

Baptist and Reflector

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Knoxville service honors Wallace

By Al Shackelford

"Although the physical remains of Bill Wallace have been laid to rest in the town of his birth, his true remains cannot be contained in a box in a grave in Knoxville," stated James McCluskey, pastor of Wallace Memorial Baptist Church of Knoxville, during a memorial service there on Jan. 12.

McCluskey told those who packed the church auditorium that, "As long as the sun rises, as long as the moon gives its glow, as long as spring flowers push their way through the earth, Bill Wallace will continue to remain as an influence and an inspiration."

On Friday, a black lacquered box containing the cremated body of Southern Baptists' most famous missionary doctor was interred in Knoxville's Greenwood Cemetery next to his parents. There was no graveside service.

The ashes were delivered on Friday to Wallace's sister, Mrs. Ruth Stegall of Knoxville, by Cornelia Leavell, who was instrumental in securing Wallace's remains from the Chinese government on Dec. 20.

Miss Leavell, who was born in China of missionary parents and served as a foreign missionary for 40 years in China, Hong Kong, and Hawaii, spoke during the memorial service, along with W. W. Grogan, former associate pastor of Broadway Baptist Church, Knoxville; George Hays, east Asia area director for the SBC Foreign Mission Board; Everley Hayes, retired missionary to China and Indonesia; and McCluskey.

Also participating in the service were Tom Madden, executive secretary of the Tennessee Baptist Convention; Douglas Watterson, pastor of Knoxville's First

Baptist Church; and the Sanctuary Choir of Wallace Memorial church.

Miss Leavell recounted the events which led to the return of Wallace's remains. Early last year she received a letter from a Chinese friend, informing her that the Wuzhou cemetery had been relocated and it might be possible to claim Wallace's body.

Contacts with Chinese officials through the American consulate in Guangzhou (Canton) cleared the way for her and two FMB missionaries in Hong Kong, Robert Davis and Betty Vaught, to meet with Wuzhou officials. They received the remains Dec. 20 and had them cremated, as required by Chinese law.

During the service Everley Hayes, who served as a missionary nurse with Wallace at Stout Memorial Baptist Hospital, shared her memories, describing the missionary doctor as a Christian who was "much interested and concerned for people."

Miss Hayes remembered that the hospital staff celebrated Thanksgiving Day 1950 — just weeks before Wallace's arrest on charges of espionage. Around the campfire, Wallace had led the staff in singing "Count Your Blessings."

On Feb. 10, 1951, Miss Hayes and two others were summoned by Communist officials to come to the prison and identify Wallace's body, which was placed in a wooden coffin and buried in the Wuzhou cemetery. "As we walked through the streets to the cemetery with armed guards, many people lined the streets," Miss Hayes said.

Desiring to put a marker on the unmarked grave, a Chinese doctor asked, "What Bible verse can we put on the marker to say he was like Jesus?" Miss Hayes suggested, "For to me to live is Christ."

George Hays described Wallace as a model for all who knew him. "On behalf of the Foreign Mission Board and all Southern Baptists, we thank God for the life and ministry of Dr. William Lindsey Wallace," Hays said.

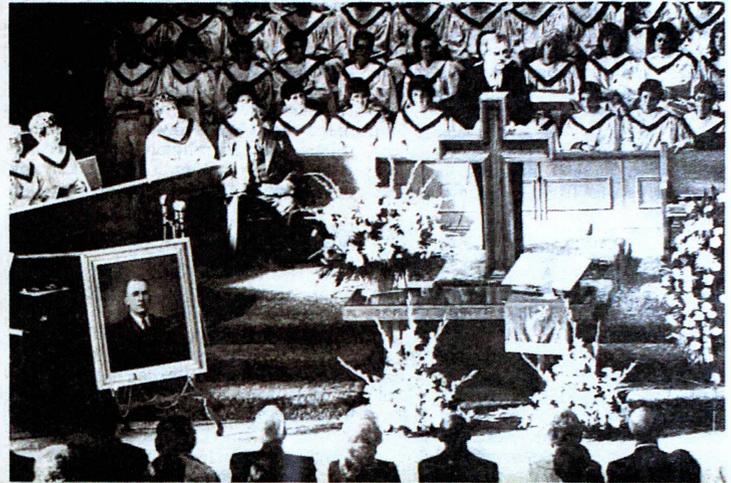
Grogan, a retired minister who was associate pastor at Broadway Baptist Church when Wallace was a member there, recalled a Sunday afternoon 50 years ago when 200 church members and friends went to the Knoxville railroad station to see Wallace off to China. "William was a little embarrassed at the turnout," Grogan added.

"I enjoyed playing tennis with William, but I enjoyed praying with him more," Grogan said. "William didn't talk much when praying — he listened."

Recalling Wallace's decision to turn down an offer to affiliate with a prestigious medical office, the missionary simply explained, "God has called me, and I have answered. Jesus wants me there."

Grogan declared, "If I ever saw a man who was totally committed to Jesus, it was William Wallace. He bore his cross all of his life."

During his "Message of Thanksgiving,"



MESSAGE OF THANKSGIVING — James McCluskey, pastor of Knoxville's Wallace Memorial Baptist Church, notes the continuing influence of Bill Wallace, martyred missionary doctor, during a Jan. 12 memorial service. A portrait of Wallace is on the left. Sitting on the platform is W. W. Grogan, former associate pastor of Knoxville's Broadway Baptist Church.

McCluskey stated, "Our purpose is not to canonize Bill Wallace, an expression which would doubtless embarrass him."

Noting that only Wallace's earthly re-

mains have been buried, McCluskey observed that his love, his influence, and his ministry will remain throughout eternity. "You and I have the opportunity of

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Government files notice of appeal to challenge ruling favoring TBCH

The federal government has filed a "notice of appeal" to challenge a judgment favoring Tennessee Baptist Children's Homes made by the United States District Court for Middle Tennessee in a trial last August.

The jury had determined that TBCH's principle activity is "exclusively religious" and therefore it is exempt from filing Informational Return Form 990 as required by the Internal Revenue Service.

The verdict and a subsequent memorandum from Judge L. Clure Morton

declared that TBCH is considered an "integrated auxiliary" of Tennessee Baptist churches under the Tax Reform Act of 1969.

Morton instructed IRS to refund \$29,665.12 in penalties assessed against TBCH during the 1977-82 period, plus interest, for TBCH's failure to file Form 990.

In his Nov. 14 memorandum, Morton denied TBCH's request that IRS pay all attorneys' fees and court costs. The memorandum also declined to declare the federal regulations related to TBCH and Form 990 as unconstitutional.

Frank Ingraham, one of the attorneys who represented TBCH at the trial, said that he was informed of the "notice of appeal" on Jan. 9. The appeal will be made to the United States Court of Appeals for the Sixth Circuit, which is in Cincinnati, Ohio.

Ingraham said that the next step in the appeal would be the government's filing of a brief which states why the district court's ruling should be overturned.

Ingraham said that TBCH is considering the filing of a cross appeal, seeking to recover attorneys' fees and to have the IRS regulation which had required that TBCH file Form 990 declared unconstitutional. TBCH has 14 days from the government's "notice of appeal" to file its cross appeal.



HOME CHURCH — The sign at Knoxville's Broadway Baptist Church, where Bill Wallace was a member before going to China, summarizes the life of the martyred missionary.

Evangelism Conference telephone numbers set

Two telephone numbers have been released for persons wishing to contact someone attending the 1985 Tennessee Baptist Evangelism Conference.

The telephone numbers, for telephones located in the conference office at Belmont Heights Baptist Church, Nashville, are 383-2221 and 383-2256. They are in the (615) area code.

The conference will be held Jan. 21-22.

BJCPA submits views in Vatican envoy suit

By Stan Haste

WASHINGTON (BP)— Insisting that President Ronald Reagan is bound by the First Amendment's ban on an establishment of religion, the Baptist Joint Committee on Public Affairs has asked a federal district court to strike down as unconstitutional Reagan's appointment last year of an ambassador to the Vatican.

The Washington-based agency, representing the church-state interests of eight U.S. Baptist bodies — including the Southern Baptist Convention — submitted its views Jan. 7 in a case brought by Americans United for Separation of Church and State, more than 15 religious bodies, and numerous individuals challenging diplomatic relations between the U.S. and the Holy See.

In a dramatic reversal of policy, the White House and the Holy See jointly announced in January 1984 they were immediately establishing full diplomatic relations.

Although several recent U.S. presidents, including Reagan, have stationed personal representatives at the Vatican, the move followed congressional reversal of an 1867 ban against formal diplomatic recognition.

That ban followed a 60-year period at the beginning of U.S. history of full diplomatic relations, a period which ended in 1848 when the papal states ceased to exist and the Vatican became a 108-acre enclave in the heart of Rome.

Because the new arrangement required formal reversal of the 1867 ban, the White House called on longtime advocate of renewed U.S.-Vatican ties, Sen. Richard G. Lugar, to lead the way. Lugar managed to secure Senate reversal on a voice vote with no debate.

Reagan subsequently sent the name of his personal representative, longtime political ally William A. Wilson, to the

Senate for approval as the new ambassador to the Vatican. And although opponents of the new arrangement were able to voice their alarm during a one-day confirmation hearing, the Senate quickly confirmed Wilson's nomination last March, 81-13.

Baptist Joint Committee General Counsel John W. Baker, in a friend-of-the-court brief to the U.S. District Court for Eastern Pennsylvania, declared "the president's power to appoint ambassadors is limited by the establishment clause." (Baker died Jan. 12. See separate story on this page.)

Baker cited the 1947 Supreme Court decision in *Everson vs. Board of Education*, a ruling which held the establishment clause "means at least this: Neither a state nor the federal government can ... pass laws which aid one religion, aid all religions, or prefer one religion over another ... No tax in any

amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

By re-establishing diplomatic relations with the Vatican, Baker continued, Reagan violated all three parts of another high court test — first enunciated in 1971 — that governmental actions must reflect a secular purpose, must have the primary effect of neither advancing nor inhibiting religion, and must not excessively entangle government with religion.

On the last point — excessive entanglement — Baker argued further that the decision to establish formal diplomatic relations with the Holy See already has resulted in "divisiveness along sectarian lines ... both widespread and deep."

Besides the establishment clause arguments, the Baptist Joint Committee brief directly attacked the government's assertion in the case that those bringing suit do not have proper standing to do so because of presidential prerogatives in setting American foreign policy.

But Baker, acknowledging that Article II of the Constitution vests in the president the power to appoint and receive

ambassadors, insisted nevertheless, "The president must exercise his powers ... within the strictures" of the First Amendment.

Both sides in the dispute appear to agree a key determination to be made by the courts is the question of whether the Vatican is essentially a sovereign nation-state or a religious body. Baker's statement to the district court takes issue with the government's position that renewed relations are those of one sovereign state with another.

To make his point, Baker cited an address last year by Archbishop Pio Laghi, Apostolic Pro-Nuncio — or ambassador — to the U.S., in which Laghi declared, "It is ... the Pope's religious authority which confers upon him the classical right of legation, a diplomatic standing in the world." Laghi added: "Those who interpret papal diplomacy as emanating from the Pope's temporal sovereignty are failing to understand the true nature of the mission of the Holy See."

