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Arkansas Baptist Newsmagazine, 1980-1984

Arkansas Baptist Newsmagazine

10-20-1983

October 20, 1984

Arkansas Baptist State Convention

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DYNAMIC DOCTRINES

BELIEF And BEHAVIOR

DEVELOPING BELIEVERS
1983 - 1984

PASTOR'S SEMINAR

THE DOCTRINE OF
THE HOLY SPIRIT

BELIEVER'S
MINISTRY COVENANT

Baptist Doctrine
Study 1984



The Doctrine of
the Holy Spirit

**Believers' Minis.
Between Pastor**

WE BELIEVE that salvation
cludes a call to minister to
WE BELIEVE that God has g
dren gifts of grace that can
used in ministry.
WE BELIEVE that the Holy Spi
companion in ministry, enabl
Jesus Christ to our fullest potential.

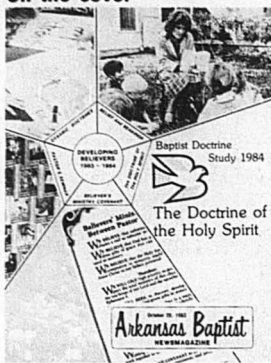
Therefore:
WE WILL GIVE high priority to dev.
port the total ministry of this chur.
the teachings of our Lord and the apostles
Ephesians 4.

WE WILL SEEK to discover, develop
God-given gifts in minist.
lives in a mutu
family

October 20, 1983

Arkansas Baptist
NEWSMAGAZINE

Working together to...
THIS WE COVENANT to...
small, commission, and pres-
sit.



Developing Believers will be the theme of the annual Church Training Convention when it meets Oct. 25 at Immanuel Church in Little Rock. For details of the convention see Church Training article on page 10.

Venezuelans progress toward million-member goal

RICHMOND, Va. (BP)—Venezuelan Baptists haven't dallied during the four years since they committed themselves to reach a million members by the year 2000.

That's 222 times as many Baptists as the 4,500 in Venezuela in 1979, when convention leaders and Southern Baptist missionaries set what some considered a heady goal. But they agreed with the brother who exclaimed, "With God's power we can do it!"

A recent three-week march leadership training retreat called MODIBLA (Discipleship Movement for Latin America), drew 22 representatives from the other eight Spanish-speaking South American countries, Brazil and the Dominican Republic.

Participants joined 160 Venezuelan pastors and laymen for a concentrated week of prayer, Bible study, fellowship, doctrinal study, Scripture memorization, witnessing training and discipleship training.

The second week they conducted marches—personal witnessing campaigns—in seven areas, including the island of Margarita and a Caracas neighborhood. Evaluation came the third week.

On Margarita, in a section called Boca de Pozo (Mouth of the Lake), revival came and "practically a whole new church" sprang up where a small, independent church earlier

had floundered, according to missionary Richard Beal.

The marches are the brainchild of Francisco Aular, who as a student-pastor dreamed of launching an evangelistic thrust that would alter the course of Venezuela's history.

Aular later resigned a successful pastorate and selected three men "to walk with him," said Foreign Mission Board associate for western South America. "For three years he lived with them, ate with them, taught them everything he had studied about evangelism and witnessed to the lost with them."

Marches now draw up to 800 Venezuelan Baptists a year for training, witnessing and the personal discipleship of converts.

Participants in MODIBLA are to train leaders for marches in their own countries, aiming toward simultaneous campaigns in as many Latin American nations as possible in 1985, another of Aular's dreams.

In June, the convention sent its first foreign missionary couple, Enrique and Belen Montoya, to the Dutch Antilles, to join Southern Baptist missionaries Leo and Margaret Waldrop in establishing a single mission.

Having missionaries from different sending bodies in one mission is a "demonstration to a divided world that we are partners in missions," Tucker said.

In this issue

5 who's an employee?

Are those non-ordained employees of your church really "employees" and will you have to withhold their taxes and file forms with the IRS? Maybe not, explains an attorney with the Arkansas Baptist Foundation.

13 millennial forum

Baptist Sunday School Board employees heard from Southern Baptist pastors, including an Arkansan, on differing views on the second coming of Christ. They plan to evaluate editorial guidelines as a result.

