulls can't afford to break any eggshells.

Jordanian government buys Baptist Hospital at Ajloun

AJLOUN, Jordan (BP)— The hospital that inaugurated Baptist work in Jordan 35 years ago closed March 1 but is expected to reopen soon under the direction of the Jordanian government.

The Southern Baptist Foreign Mission Board completed the \$1.5-million sale of Baptist Hospital at Ajloun to the Jordanian government in March.

It was the only hospital capable of full emergency care in Ajloun, a city of 6,000 people. But government officials have said they intend to reopen the hospital as quickly as possible, probably sometime this month, said Isam Ballenger, the board's vice-president for Europe, the Middle East, and North Africa.

Disappointment lingers among Jordanian Baptists over the sale, Ballenger said. But he believes they have "faced the realities which have made (it) reasonable and necessary."

The hospital had been suffering from a declining patient load. Its capacity was pared down from 50 to 30 beds in 1978. Even so, the average inpatient load was 15 to 20. Last year, the hospital treated nearly 2,500 inpatients and 9,750 outpatients.

Contributing to the drop in patients is the Jordanian government's policy of providing free health care, although the nearest government hospitals are more than an hour away. The government had announced plans to open a 24-hour diagnostic medical clinic in Ajloun.

Baptist Hospital is not the only private facility in Jordan to face difficult times. Two years ago, Queen Alia Hospital, a private 250-bed facility, opened in Amman

but it closed in late February.

Baptist Hospital had 65 full-time employees, 15 with more than 20 years of service. "It appears they will continue working at the hospital," Ballenger said.

At least three veteran missionaries will remain involved with the hospital. John and Ruth Roper and Violet Popp. The Jordanian government has accepted the volunteer services of Roper, a surgeon, and Popp, supervisor of in-service training of nurses.

August Lovegren, a veteran missionary surgeon, and his wife, Alta Lee, are to retire later this year.

Missionaries Charles and Nancy Browning will remain in Jordan. He had been hospital maintenance supervisor and will assume similar duties for the Baptist mission in Jordan.

Three missionaries are considering other assignments: John Deal, who has been the hospital administrator, and his wife, Revonda, and Jana Caves, a medical technologist.

Baptist presence in Ajloun will continue through a Baptist church and elementary school with about 300 students.

Baptists still own a building that served as the hospital before the current facility was constructed in 1975. The old hospital and other property may be used by the Jordan Baptist Convention as a conference center, Ballenger said.

In a recent appreciation tea for hospital employees, several long tenures were noted: one, Jerius Ashkar, had 36 years of service; five had worked 30-35 years; nine, 20-29 years; and 19, 10-19 years.

Interpretations

The transfigured Christ

By Herschel H. Hobbs

"And was transfigured before them: and His face did shine as the sun, and His raiment was white as the light" (Matthew 17:2).

It happened in the lofty heights of Mt. Hermon one week after the event of Matthew 16:13-23. Note that Jesus "began" to teach about His suffering and Peter "began" to rebuke Him in Matthew 16:21-22. This suggests that these things continued for the ensuing week. Luke 9:29 says that the transfiguration took place "as He prayed."

For what was Jesus praying? The apostles were so familiar with Him that they actually argued with Him as to how He should accomplish His mission. It seems, therefore, that He was praying that His Father would give them a demonstration as to His true nature.

Suddenly His face shone "as the sun." This suggests both its brightness and the source of the light. The sun's light is not a reflected light, it shines out of itself.

The brightness of Jesus' face and clothing was not a light shining on Him from without. It was His deity shining

forth from within. The wick of His deity which had been turned down low in His incarnation was suddenly turned up to its full brightness. The three apostles, Peter, James, and John, saw Jesus as He is — God in flesh.

Suddenly, they saw Jesus talking with Moses (symbolic of law) and Elijah (symbolic of prophecy). Luke 9:31 says they talked about His "decease" (exodus, exodus) out of the world (death, resurrection, ascension). The law and the prophets in the Old Testament told exactly what Jesus had been saying, only the apostles had not seen it.

A bright cloud overshadowed them (Matthew 17:5). This was the Shekinah Glory, evidence of God's presence. Out of the cloud the Father spoke. "This is My beloved Son ... hear ye Him." Not the popular but erroneous ideas of men, not even Moses and Elijah ... "hear ye Him."

Moses and Elijah disappeared from view. "They saw no man, save Jesus only" (Matthew 17:8). Like them, we should see and hear "Jesus only," for He is the criterion by which all Scripture is to be interpreted.