In its concluding section, the Baptist Joint Committee brief argued that the new diplomatic relationship "seriously jeopardizes the missionary programs" of U.S.-based churches.

"Because of anti-American, anti-religious, and anti-democratic sentiments in many of the developing countries," Baker wrote, "missionaries and other persons representing religious institutions could actually become symbols of American governmental interest." Such mingling of religious and national purposes potentially brought on by diplomatic relations with the Vatican "offers an occasion for misunderstanding, invites chaos and confusion, and places a burdensome albatross upon every American who represents religion overseas," Baker concluded.

Wallace . . .

(Continued from page 1)

being the fruit that should remain," McCluskey said.

Noting that a newspaper had reported, "Wallace returns home," McCluskey said that Wallace returned home on Feb. 10, 1951, when he was received into heaven by Jesus Christ.

"Bill Wallace had a sense of call. He went where God led him. Because he did, his fruit remains," McCluskey commented.

Wallace was a native of Knoxville and a graduate of the University of Tennessee and the University Medical School in Memphis. He was appointed by the Foreign Mission Board to China in 1935, and for the next 15 years served as surgeon and administrator of the Stout Memorial Hospital in Wuzhou.

During the turbulent years, there was the Japanese occupation during World War II and the Communist victory over Nationalist China in 1949. Wallace chose to stay at his post.

The start of the Korean War in 1950 sparked an intense anti-American propaganda campaign in China. Wallace was arrested in December 1950 and falsely accused of being a spy. He died in prison two months later.

At that time the Communist officials said Wallace had hanged himself, but those who identified the body noted no evidence of this, but rather determined that he had died during intense torture and beatings. The death certificate Miss Leavell was given last month by government officials is dated Feb. 10, 1951, and says only that Wallace died of "outside causes."

Clay H. Boss dies

Retired Tennessee Pastor Clay H. Boss died recently in Nashville's Baptist Hospital following a heart attack at his Murfreesboro home. He was 70.

Boss, who was in the pastoral ministry for 44 years, retired in 1980 as pastor of Pistole Baptist Church, Sparta. Upon retirement Boss and his wife moved to LaFayette, Ga., and served as pastor of Pleasant Valley Baptist Church in nearby Gaylesville, Ala. The Bosses moved to Murfreesboro only recently.

Funeral and burial services were held in LaFayette, Ga., of which Boss was a native. He is survived by his widow, Mary Lou Gray Boss; three sons, Jerry, Larry, and Phil Boss; and six grandchildren.

John Baker dies of heart failure

WASHINGTON (BP)— John W. Baker, general counsel and director of research services for the Baptist Joint Committee on Public Affairs and one of the nation's foremost specialists in church-state law, died Jan. 12 at his home in Bethesda, Md. He was 64 years old.

Baker, who had been ill since suffering a heart attack on Christmas Day, died of congestive heart failure.

Born in Austin, Tex., Baker was a graduate of the University of Texas, Austin, the University of California, Berkeley, and The American University, Washington, and was a college political science professor for 22 years.

Baker joined the staff of the Baptist Joint Committee in 1969. He earned his law degree at American University's Washington College of Law in 1977.

During his 15 years with the Baptist Joint Committee, Baker wrote or filed 21 friend-of-the-court briefs at the U.S. Supreme Court and other federal panels, the latest on Jan. 7 in a challenge to the Reagan administration's decision last year to establish full diplomatic relations with the Vatican.

An active lay church leader, Baker belonged to First Baptist Church, Silver Spring, Md., and served in various capacities for the District of Columbia Baptist Convention. He acted on several occasions as an unofficial consultant to the resolutions committee at the annual meeting of the Southern Baptist Convention, and at the time of his death was serving as a trustee of Golden Gate Baptist Theological Seminary, Mill Valley, Calif.

He is survived by his wife, Mary E. Posey Baker of Bethesda, Md.; sons Robert S. Baker of Beckley, W. Va.; Frederick D. Baker of San Francisco; Brian Lee Baker of Washington; and John P. Baker of Washington; and six grandchildren. Also surviving are his mother, Mrs. William Lloyd Baker of Fort Worth, Tex., a brother, and four sisters.

Chilhowee names John Churchman

Chilhowee Baptist Association unanimously elected John R. Churchman as director of missions during a called session of its 1984 annual meeting.

Churchman, who was to have begun the position Jan. 15, comes to the association from the pastorate of Beaver Dam Baptist Church in Knoxville. He is a former pastor of Manley Baptist Church in Morristown; Ball Camp Baptist Church in Knoxville; First Baptist Church in Willis, Okla.; and Shady Grove Baptist Church in Kemp, Tex.

Active in denominational work, Churchman has served the Tennessee Baptist Convention as president and vice-president of its Executive Board and as secretary of the state pastors' conference; East Tennessee Baptist Hospital in Knoxville as a trustee and a member of its executive board; Carson-Newman College in Jefferson City as a trustee and a member of its advisory board; and Knox County Baptist Association as moderator and as a president of its pastors' conference.

A native of Jefferson County, Churchman is a graduate of Carson-Newman College and Southwestern Baptist Theological Seminary, Fort Worth, Tex.



Churchman

Historians to meet Jan. 22 at Belmont

The Middle Tennessee Baptist Historical Society will meet for lunch, Jan. 22, during the Tennessee Baptist Evangelism Conference.

The meeting will be held in the Belmont College private dining room at 12:30 p.m. Cost for the luncheon is \$5.00 and reservations must be made by Jan. 18.

For reservations contact Lucille Warden, P.O. Box 1931, Belmont College, Nashville, TN 37203. You may call Mrs. Warden at (615) 383-7001.

The program for the meeting will involve a presentation on the new Tennessee History Committee.

Worship conference set for Feb. 11-12

First Baptist Church, Cookeville, will host the state conference on congregational worship, Feb. 11-12.

The conference, designed to help church leaders evaluate, plan, and enrich the congregational worship experience in their churches, is jointly sponsored by the church training and church music departments of the Tennessee Baptist Convention, the church administration and church music departments of the Baptist Sunday School Board, and Stone Baptist Association.

Promotional materials distributed concerning the conference contained errors. The dates, Feb. 11-12, were listed correctly, but the conference is on Monday and Tuesday, not Thursday and Friday as listed in the promotional program.

News analysis

SBC plays key role in fighting hunger

By Robert O'Brien

ADDIS ABABA, Ethiopia (BP)— When you look into the eyes of starving children, you cannot help but wonder what will happen in Ethiopia and other famine-stricken African nations when memory of them fades and the world gets back to business as usual.

Horrified by the sight of children dying on their TV screens, the Western world has unleashed a torrent of concern, dollars, and grain toward Ethiopia. A multitude of relief agencies — from government to the private sector — practically stumble over each other to plug into the scene.

It is like turning a fire hose toward the desert. While the torrent lasts, the earth will soak up the moisture. But when the hose runs dry, the arid sand, lacking any independent source of life, remains.

So, too, will starving Africans remain — in their same dilemma — when the torrent of concern ceases. It has happened before and it will happen again unless developed world and Third World

leaders design a global partnership to deal with root causes before complete deterioration has set in.

Short-term relief has great value when it is needed, but it does not solve the long-range developmental needs which plague Ethiopia and countries throughout the Third World.

Southern Baptists and others who care about the world's crises can push for solutions to the root causes on at least two levels. They can take a look at what their government can do and what the private sector — especially their own denomination — can do.

Southern Baptists have an effective way to respond through their Foreign Mission Board, but they also have a responsibility to look at how their government approaches hunger crises.

Concerned people should urge their public officials to seek legislation on foreign food aid programs which do at least three things: (1) help people rather than make food a weapon in political, military, or economic strategy; (2) deal quickly with crises rather than wait until

public opinion forces the issue; (3) combine temporary short-term relief with ongoing long-range development in such areas as agriculture, community health, water development, irrigation, and animal health and breeding.

That will help people help themselves. The U.S. spends millions to put stop-gap Band-Aids on desperate situations. Why not use the same funds to get to the root of the problem?

Government-to-government food aid is important in massive crises, but the private sector provides American citizens the most direct avenue to help starving people. Many groups seek support to reach Africa's starving masses — some effective; some not so effective.

If Southern Baptists and other interested folks are really concerned about starving people, each one will examine what the Southern Baptist Convention's unique system can accomplish before rushing to send his or her prayers, support, and dollars elsewhere.

Ask some pointed questions of relief organizations which seek support.

—What about the organization's delivery system?

Southern Baptists' system is unique because the SBC Foreign Mission Board has a worldwide delivery system of more than 3,400 missionaries who live in 105 countries and know the people, the language, and the terrain. They can determine firsthand what will and will not work and how to avoid the waste and confusion which often accompany the efforts of others.

For example, Southern Baptist Missionaries Norman and Beverly Coad recently organized delivery of 5,000 tons of grain to starving people in Mali. They lost less than one-tenth of 1 percent of it on its long, difficult journey from the United States to Mali's remote bush. Officials, geared to accept a 30 percent loss as normal, could hardly believe it.

—What about the organization's administrative costs?

In the Southern Baptist system, 100 percent of hunger and relief contributions go quickly to hunger and relief needs. Unlike many groups, Southern Baptists do not spend one dime of hunger and relief designations for administration. That is taken care of by missionaries through regular giving by Southern Baptists to the SBC Cooperative Program unified budget and the Lottie Moon Christmas Offering. That support system alone makes Southern Baptists unique in the world of Christian missions. Without it, the denomination could do little.

—What about the organization's concept of relief?

The Southern Baptist system combines short-term relief with long-term development in such fields as community health and development, water development, agriculture, veterinary medicine, and appropriate technology. Moreover, missionaries in the Southern Baptist system design hunger and relief strategies to reach both the physical and spiritual needs of the people. These strategies begin before the headlines catch up with the reality of hunger and continue when the headlines fade and most of the rest of the world seems to have forgotten the need.

—What about the focus of the relief? Is it geared to grass-roots farmers or is it geared to pour money and food into the hands of governments and other organizations and foolishly trust it will trickle down to the people who need it?

Southern Baptists take the assistance directly to the people. Despite stereotypes to the contrary, the grass-roots approach works.

In Kenya, for example, Southern Baptist Missionary Dan Schellenberg, now on furlough in Houston, has taught peasant farmers to build, operate, and maintain self-reliant homesteads which shield them from drought for months. His system of water catchment, grain storage, fuel conservation and production, reforestation, terracing, irrigation, and crop management has caused international relief organizations to come in droves to find out how he does it.

Schellenberg teaches Africans to develop such systems with their own ability and meager resources. Imagine what could happen if his principles were applied worldwide in relief and development at all levels.

Southern Baptist world hunger and relief ministries have a combination of distinctives hard to match. That combination set the stage in Ethiopia, where missionaries have lived since 1967, for an effective hunger program. Missionaries have launched immediate short-term aid and long-range development to save the physical and spiritual lives of thousands of starving people in Ethiopia's remote Menz-Gishe area.

The Foreign Mission Board has approved \$200,000 for hunger relief in Ethiopia, just the start of what will be needed there and in other areas of the world where \$5.6-million in unfunded hunger requests await attention.

Southern Baptist response will play a big role in whether Africa's children will die as skeletons in their mothers' scrawny arms or grow up full of the love of life so typical of children on the troubled continent.