Singles film series set at UALR

Blessings Out of Brokenness, a four-part film series featuring Joni Eareckson-Tada, will be presented on four consecutive Saturday nights at the UALR Baptist Student Union, 5515 W. 32nd Street, in Little Rock. The series for singles begins Oct. 22 and continues Oct. 29, Nov. 5 and Nov. 12, at 7:00 p.m. The films speak from the experiences of this best-selling author, recording artist, illustrator and actress. No admission will be charged.

African prince to return to tribe that abandoned him

RIVERSIDE, Calif. (BP)—As an infant, Prince Joshua Dara was abandoned to die by his family. Now he plans to return as their servant.

His father is king of the Iloria province in Nigeria, but, when Dara and his sister were born, the community worship of the goddess of the river demanded their abandonment as twins.

Baptist missionary T.B. Hall took the children in and raised them as his own. Dara learned to work hard and to study the scriptures Hall lived by. It wasn't until he was 15 Dara realized he was black and his "father" was not. The missionary never mentioned it.

Dara attended missionary and British primary schools and later enrolled in Cambridge University in London for paralegal studies. He transferred to California Baptist College, Riverside, because it was a Christian college.

He graduated last June with a degree in communications and is presently finishing

a music degree at California Baptist while studying law at Western State University in Fullerton.

Dara memorized the Sermon on the Mount in seven African dialects and accepts an average of four speaking engagements a month. He also writes a weekly column on African internal affairs for the *Townsend Enterprise* of San Bernardino and directs the music program at the New Covenant Church of Cerritos.

The Nigerians thought they had lost a child to the goddess of the river or, at best, provided a slave to T.B. Hall. They never expected Dara to return.

"Some of them doubt if I'll return, as if I'm gone forever," Dara admitted, "but I certainly plan to return. I want to become a leader in the national government of Nigeria. We need Christian leaders to make a change. That continent is so rich and blessed. If we get enough people to manage the resources there'll be enough to go around."



The U. S. Senate authorized by a simple voice vote the reestablishment of diplomatic relations with the Vatican on Sept. 22. The legislation must be approved by the House of Representatives before becoming law. Observers, however, feel that there is a strong possibility of its passing there, also. This is a clear move of political expediency rather than logic and fairness. Those opposing this legislation should contact their representatives immediately.

The Senate Bill which was sponsored, with the endorsement of the President, by Richard G. Lugar, R-Ind., would repeal an 1867 prohibition on the expenditure of funds to support an ambassador to the Vatican. Despite the absence of formal diplomatic relationship for more than 115 years, six Presidents have named personal representatives to the Vatican.

The fact that the Senate has passed this bill is clear evidence that our nation is at a low ebb in understanding the importance of separation of church and state. The Vatican is not a nation, nor a government, but the seat of authority for the Roman Catholic Church. The Pope's residence, St. Peter's Church, and various residences, and administrative offices are located there. They occupy 108 acres in the city of Rome.

The United States had an ambassador to the Vatican from 1848 to 1867, an error which was eventually corrected. In the 115 years since, our nation has never had full diplomatic relations with the Vatican. It should remain that way.

The First Amendment to the Constitution of the United States of America guarantees freedom of religion and states that "Congress shall make no law respecting an establishment of religion." This is an obvious move toward providing preferential treatment to one denomination over all others. The United States does not need an ambassador for the Southern Baptist Convention, the United Methodist Church, the Church of Jesus Christ of Latter Day Saints, or any other denomination.

This editorial is not an anti-Catholic statement, but a defense of our freedom of religion. Such freedom is always threatened when church and state relationships become en-

tangled. Full diplomatic relations with the Vatican is a step in breaking down the wall of church-state separation.

At the time of the writing of this editorial the House has not acted on this legislation. If enough people express disapproval, it will not become law. We urge you to express your disapproval on this matter to your representative. Its ultimate effect would be harmful to the Vatican and would be an insult to Catholics and Protestants alike.

The Arkansas representatives and their addresses are as follows: Honorable Bill Alexander, Room 301, Cannon House Office Building, Washington, D. C. 20515; Honorable John Paul Hammerschmidt, Room 2160, Rayburn House Office Building, Washington, D. C. 20515; Honorable Beryl Anthony Jr., Room 506, Cannon House Office Building, Washington, D. C. 20515; and Honorable Ed Bethune, Room 1330, Longworth House Office Building, Washington, D. C. 20515.