—Robert O'Brien wrote this analysis on the basis of a recent trip to survey Ethiopia's famine problem. O'Brien recently returned from living in Africa and traveling through 20 countries on a two-year FMB project.

Baptist leaders urge prayer for African rain in 1985

RICHMOND, Va. (BP)— Three Southern Baptist executives have joined in urging 14.3-million Southern Baptists and Baptists on 105 foreign mission fields to make 1985 a year of prayer for rain in drought-stricken Africa.

"Starving millions of Africans in some 30 countries have long since passed the point at which human wisdom alone can find a solution to their agony," declared Southern Baptist Foreign Mission Board President R. Keith Parks. "Water is life. Pray for rain in Africa."

Parks joined with Rheubin L. South of Missouri, chairman-elect of the Southern Baptist Association of State Executive

Directors, and J. Everett Sneed of Arkansas, president of the Southern Baptist Press Association, in issuing the call to prayer.

Sneed, editor in Arkansas, said Southern Baptists who care about the physical and spiritual lives of starving millions should do more than just give and pray in passing. "It's time to remember the power of God can change things when we can't," he said.

"All the resources we have wouldn't be enough to solve this crisis alone," added South, Missouri executive director, speaking in the absence of association chairman Earl Kelly of Mississippi, currently on an overseas trip. "Too often we just tip our hat to prayer and then get down to cold hard dollars and act as if that's the only solution. We mustn't forget that God is the source of our power."

Parks sent a mailgram Jan. 7 to executive directors, evangelism directors, and editors in 37 state Baptist conventions. In it he asked them to use evangelism conferences and other meetings to urge pastors, evangelists, and others to influence church members to begin the effort as soon as possible. He will contact other leaders in the months to come.

The Foreign Mission Board will also urge its staff, more than 3,400 foreign missionaries, and some 1.8-million national Baptists with whom missionaries work in 105 countries to join in the prayer effort.

Parks said a year of prayer for rain is necessary because it will take months of rain to break the drought and time after that to experience successful growing and harvesting seasons. Africa, he said, needs a season of rain to save it from utter devastation.

"Only God can stop the desert which relentlessly continues to devour huge chunks of Africa and its human and animal life," Parks said.

He also urged prayer that "God also will use Southern Baptist missionaries, as they minister to physical needs in the crisis, to bring a saving knowledge of Jesus Christ, the Living Water of life, to thousands of people."

East Tenn. leader J. Kinser retires

East Tennessee Baptist Association Director of Missions James H. Kinser retired Dec. 31, after serving the association four years in the leadership role.

Before coming to the association, Kinser was pastor of Talbott Baptist Church in Talbott; Northport Baptist Church in Newport; Piedmont Baptist Church in Dandridge; First Baptist Church in New Tazewell; Buffalo Trail Baptist Church in Morristown; Concord Baptist Church and Fairview Baptist Church, both of Mohawk; Catherine Nenny Baptist Church and Whitesburg Baptist Church, both of Whitesburg; First Baptist Church, Ewing, Va.; and Friendship Baptist Church, Jonesville, Va.

Active in associational work while a pastor, Kinser served various associations as clerk, moderator, and committee chairman.

A native of Harlan, Ky., Kinser is a graduate of Carson-Newman College, Jefferson City, and has attended Southern Baptist Theological Seminary, Louisville, Ky.



Kinser

Paul Keener retires in Sequatchie Valley

Paul Keener retired as director of missions for Sequatchie Valley Baptist Association Dec. 31, after serving the association for more than 13 years.

Prior to accepting the leadership post, Keener was pastor of First Baptist Church in Whitwell, a member church of the association. He was previously pastor of Union Baptist Church, Knoxville; Lake Dreamland Baptist Church, Louisville, Ky.; Cheslea (Ind.) Baptist Church; and New Hope Baptist Church, New Albany, Ind.; and as assistant pastor of Middlebrook Baptist Church, Knoxville.

Active in associational work while leading churches, Keener served as an associational moderator and committee chairman.

A native of Knoxville, Keener is a graduate of Carson-Newman College, Jefferson City, and Southern Baptist Theological Seminary, Louisville, Ky.



Keener

EDITORIAL

Bill Wallace: what and where God wanted

It was a deep spiritual experience for the hundreds who came to the memorial service for William Lindsey Wallace who died in a Communist prison 34 years ago.

This was not a "funeral" service. Long ago Wallace's family and friends had found peace in the knowledge that the missionary physician had died while doing what God wanted him to do in a place where God had sent him.

There was little remorse and only a few tears — no eulogy regretting that a young man was plucked from this earth at the prime of his life and service. Instead, all of us seemed reconciled to the truth that Wallace's tremendous life and tragic death had somehow been a part of God's plan for his life and had been used in multiple ways to honor his Lord.

In one sense, the Jan. 12 memorial service was not merely to honor Bill Wallace personally — but rather to honor Wallace's relationship with Jesus Christ. Those attending could not miss noting that nearly every reference to Wallace included his calling and commitment to God's will.

In reality, the memorial service was — as was the intent of Wallace's

life — dedicated to honor the Lord Jesus Christ. This would have pleased Wallace, who had been described repeatedly by those who knew him as a man of intense modesty and humility.

Wallace was not a public figure; in fact, he seemed to avoid speaking in public. His calling was to serve as a missionary physician — a calling which he performed exceptionally well.

From high school days, his primary goal was to serve Jesus as a doctor on the mission field. All other desires and ambitions were not only secondary, but almost non-existent!

Nothing could deter Wallace from God's will for his life.

Wallace was described as a "man of prayer." His prayer life was said to be more of "listening" to God than "talking" to God. He once said that a person has no need to pray unless he intends to listen and to obey.

One can believe that Wallace's prayer life was the sustaining factor in his exemplary service under threats to his personal life.

The physical remains of Bill Wallace have now been returned to his hometown of Knoxville.

The spiritual remains of his committed life will continue as long as any Christian seeks to fulfill God's will in dedicated service. Wallace's life and death will continue to remind us that a person can so order one's life to fulfill the Scripture, "For to me to live is Christ, and to die is gain."

What led Bill Wallace to go to China — turning his back on his native land and the potential prosperity of his profession? Perhaps the best answer is found in these excerpts from the farewell message he gave to Broadway Baptist Church in Knoxville Sept. 1, 1935, as he left for his mission assignment.

I want to express my sincere and heartfelt appreciation in making it possible for me to go to China as your missionary, your ambassador for the Lord Jesus Christ.

I am especially happy to go to China this year, for it is exactly one hundred years ago this month, September 1935, that John Lewis Shuck and Henrietta Hall Shuck set sail for China to be the first Southern Baptist foreign missionaries to China. At a certain service, when an offering was asked for foreign missions, a young man sitting in the rear of the church secured a piece of paper and wrote something on it and dropped it in the collection plate. Later when the gold and silver was being counted the note was found and said, "Myself, John Lewis Shuck."

As I think of those who have pioneered for the Lord Jesus Christ, it challenges me to do my best and brings to mind the passage in John, "Others have labored and ye are entered into their labors."

You may ask why do I want to go to China . . . and there spend my life and energy. You might say there is much to be done in this country and many have said you can do a lot of good here. Why should I go when there are such hardships and inconveniences? The only answer I have is that it is God's plan that I go. There are three reasons why I want to go to China and why I am going to China.

The first reason is because God has called me. Dr. T. W. Ayers who was our first Baptist medical missionary and whom many of you know, asks in this little book, *Healing and Missions*, does the medical missionary have a call the same as any other missionary or preacher? He answers in the affirmative and says "yes." And I am glad to say this morning that God has called me into His service to be one of His servants as a medical missionary. God called me to be one of His servants as a physician on July 22, 1926, over nine years ago and I have since that time been preparing definitely to be a medical missionary.

And God's call was so definite to me. I think he made it definite for me so that there would be no doubt in my mind as to God's plan. So that through the long years of preparation there would be no doubt that I was doing God's will. That has been a comfort and joy to me and I have often thought, "If God can be for me who can be against me."

The second reason I want to go is because of the needs. And how great is that need! And China today is ready and willing to hear and accept the Gospel of the Lord Jesus. In Luke 10:2 we read, "The harvest truly is great, but the laborers are few." Oh, the harvest truly is great. "Pray ye therefore, that He would send forth laborers into the harvest" in our mission field today in China and in other countries today, hundreds and thousands are going to their death without knowledge of the Lord Jesus Christ because we do not have enough missionaries to tell the story.

The third and last reason why I want to go to China is because someone has prayed — and God heard these prayers and has answered as He always does when God's people pray. "I would rather be going out as God's missionary this morning than anything else in all the world."

If there is one final word or request that I leave with you it is this — that you would pray for me, pray daily that this, your humble servant's ministry and work might be all that God would have it to be.

We honor Bill Wallace, not just because he was a medical missionary or even a martyr for his faith — although that would be reason enough — but because he was a Christian whose overwhelming desire in life and death was to serve and to honor our Lord Jesus Christ.

Pray for the conference

For 37 years, the annual Tennessee Baptist Evangelism Conference has continued to be a significant event in the life of Tennessee Baptists. Next week's gathering at Belmont Heights Baptist Church and the Grand Ole Opry House in Nashville will certainly be no exception.

Evangelism and missions have always been those twin tracks on which Southern Baptists have united their efforts to serve God and to proclaim the gospel of Jesus Christ. The two emphases led to the formation of the Southern Baptist Convention in 1845.

The Evangelism Conference comes at a good time on the calendar. After all the activities connected with the beginning of the new church year in October, the annual associational meetings, the annual Tennessee Baptist Convention, budget promotion in many churches, and the Lottie Moon Christmas Offering for Foreign Missions, our churches — and especially our pastors — need this meeting in January to refocus our attention on why these and all other church and denominational activities are necessary.

In many ways, the Evangelism Conference sets the pace for what happens in our churches during the rest of the year. The two-day, five session meeting can be used positively to challenge our church leaders to intensify efforts to reach the lost and to make witnessing disciples of those who are already saved.

An outstanding array of speakers and musicians will present God's challenge to next week's Evangelism Conference. The program is printed on page 9 of this issue.

Arrangements have been made, speakers and musicians have been enlisted — but one thing is still needed: the prayers of Tennessee Baptists. We urge you to join with those attending the conference in fervent prayer that God will use the 1985 Tennessee Baptist Evangelism Conference to make it ALL that God wants it to be for His glory and for the advancement of His kingdom.

CIRCULATION THIS ISSUE — 75,314

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

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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.

Predict Stanley's re-election

Dear editor:

I am amused at the reference to supporters of Charles Stanley as the narrow faction. What I read in the paper was he was elected by the largest majority ever.

I have visited the First Baptist Church in Atlanta several times. Last summer I visited the Sunday Bailey Smith started a revival. When he gave the invitation, 122 came and a large number wanted to be baptized. He started at 4 p.m. and had to stop in time for church. I have often heard that ministers, lawyers, and physicians were the most jealous people in the United States. Not so with Stanley. He is not jealous of anyone.

I predict he will be re-elected by a still greater majority. What the Southern

Baptist Convention needs most is more true followers of Christ like W. A. Criswell, Bailey Smith, and Creed McCoy. I say "Amen" to the letter (Dec. 5) from Robert F. Moore of Sevierville.

Ezra P. Oakes
203 West Ellis St.
Jefferson City, TN 37760

Charles Stanley was elected with a 52.18 percent vote over two other nominees, which is not the largest majority ever. Since 1977 when vote totals began to be announced, only two SBC presidents have been elected with lower percents — Adrian Rogers in 1979 and Bailey Smith in 1980, but both Rogers and Smith were elected on the first ballot over five other nominees. (editor)

Total unchristian approach

Dear editor:

I have read the Baptist and Reflector for many years and have considered it one of the very best Baptist publications coming into my home.

The letter from J. B. Perkins in the Dec. 12 issue is a disappointment. It is the only time I have known the paper to print a total unchristian approach to any problems that we have faced.

I feel that Charles Stanley and Adrian Rogers should receive an apology from you, our editor.

J. Marvin Glass
Rt. 3, Box 181-B
Powell, TN 37849

I have written letters to Charles Stanley and to Adrian Rogers. (editor)

Policy needs considering

Dear editor:

I feel compelled to write to suggest that a policy be considered prohibiting defamation of character and name calling such as that which appeared in the Dec. 12 issue of this paper.

There are ignorant extremists classifying themselves as "moderate" as well as "conservative" who embarrass even those who share their philosophy. It is not too surprising that occasionally such a vile and hate-filled letter would be written, but it is shocking that you would print such a letter. I had hoped that our state paper would show more responsibility.

In the name of common sense and decency, please consider a policy prohibiting such letters. What can be gained by printing the names of God's men in such a manner?

Over the past few months, various letters have made me feel angry, frustrated, and sad — but this letter made me feel sick.

Charles Bailey
Rt. 1, Box 83
Louisville, TN 37777

Failure to witness

Dear editor:

I am afraid that much too often we fail to carry out God's Great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).

All of us certainly know what God has done for us and how our lives are blessed with meaning and purpose. Each of us should gladly accept our responsibility of sharing with others our experiences in Christ.

Can you imagine the results, if each Christian witnessed to at least one per-

son a week? It could possibly start a chain reaction that would sweep the nation. Wishful thinking? Jesus said, "With men this is impossible, but with God all things are possible."

Lost souls are dying and going to hell each and every day.

We have allowed frivolous disputes and things of the world to creep in, hindering our efforts to spread God's Word unto all people. It is time we get down on our knees and pray to the Almighty God that He will help us to put away all matters of unimportance, and that He will help us to unite in our effort of winning lost souls to Christ.

Let us pray, one for another, that God will strengthen us for the days to come.

Ricky Malone
Rt. 2
Liberty, TN 37095

Understanding Revelation

Dear editor:

I disagree with W. Clyde Tilley when he stated in the Nov. 21 issue on the Uniform Sunday School lesson that we couldn't understand the Book of Revelation today because we didn't have a code like the early readers had.

Christians don't need a code. We have the indwelling Holy Spirit to teach us spiritual truth (John 14:26, 16:13,14; 1 Corinthians 2:10).

Tilley also stated when commenting on 2 Thessalonians 2:1-15, "The Thessalonians may have known what was restraining the man of lawlessness, but we do not."

I dogmatically state we can know that He is the Holy Spirit because:

(1) He has to be more powerful than Satan.

(2) He is restraining sin by living in the believer who corporately make up the church.

(3) When Christ comes back to rapture the church, the Holy Spirit will then be removed and nothing else can hold this antichrist back (2 Thessalonians 2:8). Then that wicked shall be revealed.

(4) Then the tribulation will begin and last for seven years.

(5) Then Christ will come back to earth with His church to reign for 1,000 years.

Second Timothy 3:16 says, "All Scripture is given by inspiration of God and is profitable," so the church can know the revelation of God.

I rest my case.
James W. Vinson
P. O. Box 91
Livingston, TN 38570

Baptized and 'wet'

Dear editor:

I also was amused when I read about "alien baptism."

When I was saved, I joined the church I had been attending which happened to be a Primitive Baptist church. I did not know the difference. It was a good church where people loved the Lord.

Eventually, I married a lovely young lady who belonged to a Missionary Baptist church. I would later join it, too — had to be baptized again.

Actually, I was baptized into the Primitive Baptist church and "wet" into a Missionary Baptist church. To be baptized more than once is ridiculous. If a person is satisfied with his baptism, it should be of no concern to others.

J. W. Glass
1025 Hillcrest
Lenoir City, TN 37771

Personal Perspective

By Tom Madden

TBC Executive
Secretary-Treasurer



This past fall, I had the privilege of preaching in First Baptist Church, Waverly, where Maurice Coleman is pastor. During our days of working together, I inquired of the well-known Methodist preacher, Clovis Chappell, who had lived his retirement days in Waverly.

Brother Coleman shared with me his meaningful friendship and the strength he had drawn from this wonderful saint of God.

Before Chappell went to be with the Lord, he spent weeks in the hospital. Some of the time he was almost comatose. It was in that period of time that Brother Coleman one day read Psalm 1:3 from Today's New English Version, "They are like trees that grow beside a stream."

Chappell sat straight up in his bed and said, "No, not grow, planted. God had a purpose in planting." He then fell back into his bed.

I have thought about the two words "planting" and "growing." God does plant us. He plants us with a purpose and He provides for our nourishment.

He put the tree where apparently two or more streams converged so there would always be water. There will never be a time when there will not be an adequate supply of water. One stream might dry up, but never the two at the same time.

God provides continuing strength and grace for us in our pilgrimage through life. I believe God still plants us and we still have the privilege of growing alongside the streams of mercy, grace, forgiveness, and love that will never dry up.

God grant that our leaves may not wither and that we will always bear the kind of fruit He wants us to bear.

Union Seminary Extension Centers schedule classes in seven locations

JACKSON — Bible classes leading to the diploma in pastoral ministries or Christian leadership will be offered through seven Union University Seminary Extension Center locations this winter.

Registration for the classes, which will be conducted in Brownsville, Covington, Dyersburg, Huntingdon, Jackson, Martin, and Trenton, will be held the last week of January and the second and third weeks of February.

Cost of enrollment will be \$42.50 per course plus any required textbook. The classes will meet one night each week for 13 weeks from 7-9 p.m. Up to eight semester hours of work may be transferred from the program to Union for college credit.

Curriculum recommended by the Southern Baptist Seminary Extension Department is used at the center. Regular college entrance requirements are waived for the program.

Calvary Baptist Church in Brownsville will host a study of "New Testament Part III." Registration will be Feb. 4 at 7 p.m. The course, taught by Ronnie Davidson, pastor of the church, will meet on Mondays.

On Feb. 5 at 7 p.m., registration will be held at the Big Hatchie Baptist Association Center in Covington for a study of Acts. Dennis Pulley, pastor of First Baptist Church in Ripley, will teach the Tuesday course.

"Systematic Theology" will be taught on Tuesdays at First Baptist Church in Dyersburg by Robert Orr, former pastor of the church, now retired. The course

will register on Feb. 11 at 7 p.m.

At the Carroll-Benton Associational Missions Center in Huntingdon, a study of Revelation will be taught on Tuesdays. Marty Bell, pastor of First Baptist Church in Sharon, will instruct the course which will register Feb. 5 at 7 p.m.

At the college in Jackson, "Public Worship" will be taught on Mondays by Matt Tomlin, pastor of Ward's Grove Baptist Church, Lexington. Registration will be Feb. 11 at 7 p.m. in Room C-17.

The Book of Romans will be taught at First Baptist Church in Martin on Thursdays. Michael Adams, pastor of First Baptist Church in Union City, will instruct the course. Registration will be Jan. 31 at 7 p.m.

Registration for a study of Acts will be Feb. 14 at 7 p.m. at the Gibson County Baptist Associational Center in Trenton. The course, which will meet on Thursdays, will be taught by Gary Harner, pastor of First Baptist Church in Medina.

For more information, contact Union's religious affairs office.

Jack Hipsher assumes Mooresburg pastorate

Valley View Baptist Church, Mooresburg, recently called Jack Hipsher Jr. as its pastor.

Hipsher came to the church from the pastorate of Southside Baptist Church, Rutledge.

Missionaries in Lebanon pray and stay

Photos by Don Rutledge

By Irma Duke

BEIRUT, Lebanon (BP) — The phrase, "the rockets' red glare, the bombs bursting in air," has a double meaning for Americans working as Southern Baptist missionaries in Lebanon.

Even in late November when Lebanon celebrated its flag and independence days, observers were not sure whether the fireworks were in celebration or renewed fighting.

Shellings are almost daily occurrences which remind them how fragile life is and how urgent is the need to spread the gospel.

"We're looking forward to the time when we can sit down for a meal and not have to turn on the radio for the news," said Leola Ragland at the dinner table. "They're probably hitting Baptist homes now," she said as gunfire came from a certain area of the city. Mrs. Ragland and her husband, Jim, have been missionaries in Beirut since 1953.

Churches and institutions have alternate power sources for the times when fighting has damaged electrical wires. Missionaries use their car radios to get information on areas where fighting has broken out and take alternate routes if necessary.

"Being out on the road and not knowing if you're going to get home ties me in knots," Mrs. Ragland explained.

Even though they've been spared, all the missionaries in the Beirut area have had close calls during the last 10 years. LaNell Barnes was working in her backyard in the fall of 1983 when a shell landed in her front yard. She and her husband immediately went to their basement shelter where they stayed in a dark cubbyhole for more than two hours until the noise quieted. More than 30 shells had fallen within a few feet of their back fence during that time.

In another incident, three MKs spent the night hovering in a school hallway not knowing whether their parents were dead or alive. Other missionaries show where shells and shrapnel hit in their homes and offices. Two missionaries and an MK were scheduled to be near the American embassy when it was blown up but last-minute circumstances changed their plans.

In West Beirut, missionary presence

has decreased to the Raglands and two single women, one of whom is on furlough. Until the Lebanese army moved back into the Muslim-controlled west side recently, there seemed to be much more tension and less security. There has not been time yet to see if the army's return will make a difference.

"Beirut is a supermarket of gangs," says Ragland, director for Beirut Baptist School. The school has bus drivers from four different groups to help insure the schoolchildren's safety. Four of the school's pupils have been killed in incidents not related to the school.

Muslim groups join together to fight against those known as Christians, who, for the most part, live on the east side. The Christians, primarily from Maronite and Catholic backgrounds, are fighting for a Christian-controlled government, fearing Muslim control above everything.

At times, Ragland says he feels like he is in a mobile home on a hill in Oklahoma waiting to get hit by a tornado but not knowing from which direction or when. From February through May, the Raglands slept in their hallway.

While missionaries on the east side have not lived under as much tension as those on the west, they, too, have worked under some difficult circumstances and have had their ministries curtailed.

The Baptist radio and television studio, one of four international Baptist ministries based in Beirut, has not missed a broadcast but many programs have had to be rerun because production schedules were at a standstill. And their follow-up, dependent upon the mail system, was impossible during certain periods because the airport and seaport were closed.

Shells were exploding overhead as Missionaries Wayne and Frances Fuller completed the Arabic test edition of MasterLife, a Southern Baptist program for training in discipleship.

The Arab Baptist Theological Seminary is hurting also. Classes have been

cancelled at times. The enrollment is down to seven full-time students and two part-time ones. Even though the seminary is international, only two foreign students are willing to study there under current conditions. Yet, the churches are facing pastor shortages.