Preserving Church history

An all-day workshop on church history writing and religious activities for church historians and church history committees will be held at First United Methodist Church in Little Rock, Oct. 29. The program is co-sponsored by the Arkansas History Association and a number of denominations. The workshop will begin at 9 a.m. and end at 3:30 p.m.

The program will include help for church historians in writing church histories, publishing that history, gathering oral history and creating space for church archives.

Tragically, much of the history of our Baptist local churches, associations and even conventions has been lost because of a failure to understand the importance of gathering and retaining history. In order for posterity to know the events which have taken place in your church someone must record such events as they occur and protect those records for future generations.

We urge those who are interested in church history to attend this meeting and to work to gather and retain history of our churches.

Arkansas Baptist

NEWSMAGAZINE

Arkansas' third largest publication,
meeting the information needs of Arkansas Baptists

VOLUME 82 NUMBER 41
 J. Everett Sneed, Ph.D. Editor
 Betty Kennedy Managing Editor
 Erwin L. McDonald, Litt D. Editor Emeritus

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Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed. Letters must not contain more than 350 words and must not detract the character of persons. They must be marked "for publication."

Photos submitted for publication will be returned only when accompanied by a stamped, self-addressed envelope. Only black and white photos can be used.

Copies by mail 50 cents each.

Deaths of members of Arkansas churches will be reported in brief form when information is received not later than 14 days after the date of death.

Advertising rates on request.

Opinions expressed in signed articles are those of the writer.

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Woman's viewpoint

Shirley Moore

Addicted to hospitality

Many months ago a little verse of scripture captured my attention, and from time to time it has been like a broken record, going over and over in my mind. That seems to be the method that the Holy Spirit uses to teach me spiritual principles and truths. I get a curiosity about a verse or passage, and I catch myself meditating on it a lot. I will usually read it in several translations to clarify its meaning.

The verse is I Corinthians 16:15. It talks about the house of Stephanas and how they "addicted themselves to the ministry of the saints." And verse 16 says, "I beseech you, that you submit yourselves unto such, and to everyone that helpeth with us, and laboreth."

An "addiction" is an unbreakable habit. Do you have an unbreakable habit of ministering to your brothers and sisters in Christ?

The Lord has convicted Don and me that he wants us to have a ministry of hospitality. We have dedicated our home to that end.

There are many scriptural examples of how the saints opened their homes to their brothers and sisters and ministered to them. One of the most beautiful examples is the

Shunammite woman in II Kings 4. She and her husband prepared a little chamber for the prophet Elisha so that when he passed their way, he would have a place to rest and be refreshed. Mary, Martha and Lazarus did this for Jesus.

In recent years, with busy lifestyles and schedules, it seems that people have gotten away from opening their homes and hearts to God's people. What a blessing their children have missed! Do you remember as a child how excited you were when the preacher came to your house for dinner? Will your children enjoy such memories?

Galatians 6:10 says, "As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Lord, forgive us for our laziness and indifference toward your people. Give us a spiritual addiction to minister to those who are of the "household of faith."

Shirley Moore is the wife of Don Moore, Executive Secretary-Treasurer of Arkansas State Convention. She is mother, grandmother, homemaker and has been pastor's wife.



One layman's opinion

Daniel R. Grant

Freedom to choose our work

Sometimes the news coming out of China these days is clearly the "good-news / bad news" mixture. In a recent news release from Peking, for example, it was reported that a few of this year's 280,000 college graduates will be allowed to choose their own jobs as an experimental reform of China's centralized placement system. In Peking, two percent will be allowed to select their own position, subject to the approval of the government.

Although this is a radical departure from the totalitarian system, it is difficult to applaud the freedom for the two percent while remembering the absence of freedom for the 98 percent. Imagine the uproar that would take place in the United States if 98 percent of the college graduates were required to take jobs the government has chosen for them.

The sadness of the system of employment in communist China was made vivid by my conversation with Chinese tour guides when Mrs. Grant and I traveled there last year. In the beautiful "Garden City" of Wushih

(sometimes spelled Wuxi), our guide told us of his vocational pilgrimage that involved a long interruption in his schooling because of the "Cultural Revolution", and the rule of the Gang of Four. He studied long and hard at home to prepare for the university entrance examinations, and after failing them once, was elated to learn that he had been admitted to the University of Nanking. The competition is keen and far more apply than are admitted to any college or university.