Local church work has suffered the loss of members. One missionary said for a while he was going to a funeral almost every day to mourn with church family or friends.

Under such conditions, why don't Southern Baptist missionaries leave?

Mrs. Ragland answered without hesitating, "And leave 800 kids? I can't." Beirut Baptist School would probably close if they left. She says at times she has wished she could say God has led her to leave or move to the other side, but He has not.

"We haven't borne anything compared to what a lot of the nationals have," says

Mabel Summers, who will soon retire after almost 35 years in Lebanon. "It's based on a call," she added. "I think you'll stay if the Lord calls you."

"You see things happening," says Mack Sacco. "The church is alive." When he and his wife returned recently from furlough, their four children came back with them. He feels right about it, but it was a difficult decision to make.

They all believe God has unfinished work for them to do and that is why they have been spared. In spite of the situation, churches are growing and the convention president says they hope to double their membership to 1,500 between now and 1993, the 100th anniversary of Baptist work in Lebanon.

"We work together," says Pete Dunn. "We stay and we pray."

—Irma Duke and photographer Don Rutledge have recently returned from a 10-day stay in Beirut.



WITNESS CONTINUES — Even though shelling may break out anywhere, life goes on and evangelistic witness continues in Beirut. Radio work for Missionary Pete Dunn (left) has been curtailed, but not his personal witnessing, as shown in his visit to Michel Ghorra, drugstore owner.

Young Beirut widow faces bleak future

By Irma Duke

BEIRUT, Lebanon (BP) — Um Shaddy knocked on the door and walked in. Dressed in black, she sat down at the corner of the missionary's desk and poured out her despair.

Broken, depressed, hopeless but determined, the 35-year-old woman epitomizes Lebanon.

She faces life wearing black for the next five years. Young widows have to wear it longer than the traditional year.

She lost her husband in a war she does not understand. She cannot read or write and has five children to raise. She has no hope of remarriage because men in Lebanon do not raise other men's children.

Life has never been easy for Adele Antone, commonly known as Um Shaddy, which means mother of her oldest son, Shaddy. She never went to school because her mother died at an early age and she had to help her father take care of her seven brothers and sisters. But she wants something better for her sons and daughters.

The children have lost their father, she explained to Southern Baptist Missionary Frances Fuller. "I don't want them to lose out on their education too."

It has been a year and a half since her husband, who served in the Lebanese Army, moved her and the children to

safety in the city. He was on his way back to their farm in the mountains overlooking Beirut when his car was stopped. He was tortured and killed.

Um Shaddy is not alone in her suffering. Her sister's husband was kidnapped eight years ago and she has not heard from him since.

Today Um Shaddy lives in a room lent to her in a Christian school. She works part time as the cleaning lady for Arab Baptist Theological Seminary and brings her three-year-old to work with her. She was able to place two of her children in a government boarding school. Two others attend a local school and live with her in the borrowed schoolroom.

Like more than 100 other families in Lebanon, she was given some Southern Baptist disaster relief funds. With her income from the seminary and an Army widow's small pension, she is able to get by now. But she does not know how long she will be allowed to stay in the schoolroom.

A Maronite Christian by name, she says her future lies in the future of Lebanon. "If Lebanon comes back, my life comes back," she said through a translator. She wants the situation to get better for the sake of her children.

"Do you have any children?" she asked a new friend. "I hope the same



DETERMINED — Um Shaddy, who lost her husband and her home in a war she does not understand, is determined her children will have opportunities she never had.

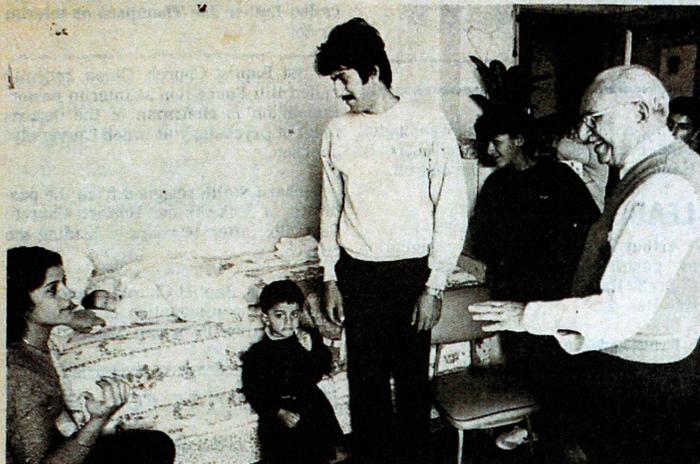
things don't happen to you," she pleaded as tears welled up in her eyes.

If the fighting ever stops, she would like to go back to her farm in the Shouf Mountains. She and her husband grew fruits and vegetables and she could make a living there.

"The oranges are probably ripe."



GREEN-LINE FLIGHT — Hundreds of families, like those who lived in these buildings along the Green Line separating East and West Beirut, have fled their homes in search of safety.



REFUGEE LIFE — It has been a year since 38 families, including this one, moved into Christian Medical Center Hospital in Beirut. Peter Manoogian (right), a member of University Baptist Church, runs the hospital.

Statistics on poverty in America show inequities along racial lines

NASHVILLE (BP) — Latest statistics on poverty in America provide "a graphic and undeniable illustration" the issues of racial reconciliation and economic justice are "inextricably related," according to W. David Lockard of the Southern Baptist Convention's Christian Life Commission.

Lockard, who coordinates education and action on issues related to race relations, responded to figures released by the U.S. Census Bureau.

As the number of Americans living in poverty increased in 1983 for the fifth consecutive year, blacks and Hispanics continued to share a disproportionate share of the burden. Based on Census Bureau figures, a black person is three times as likely to live in poverty as a white person, Lockard pointed out. And a Hispanic person is more than twice as likely to live in poverty as a white person.

The poverty level for 1983 was defined by the Census Bureau as an annual income of \$10,178 for a family of four.

The poverty rate among all Americans in 1983 rose to 15.2 percent, the highest since 1965 when the rate was 17.3 percent. But among blacks, the poverty rate rose to 35.7 percent, the highest since 1967. The black poverty rate has climbed each year since reaching its low point of 30.6 percent in 1978.

The poverty rate among Hispanics in 1983 declined to 28.4 percent after reaching an all-time high of 29.9 percent the previous year.

In sharp contrast to blacks and Hispanics, the poverty rate among whites was 12.1 percent.

"Let's be honest about what these figures mean," said Lockard. "For many black and Hispanic persons, the so-called 'economic recovery' is a meaningless myth. To persons caught in the clutches of poverty, our high-sounding pronouncements about social and economic justice carry a hollow ring."

Lockard added that Southern Baptists should be "particularly chagrined" by the findings of a recent study that underscored the problem of poverty in the South, "the Southern Baptist Convention's own backyard."

The study by the Southern Regional Council, based on detailed examination of census data, found the poverty rate in the 11 Southern states rose dramatically

in the past four years, ending a 20-year decline.

More than 18 percent of the region's residents in 1983 lived below the poverty line, the study showed. In contrast, the poverty rate in the South in 1979 had reached a low of 15.6 percent.

Hardest hit were blacks. The SRC estimated that the poverty rate among Southern blacks in 1983 was 39 percent, with more than 60 percent of families headed by black women falling below the poverty level.

The states covered by the report are Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Texas, Tennessee, and Virginia.

"These findings are a sobering reminder of how easy it is for those of us who are fortunate to become complacent about the institutional and social factors which tend to favor us while inflicting hardship on others," Lockard said. "The Scripture is both clear and strong in its mandate for God's people to work for economic justice."

Methodists honor Southern Baptist

LAKE JUNALUSKA, N.C. (BP) — Former President Jimmy Carter, a Southern Baptist, has been named to receive the World Methodist Peace Prize for 1985.

Carter will receive the award March 13 at Emory University in Atlanta.

Joe Hale, general secretary of the council, said the award recognizes Carter's long commitment to the goal of world peace; his concern for increased understanding among the peoples of the earth, his vision evidenced through the establishment of the Carter Center of Emory University for the reduction of conflict; his work with Habitat for Humanity, which sponsors projects to provide low-cost housing for the poor; and the personal example of his own life as one who is committed to the "things that make for peace."

The Peace Award is given periodically by the World Methodist Council, a representative world body of 64 Methodist and related united churches in 90 countries on six continents.

Refugees cripple hospital

By Irma Duke

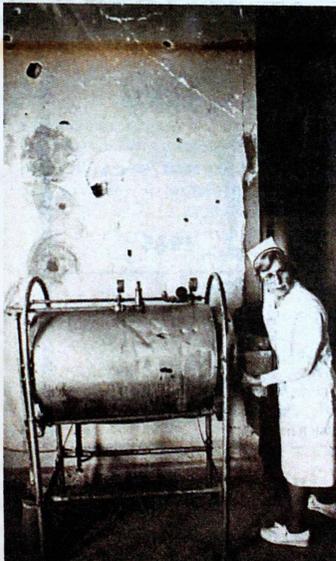
BEIRUT, Lebanon (BP) — Dec. 19 a year ago armed men from one of the fighting factions barged into the Christian Medical Center Hospital in Beirut, Lebanon, and told the refugees following behind them to make themselves at home.

Since that time, the C.M.C. Hospital, the only Protestant hospital in Beirut, has been all but shut down. Previously running a nursing school and maintaining 50 beds on six floors, the hospital is down to one floor and five beds. The rest — the men's ward, the women's ward, the children's wards, the kitchen, the nursing school — has been taken over by 38 refugee families.

Peter Manoogian, almost 70 years old, and his wife, Iola McClellan Manoogian, stood by helplessly as the refugees moved in, tearing out walls, moving furniture, and setting up housekeeping in what the Manoogians and their partners had spent a lifetime building up.

Mrs. Manoogian, from Missouri, went to Lebanon in 1948 as a Southern Baptist missionary nurse. She resigned in 1950 to marry Manoogian. He delivered many of the babies Southern Baptist missionaries had in Lebanon.

The Manoogians, members of University Baptist Church, are the only full-time staff members today. Their surgical procedures almost have been eliminated because they no longer have facilities to provide extended care. They performed 312 operations, mostly tonsillectomies and appendectomies, last year, about what they did in one month during the hospital's prime.



SMALL STAFF — With the hospital staff down to two full-timers, Iola Manoogian and her husband, she has taken on sterilizing duties as well as many other tasks.

Manoogian does what he can for his patients, but in many cases he has to send them away, knowing they will pay much more than he would have charged. "It hurts me to have to send them somewhere else," he says.

While his personal revenue continues to fall, he digs into savings to keep the hospital going. For the first eight months of 1984, his electric bill was close to \$900 — about seven times the normal amount — because he is expected to pay the bill for the whole building. He still pays taxes on all of the building even though he has lost control of most of it.

The Manoogians say they have not asked God why this has happened to them after a lifetime of service to others but they do question the fighting that has lasted for 10 years in Beirut.

"How can man be so sick that he would set a car bomb to go off where kids are getting out of school?" Mrs. Manoogian asks. At least five hospitals have been shelled, she adds. Theirs got eight direct hits in 1978.

Several times, Manoogian has had close calls with bullets going through his windows and hitting places where he was standing just seconds earlier. Mrs. Manoogian said her husband's life has been spared so many times "we know the Lord has more for us to do."

They say they are not bitter toward these refugees. How can they be? Manoogian himself came to Beirut as a refugee from Turkey during World War I. Voluntarily they had taken in three refugees. But Mrs. Manoogian thinks they should have been warned the refugees were coming so they could have gotten some things they needed, such as medical records, from some of the

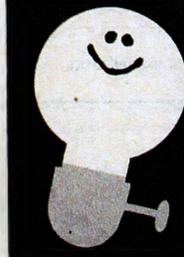
The Manoogians are not the only victims. Some other institutions in the city have similar situations because there is no low-income housing and the people have nowhere else to go.

Most of these refugees are homeless but not destitute. Many of them still go back and forth to work every day. When fighting got bad in their villages, they packed up their belongings and sought refuge in the city.

The Manoogians would like their own housing situation to change. They want to retire, to move to the States where their six children are. But so far, no one has bought the hospital. Even before the refugees came, interested buyers came three times to look at it but shelling started while they were inspecting it. They left and never came back.

So the couple stays. Even with the limitations, they still feel they have a ministry. Many of the patients Manoogian has had for years still come to see him, sometimes for treatment, sometimes just to talk.

He feels most helpful to older patients whose families have been killed or moved to safer places and left them behind. "Those people have no one to look after them."



TURN A LITTLE LIGHT ON HOME MISSIONS!

Let your love light shine on missionaries and volunteers in the U.S. Energy Corridor/West Central States; make the 1985 Home Mission Study (Feb. 17-22) a churchwide event!

Great books and teaching materials at Baptist Book Stores.

Tennessee

PEOPLE . . .

Gene Robertson was ordained Jan. 2 as a deacon of Lincoln Park Baptist Church, Knoxville. Ted J. Ingram is the pastor of the church.

A Dec. 9 reception honored Freeman and Velma Atchley on the occasion of their 50th wedding anniversary. The Atchleys are members of Everett Hills Baptist Church, Maryville, where John H. Franklia is the pastor.

Wrigley Baptist Church, Wrigley, ordained Bill Mynatt as a deacon during a Jan. 6 service. The pastor of the church is Joe Christopher.

Mark Ragsdale was ordained into the ministry Dec. 30 by First Baptist Church, Union City. Ragsdale is a student at Southwestern Baptist Theological Seminary, Fort Worth, Tex. Michael L. Adams is the church's pastor.

First Baptist Church, Paris, honored Doris Roberts recently upon her Jan. 1 retirement as church secretary. Mrs. Roberts served in the position for 39 years. The church's pastor is Thomas Walker.

Keith McGinnis was ordained Dec. 9 as a deacon of Tusculum Baptist Church, Greeneville.

Eastland Baptist Church, Nashville, honored Mr. and Mrs. J. L. Ford Jan. 6 on the occasion of Ford's 20th anniversary as pastor of the church. Events of the day included an afternoon reception and an evening message given in honor of the Fords by Nashville Baptist Association Director of Missions Carl Duck.

John Stovall Jr. was recently ordained as a deacon of First Baptist Church, Humboldt.

First Baptist Church, Milan, ordained Bob Casey as a deacon during a Dec. 16 service. Don Whitt is the church's pastor.

Mr. and Mrs. Reford C. Hauther observed their 50th wedding anniversary

during a Jan. 6 reception at Washington Pike Baptist Church, Knoxville. D. L. Hammer is the pastor of the church.

LEADERSHIP . . .

Arthur Bain submitted his resignation as pastor of Bath Springs Baptist Church, Bath Springs, which was effective Dec. 23.

Fruitland Baptist Church, Humboldt, accepted the recent resignation of Minister of Music and Youth Kenny Rutherford. Bill Rice is the church's pastor.

Ron McCary resigned Jan. 6 as interim pastor of East Ridge Baptist Church, Chattanooga, to return to Christian entertainment work in California.

Deadline draws near for all-state choir

Youth wishing to audition for the state-wide youth choir to be featured at the Tennessee Baptist Youth Evangelism Conference, March 8-9, must send audition tapes to the Tennessee Baptist Convention church music department by Jan. 21, according to Julian Suggs, director of the department.

Youth who sang in last year's all-state choir do not need to re-audition, but must register with the church music department if they wish to participate this year.

For more information, contact the TBC church music department.

First Baptist Church, Chattanooga, called Luther Joe Thompson as interim pastor.

First Baptist Church, Obion, recently called Bill Bouchillon as interim pastor. Bouchillon is chairman of the department of psychology at Union University, Jackson.

Richard Smith resigned from the pastorate of Lake View Baptist Church, Caryville, after 14 years of leading the church.

Lakeview Baptist Church, Tiptonville, accepted the resignation of its pastor, James Caldwell, which was effective Dec. 30.

Bill Taylor retires from associations

Bill L. Taylor, associate director of missions for education and promotion in Madison-Chester Association of Baptists and Crockett County Baptist Association, retired from that position Dec. 31 on advice of his physicians.

Taylor, who served the associations for more than six years, came to the post from West Jackson Baptist Church, Jackson, where he was director of education. He was previously director of education for Brookside Baptist Church, Tulsa, Okla.; First Baptist Church, Fort Smith, Ark.; First Baptist Church, Berger, Tex.; Third Baptist Church, Owensboro, Ky.; and Saint Matthews Baptist Church, Louisville, Ky.

A native of Jackson, Taylor attended the University of Tennessee at Martin and is a diploma graduate of Southern Baptist Theological Seminary, Louisville, Ky.



Taylor

Belmont College to host revival seminar Jan. 19

NASHVILLE — Belmont College will host a "Promise of Life" seminar from 8:30 a.m. to 2 p.m., Jan. 19, in White Dining Room of the Gahhart Student Center.

Designed to assist pastors and church leaders in preparing for student-led revivals and to aid students preparing to lead revivals in area churches, the seminar will feature special interest group sessions and general sessions.

Dean Finley, national youth evangelism consultant for the Southern Baptist Home Mission Board, will coordinate the event. Worship will be led by Richard White, pastor of First Baptist Church, Franklin.

Special interest seminars will be led by Marshall Gupton, pastor of Una Baptist Church, Nashville; Woody Watkins, director of evangelism for the Tennessee Baptist Convention; and Bill Morris, minister of music at First Baptist Church, Clarksville.

Lunch will be served at noon. All interested persons are invited to attend the free seminar. For reservations contact the Belmont College office for religious affairs.

Rick Morgan accepts Rockford pastorate

Rick Morgan accepted a recent call from the congregation of Riverview Baptist Church, Rockford, to come as pastor.

A native of Maryville, Morgan was previously pastor of Faith and Hope Baptist Church, Knoxville.

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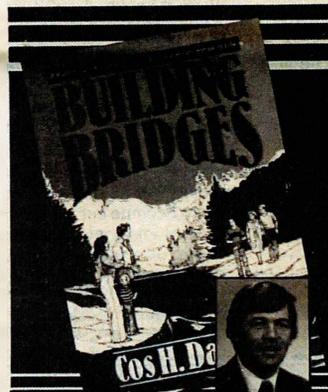
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Belmont Heights Baptist Church, Nashville January 21-22
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MONDAY AFTERNOON

- 2:00 Congregational singing by Benton White
- 2:05 Invocation by Robert Segrest
- 2:10 Welcome by Perry Michel
- 2:15 Bible study by Philip Roberts
- 2:35 "The Spirit, Sinner, and Saint" by Tom Madden
- 3:05 Congregational singing
- 3:10 Feature
- 3:15 Special music by Karla Worley
- 3:20 "How God's People Can Come Alive" by Richard Harris
- 3:50 Special music by R. L. and Beth Sigrest
- 4:00 "Six Stages to Victory" by Perry Sanders
- 4:30 Benediction by Ken Richey

MONDAY NIGHT

- 6:45 Tennessee Baptist Chorale Song service by Julian Suggs
- 7:00 Invocation by Jerry M. Lee
- 7:05 Bible study by Philip Roberts
- 7:25 Tennessee Baptist Chorale
- 7:40 "Sin" by Perry Sanders
- 8:10 Congregational singing by Neil Overstreet
- 8:15 Feature
- 8:20 Special music by R. L. and Beth Sigrest
- 8:30 "A Christ Centered Ministry" by Russell Dilday
- 9:00 Benediction by John Lee Taylor

TUESDAY MORNING

- 9:30 Congregational singing by Guy Bates
- 9:35 Invocation by Douglas White
- 9:40 Bible study by Philip Roberts
- 10:00 Presentation of vocational evangelists; Music by Trent Hall
- 10:05 "Rivers of Blood" by Don Womack
- 10:35 Congregational singing
- 10:40 Feature

- 10:50 "Strategy of Evangelism" by Perry Sanders
- 11:20 Special music by R. L. and Beth Sigrest
- 11:30 "The Christian's Greatest Task" by Russell Dilday
- 12:00 Benediction by Randall Rogers

TUESDAY AFTERNOON

- 2:00 Congregational singing by Mike Ballard
- 2:05 Invocation by Jerry Eggenberger
- 2:10 Bible study by Philip Roberts
- 2:30 "The Touch of the Master's Hand" by Rochelle Davis
- 3:00 Congregational singing
- 3:05 Feature
- 3:10 Special music by R. L. and Beth Sigrest
- 3:20 "Power: How To Abuse It and Lose It" by Russell Dilday
- 3:45 Benediction by Jonas Stewart

TUESDAY NIGHT (Emphasis: LAY PEOPLE) Grand Ole Opry House

- 6:45 Music by Men's Ensemble; Congregational singing

- 7:00 Invocation by Jack Knox
- 7:05 "The Promise of Revival" by Philip Roberts
- 7:25 Laymen in Evangelism by Robert Dixon
- 7:55 Feature
- 8:00 Congregational singing

- 8:05 "Laborers for the Lord" by Jack May
- 8:35 Special music by R. L. and Beth Sigrest
- 8:45 "Shattering the Gates of Hell" by Perry Sanders; Benediction by Forrest Watkins

JANUARY

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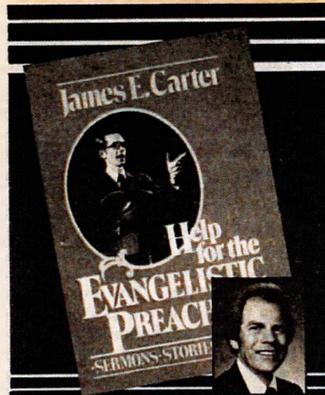
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James E. Carter is pastor of University Baptist Church, Fort Worth, Texas. He is the author of *Layman's Bible Book Commentary*; *John and Sourcebook of Stewardship Sermons*.

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BIBLE BOOK SERIES

Lesson for Jan. 20

Jesus' preparation

By Rice Pierce
deacon and Sunday School teacher, Mt. Juliet

Basic Passage: Luke 3:21 to 4:13
Focal Passages: Luke 3:21-22; 4:1-13

A public official recently dressed like a homeless street person and lived among these wandering people for a while. He wanted to identify with them and understand their needs better.

As Jesus approached His ministry, he did some things and went through some experiences that showed His identification with sinful humanity.

Luke had finished his account of John the Baptist as a forerunner of the Messiah. Now he would turn his attention to Jesus (3:19-21).

Luke made Jesus' own humanity appear clearly here as Jesus prepared for His work. Jesus overcame the stumbling blocks of temptation by knowing God's Word, by being committed to doing God's will in His life, and by applying God's Word correctly in the temptations of His life.

Several years ago a popular musician lost the battle of life. He went under the waves of varied and overwhelming temptations. Likely if he had given himself over to the guidance and empowering of the Holy Spirit as Jesus did, he still would be here thrilling our hearts.

But what human can possess the indwelling of the Holy Spirit as Jesus did? None. Yet God's grace is sufficient for us (2 Corinthians 12:9).

To summarize these passages, Jesus prepared for His ministry by identifying with humanity in being baptized. He also thereby made His life commitment and God approved.

Jesus was led by the Holy Spirit to the wilderness to meditate on what this commitment meant. Satan tried to distract Jesus, to cause Jesus to take the easy way, the "sure" way, not trusting in God. Satan was not sure just with Whom he had to deal or what Jesus' strengths and weaknesses were. Was Jesus going to be able to deliver what He had been called to do? Satan would test Jesus, feel Him out, discover chinks in His defenses much as a boxer does in the first rounds of a fight.

Jesus' baptism (3:21-22)

Jesus did not need baptism in the same sense that John's converts had experienced it. But His messianic consciousness was becoming clear and this baptism was a public commitment to doing what God had planned for Him. The Son of Man was ready to take the baton which John had presented to Him.

Only Luke reported that Jesus was praying during and after His baptism (v.21). Jesus was praying, as we should, for God's guidance, strengthening, and presence. God responded by calling Jesus His "beloved Son" Who had pleased the Father in His spiritual development and total commitment to the Father's will (v.22; see also Psalm 2:7; Isaiah 42:1).

Jesus' temptations (4:1-13)

Have you ever analyzed yourself to determine where you are weakest, which

temptations hurt you the most, and where you fall most often? Jesus was tempted throughout His life in all the ways that we are (Hebrews 4:15). But following His baptism came a prime time for His being tested by the devil. For us, also, a time of spiritual victory and elation can open us up for temptation and a fall.

"See, I'm cured!" a young man says. He takes a few drinks to prove it. Soon he is back where he was before.

Jesus was completely led by the Holy Spirit after His dedicatory baptism (v.1). And this Spirit led Jesus into a wilderness area near Jericho. Jesus would reflect upon the kind of life and mission to which He had committed Himself. How would He proceed? What sacrifices should He be prepared to make? How much could He count on the Father?

Satan promptly showed up to "help" Jesus make decisions. He had a big stake in how Jesus went about His messianic mission. Of course, he wanted Jesus to fail, to dishonor God, and to suffer personal humiliation. So Satan bedeviled Jesus for 40 days (v.2), trying to steer Jesus off onto every wrong path.

All that time, Jesus was so intensely occupied with finding and resolving to follow God's ways that He ate nothing. Naturally, at the end of this time of prayer, contending with Satan, and making decisions, He was very hungry. As Satan always does, he struck Jesus at His weakest point. Since you are the Son of God, he said to Jesus, why not use Your great power to satisfy Your hunger? Quoting Deuteronomy 8:3, Jesus told Satan that man (you and I) does better to depend and wait on God's promises than to seek a life of material satisfaction for himself.

Then the devil tempted Jesus by offering Him full power on earth. All Jesus would have to do was "worship" him — do everything according to Satan's will and ways, not God's. Jesus rebuked Satan this time (v.8), quoting Deuteronomy 6:13. Of course, Satan, the great deceiver, could not make good on his offer. God was in charge and both Satan and Jesus knew this.

Not willing to give up and taking hope upon learning how Jesus liked to quote Scripture, the devil quoted some Scripture of his own (Psalm 91:11-12). Satan said, "Why not jump down from this high point of the Temple! People will see You about to crash, then God's angels will catch You. Everybody will be amazed and You will have what You want, an immediately large following — no suffering; no blind, ignorant small band of followers — instant success!"

Again Jesus quoted from Deuteronomy (6:16). Satan had taken Psalm 91 out of context. God will indeed care for His own in danger, but not when one foolishly and brazenly seeks to force God to deliver.

Each time Satan had rightly perceived where Jesus' deep needs and desires lay. But the devil had had enough for a while. He departed only to return many times to try to destroy Jesus' mission of salvation to mankind.

Pray that we shall not fall victim to Satan's attempts today to weaken Christ's saving work in the world through his many and devious tricks! We can rely on the Holy Spirit's love and power if we open our loves to him as Jesus did.



Pierce

UNIFORM LESSON SERIES

Lesson for Jan. 20

The water of life

By Paul Brewer, professor
department of philosophy and religion
Carson-Newman College, Jefferson City

Basic Passage: John 7
Focal Passage: John 7:30-44

John's Gospel pictures the ministry of Jesus in stages. Chapters 2-4 show a favorable response to His work (wedding feast; Nicodemus; woman at the well). Chapters 5-10 picture the mounting conflict with the religious establishment leading to the climax of His public ministry in chapters 11-12 which issues in a death plot against Him.

Our chapter for this week's lesson is a series of brief scenes dealing with Jesus and His relationship to the crowd and the religious leaders. This series of speeches and actions deals with the themes of danger to Jesus and the unbelief of the people.

The structure is very simple. Jesus makes a claim concerning Himself followed by a response either from the people or the religious leaders. This series of encounters gives us a dramatic portrayal of the inability of the people to understand Jesus as God's revelation. They also point to the unyielding effort of the professional religionists to put an end to the ministry of Jesus.

The setting (7:1-9)

These verses serve as a brief introduction to the ministry of Jesus in Jerusalem. They articulate two themes: the dangers awaiting Jesus from the religious establishment, and the painful fact of the unbelief of His brothers.

John pictures Jesus' refusal to be pressured by His family and then how He traveled secretly to the festival at Jerusalem. In the context of the Feast of Tabernacles, He addresses the crowds with His messianic claims.

The Feast of Tabernacles (Succoth) was a harvest festival of thanksgiving. It combined gratitude for the harvest just completed with a reminder of God's providence during the wilderness wandering. A booth or hut (Succah) was erected in the field to remind the people of the temporary dwellings used in the 40 years' wandering. It was a happy time and the "camping out" in the booths made it something of a vacation. Though it was the most popular of the annual festivals, Josephus called it "the most sacred and most important" feast they celebrated.

The opposition (7:30-36)

When He arrives at Jerusalem, Jesus journeys to the Temple and teaches the public. Hearing the teaching, the people are amazed at His wisdom but some raise the question of His origin.

A bit of irony is in the description given by John of their argument. No one will know where the true Messiah comes from (major premise); we know where Jesus comes from (minor premise); therefore, Jesus cannot be the true Messiah (conclusion). From such faulty premises, the false conclusion inevitably follows.

The ambivalence of the crowd is stressed (vv.30-31). Some express the desire to have Him arrested but their attempts fail because God's appointed hour has not come. Others of the crowd believe on Him because of the marvelous signs. The belief of the crowd which John

discusses is only a temporary thing. He uses a verb tense which suggests that at this point in time they believe. John pictures belief as occurring at several levels and here it is a surface acceptance rather than a committed discipleship.

As the people vacillate, the religious leaders attempt to arrest Jesus (vv.32-36). This opposition includes the Pharisees who are the most influential religious leaders in Palestine. The others are the chief priests, the Sadducees who are the official political as well as religious leaders. With such a combination joining forces to oppose Him, the death of Jesus is virtually assured. Ordinarily these two groups are in deep opposition to each other.

In the time between the Testaments, during the Syrian occupation of Jerusalem, the priestly group had compromised their heritage. The Pharisaic (a lay movement) group emerged from an attempt by the deeply concerned people to hold onto the true worship which had been compromised by the priests. Later, during the Maccabean rule, the priests regained their place as leaders in the Temple but the Pharisees continued their influence through the synagogue. The irony of this incident is the coalition which is formed between these historical enemies.

The offer (7:37-44)

A significant part of the ritual for the Feast of Tabernacles was the ritual which recalled God's provision of water from the rock in the desert wanderings (Numbers 20:2-13). Each morning, the people sang one of the Psalms which spoke of how God granted the water. In addition, for the seven days of the feast, water was carried by the priests in a golden pitcher from the Pool of Siloam to the Temple. The procession was accompanied by the blowing of horns and the happy shouts of the people. The water was poured on the altar to remind all who participated of God's provision in the wilderness.

Perhaps it was some time during this ceremonial celebration that Jesus announced Himself as the fulfillment of all the ritual symbolism. "If any man thirst let him come unto Me and drink" (v.37) was a dramatic announcement. The feast was drawing to a close and the arguments about whether Jesus was the expected Messiah were inconclusive. At this climactic moment, Jesus appeared with His invitation and challenge to decision.

The chapter ends with two short scenes which represent the division and opposition. The crowd is divided among themselves as to the identity of Jesus (vv.40-44). The religious leaders, on the other hand, are determined to put an end to His teaching.

Nicodemus insists that He must be given fair treatment before the law but the religious leaders are adamant in their close-minded and evil logic. Jesus is from Galilee and in their thinking, no messiah can come from Galilee (vv.45-52).

Dogmatism always closes a person to the surprising ways in which God works. He can come to us in the most unusual ways such as a brickyard in Egypt or a cross in Palestine. But one must be open to His revelation and not demand that God be subservient to a preconceived pattern.



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LIFE AND WORK SERIES
Lesson for Jan. 20

Love for the excluded

By Philip Dougan, pastor
Gath Baptist Church, McMinnville

Basic Passage: John 4:1-42
Focal Passages: John 4:6-10, 13-15, 27-30

The third, fourth, and fifth chapters of John reveal some exciting encounters Jesus had with three entirely different types of people.

Nicodemus was a religious failure, the Samaritan woman was a moral failure, and the man at the pool of Bethesda was a physical failure. Yet they had one thing in common — their basic problem was spiritual. They needed God.

The woman at the well was a social outcast. The Jews had no dealings with the Samaritans because they were a mixed race. The Samaritans were descendants of the Israelites of the Northern Kingdom who remained in their homeland and intermarried with foreigners after the Assyrian invasion of 722 B.C. They were thus considered half-breeds, traitors, religious apostates (this because of their mixture of Jewish religion with foreign religions).

Add to this the woman's poor reputation resulting from her living with six men, and one can well understand why Jesus' disciples "marvelled that He talked with the woman" (v.27). Is it not good that Jesus found her before the disciples did? Jesus was compassionate; the disciples were critical. With which do we identify?



Dougan

words to illustrate spiritual truths. Jesus spoke of a well of water which would bring everlasting life (v.14). (4) Do not talk down to people, but rather stay on a level with them. (5) Establish a rapport, a friendship with them. We listen much better to people who care about us. (6) Do not get sidetracked in controversy; stick to the point. The woman raised the point of where should one worship after Jesus disclosed her sinful lifestyle. How often the sinner will raise questions such as "Where did Cain get his wife?" or "Why are there so many denominations?" to get you off the track of sin and salvation!

The well of water

The well where this episode occurred was Jacob's well. Jacob and his sons and cattle had drunk from this well more than 1,000 years ago. It was, therefore, a historical landmark, as well as a popular place for drawing water.

The woman came to the well "about the sixth hour" or noon. The usual hour for drawing water was early in the morning or late evening. The Samaritan woman chose a time when probably no one would be there. As an outcast, she naturally avoided people because they avoided her.

How many unwanted, unloved people roam the streets today, crying "Nobody cares about me"? There are consequently many opportunities to reach these people for Christ if Christians will take time to get involved, show their love, feed the hungry, help the needy. This means

more than just giving them "the plan of salvation," this means giving yourself in service to them, identifying with them, cultivating them.

The living water of which Jesus spoke was, no doubt, a symbol of the "washing of the water of the Word" or the cleansing power of the Holy Spirit as described in Titus 3:5, the washing of regeneration, the renewal of the Holy Spirit. He uses the symbolism again in John 7:37-39 where the "rivers of living waters" are said to refer to the Holy Spirit. Notice the contrast in Jesus' description of the Spirit's work. To Nicodemus, He spoke of the wind, the power of the Spirit. To the immoral woman, He spoke of the water, the cleansing power of the Spirit.

A willing witness

The thrilling conclusion of the story is the woman's acceptance of the Saviour, her joy in conversion, and her eagerness to tell others. She was so happy and excited that she left her waterpot (v.28) and immediately went to town to give her testimony.

She lost her shyness, her fear of what people would think, because she was truly converted and wanted others to have

the joy and peace and new outlook on life she now had.

She evidently was very convincing because "they went out of the city, and came unto him" (v.30).

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How to witness

As with Nicodemus, Jesus proceeds with talk of earthly things (water) in order to introduce the woman to spiritual truths. We must remember that the world is not familiar with our theological jargon. We just speak their language if we are to be understood.

There are many good lessons about witnessing to be learned from Jesus' conversation with this man. (1) We should consider the other person's interests (water). (2) Asking a favor makes the outcast feel useful and wanted ("Give Me to drink," v.7). (3) Use familiar

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Texas prison invasion yields 1,800 decisions

By Orville Scott and Ken Camp

HUNTSVILLE, Tex. (BP) — An army of 578 Christian volunteers invaded Texas' violence plagued prisons Dec. 7 and led more than 1,800 inmates to new life in Jesus.

Correctional authorities said the Texas Prison Invasion, involving primarily Texas Baptist volunteers, was the largest simultaneous prison revival effort in the nation's history.

The counselors wore pins which read "Cell Mates" based on Hebrews 13:3 (Minister unto the prisoners as if you were their cellmates) and carried gospel tracts entitled "Three Steps to Freedom." Although 20 Texas prison inmates have been murdered by fellow inmates this year and hundreds of others attacked, the volunteers marched boldly into the cells and cellblocks of 10 state prisons, six county jails, and two juvenile detention centers.

Physician Kerfoot Walker, a member of Green Acres Baptist Church, Tyler, said the volunteers went trusting God into a frightening atmosphere, and "God showed the evidence of His power." No counselors reported inmates so much as being rude to them.

The volunteers reported their own lives were changed by their weekend behind prison walls. They gained a new compassion for convicted felons whom society has put behind bars and tried to forget.

"The philosophy has been to lock 'em up and forget 'em," said former Texas Baptist pastor, Paul Carlin, president of Prisoners' Bible Institute, which sponsored the event with cooperation by Texas Baptist Men, Ex-cons for Christ, Prison Fellowship, and other ministries.

"But we can't forget them because 98 percent of them are coming back," said Carlin. "How much better to win them to Christ and have them come out new people."

The volunteers said they will not forget the men behind prison walls, many of whom they know now as Christians brothers.

They will respond to the plea of Jimmy Alvarado who said, "I was born again in February. Pray for me that I will be able to make it through the night."

Isaac C. Caperton, pastor of Mayfield Park Baptist Church, San Antonio, will not forget the eight men he led to the Lord in one afternoon.

An inmate from Cuba asked a counselor to "send Bible materials to my family in Cuba," because, "there are people who don't know about the salvation of Jesus."

Counselors at one prison, where 176 of the 2,800 inmates wait on death row, will not forget the joyous expression of choir member Sonny Bryant who is in prison for the ninth time. But now that he knows Christ, Sonny said, "It's the first time I've ever felt that peace within. By the grace of God, I'm managing to hang onto my beliefs, and I'm going to make it."

Many prisoners admit living for Christ in the prison atmosphere takes more commitment than it does in the free world.

Bryant said one of the "Christian brothers" refused a request to "set up" a fellow prisoner for assassination and became a marked man himself. As the Christian inmate was praying, eyes closed, at the dinner table, an assassin attempted to slash his throat.

His prayer saved his life, said Bryant, because he had his hands folded before his face, and the knife was deflected away from his jugular.

Bill Robinson, associate director of Prisoners' Bible Institute and himself a converted former convict, said local churches need to provide an intensive revival follow-up, including Bible study. Everyone who registered a decision will be enrolled in a correspondence Bible course, he said, and church members will be needed also to help grade the prisoners' papers.

The impact of prison ministry has already been felt at Eastside Baptist Church, Henderson. The 800-member church, which began prison evangelism last January, brought about 40 volunteers for the Texas Prison Invasion.

Pastor Wayne Kniffen said the church has increased its baptisms during the

past year and increased its average Sunday School attendance from about 200 to 275.

"Ministering to prisoners has brought a revival of evangelism in our church," said Kniffen. "Our people are witnessing on a day-to-day basis."

The impact on the Henderson church was echoed by Gary Hooker, one of the counselors from Oakland Heights Baptist Church, Longview. "I promise you one thing, our church will never be the same when we get back," said Hooker.

Many counselors shared the experience of James T. Draper Jr., former president of the Southern Baptist Convention and pastor of First Baptist Church, Euless, which had about 40

volunteers participating.

Draper said he suddenly realized he was alone in a cellblock with the prisoners, but he felt the protective, guiding presence of God in a way he seldom had.

Billy Graham, a blind, wheelchair evangelist from the Euless church, said he has never thanked God so much for his handicap because it helped make the prisoners more receptive to his witness. He led five men to Christ during the weekend.

Another pastor who preached in the revivals, Paul Powell of Green Acres Baptist Church, Tyler, said, "Some of you like Zaccheus (the little tax collector in Luke's gospel) feel an outcast, separated from God . . . If the Lord thought you were worth dying for, then you are valuable in His sight," said Powell.

Volunteers shared an unforgettable sensation when they left the prison after the chapel service.

"As the cold air struck my face and the heavy steel door clanged shut behind me," said one, "I looked up into the star-filled night and realized with overwhelming gratitude that I was free to walk as far as I wanted, and nobody would try to stop me."

But they cannot forget the men they left behind prison walls. Many of the inmates have been freed of their bonds of sin by faith in Jesus, but thousands of others wait for a compassionate word from volunteers to come.

Prison ministry leaders said they are planning and praying for a nationwide revival in 1986, involving 65,000 volunteer counselors in 850 prisons.

Oklahoma Baptists make history with Cooperative Program check

NASHVILLE (BP) — Since the Baptist General Convention of Oklahoma was in position to make history, Joe Ingram did not waste any time.

Oklahoma and the Florida Baptist Convention have been the front runners for the past several years among state conventions which are increasing the percentage of their income they voluntarily contribute to the unified giving plan of the Southern Baptist Convention, the Cooperative Program.

Last November, Florida became the first state convention to vote to divide all undesignated gifts it receives evenly with the national Cooperative Program agencies. Hours later, Oklahoma became the second — and so far only other — state convention to approve a 50-50 split.

But when 1985 opened for business, Oklahoma was the first to actually bank a contribution in Nashville, for distribution to national SBC agencies.

Ingram, executive director-treasurer of the Oklahoma convention, made arrangements on Jan. 2 — the first working day of the new year — to wire \$5,000 directly to the Nashville bank account for the national Cooperative Program.

Overpayment by First Baptist Church in Norman, Okla., created the opportunity for Ingram to make the early contri-

bution. The church sends 14 percent of its receipts to the Oklahoma convention until its budget is underwritten. Any gifts over budget needs are divided 50-50 with the state.

The church's December check to the state for \$140,000, which included its Lottie Moon Offering for Foreign Missions, was \$10,000 more than it should have been.

"But instead of asking us to refund the \$10,000 they just said to apply it to their 1985 contributions," Ingram said. "So we immediately made plans to send \$5,000 of it to Nashville."

Brazilian soccer star sets sights on winning others for Christ

RIO DE JANEIRO, Brazil (BP) — The Brazilian sports press calls him "God's Sharpshooter."

They are talking about Baltasar, one of Brazil's best soccer players, and his God-given ability to score goals. But now Baltasar is setting his sights on making Christians as well as goals.

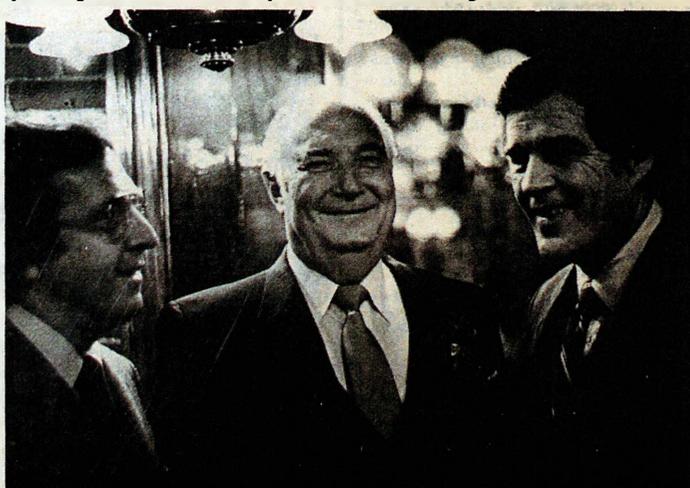
The soccer star, led to faith in Christ by a Southern Baptist missionary, in turn has now guided several of his fellow

professional soccer players to the Lord.

Ivan is the latest new believer influenced by Baltasar. The two soccer standouts faced each other in a crucial game recently. After Baltasar scored the winning goal, he and several other Christian players saw their friend Ivan baptized at Rio's Fourth Baptist Church.

Soccer, known as football in Brazil and many other countries, reigns supreme in the Brazilian sports world and its players are treated like kings. That is why missionaries "rejoice at the possibilities, the influence these young men have. They are giving such a good testimony," says Southern Baptist missionary Edgar Hallock.

The young players meet once a week for prayer and discipleship training with Brazilian Baptist Minister Ezeikel Batista.



MUSICIAN HONORED — Thomas P. Lane (center), minister of music at Bellevue Baptist Church, Memphis, was honored during the annual church music program planning meeting for his 37 years of service to the Memphis church. Julian Suggs (left), director of the TBC church music department, and Wesley Forbis, secretary of the Baptist Sunday School Board's church music department, were among the musicians who honored Lane.

Linden Baptists call Watkins to pastor

Sam Watkins began duties in his first pastorate Jan. 6 after accepting a call from First Baptist Church, Linden.

Watkins was previously minister of youth at Sherwood Forest Baptist Church, Northshore Baptist Church, and Recreation Acres Baptist Church, all of Houston, Tex. He has also served as a chapel coordinator for Buckner Rest Home in Houston, Tex., and as summer missionary in Kansas for the Southern Baptist Home Mission Board.

A native of Nacogdoches, Tex., Watkins is a graduate of Houston (Tex.) Baptist University and Southwestern Baptist Theological Seminary, Fort Worth, Tex.