On completing his studies at the University of Nanking, Mr. Hua could only wait until the government told him where he should work and what his job would be. As it turned out, he was one of the very fortunate ones, assigned to work in his home city of Wushih as a tour guide. It was obvious that he thoroughly enjoyed describing the beautiful gardens and telling visitors about the history of his city.

In America, we emphasize individual freedom of choice and assume that will be the greatest good for the greatest number will

Arkansans appointed

Terry and Lisa Fortner of Arkadelphia were among 43 young adults recently commissioned at First Church of Lithonia, Ga., by the Southern Baptist Home Mission Board to serve two-year mission assignments through the US-2 program.

Appointed through the HMB's church extension division, the Fortners will relocate to Ticonderoga, New York, where they will work to start a new church.

He is a graduate of Ouachita Baptist University and has worked as a summer staffer for Sylvan Hills Church in North Little Rock. She is a native of North Little Rock and a graduate of the University of Central Arkansas.

Missionary home robbed

ABIDJAN, Ivory Coast (BP)—Three or four armed men robbed the home of Southern Baptist missionaries Doug and Paula Simrell of Alabama the evening of Oct. 4, taking money, jewelry, a video tape player, a camera and the mission car.

Mrs. Simrell and her 13-year-old daughter, Ruth Ann, were home when the robbery occurred, but Simrell and the couple's other two children were away.

None of the property has been recovered, but missionaries took up an offering to replace the money that was taken, said John Mills, Foreign Mission Board director for West Africa.

result. In China they emphasize the welfare of the national state and assume that the individuals will be better off from doing so. Admittedly, there is less unemployment in China and the Soviet Union where the government tells the people when and where they may work. As for me, I will take the risk of unemployment in exchange for my right to decide when and where I shall work.

If the communists want to remain in charge in China, they may have made a serious mistake in allowing the experiment of giving two percent the freedom to choose their place and type of work. The taste of freedom is a powerful thing that could spread like wildfire among Chinese young people. We just might begin to hear about political and religious freedom. My prayer continues to be that they shall come to know the Truth that makes them free indeed.

Daniel R. Grant is president of Ouachita Baptist University, Arkadelphia.

You'll be glad to know...

by Don Moore

...You can have a new church. That is right! When it happens in the hearts of your pastor, deacons and Sunday School leadership, you'll have a new church. When they catch a vision of reaching their part of the 330,247 people moving into Arkansas over the next few years, it will make a difference. The budget, lesson preparation, business meetings, preaching, buildings and worship services will all reflect that underlying conviction that God wants us reaching our communities. You'll sing better, pray harder and love deeper when you realize your actions serve to reach or turn away folk. Service will be more exciting, work-days more enjoyable, training more fulfilling when you know it is going to help you reach more people.

You may actually build a new building. You may renovate and fix up the one you have. You may find you need to start a new congregation or help a neighbor church start a new congregation. Whether it happens with brick and mortar or with the attitude and spirit of the people, you can have a new church. And, by the way, you need to be a new you!

What is your part of the population presently and soon to be living in Arkansas? Perhaps you should make a survey of your area and surrounding areas to discover what the needs may be. Your director of missions, a neighboring pastor, or a state consultant could give you some help.

The shift of population from the rural areas has stopped and reversed itself. Tired of stress, crowds and crime, many are seeking a life of more quietness. Our rural or semi-rural churches are facing their greatest challenge—that of reaching these people. A special measure of God's wisdom and grace must be found if this is to be done. We all join in a common prayer and effort that it may be done.

Don Moore is Executive Secretary/Treasurer for the Arkansas Baptist State Convention.



Moore

Exceptions to new SS regulations noted

by Mark Kelly

Because of recent changes in the Social Security Act, churches and other non-profit organizations must participate in the Social Security system on behalf of their employees beginning Jan. 1, 1984. But who qualifies as an employee under the new regulations?

Larry Page, an attorney for the Arkansas Baptist Foundation, has noted three exceptions to the Social Security requirement. "A church will not be required to participate on behalf of employees who earn less than \$50 a quarter, independent contractors or ordained or licensed ministers, who are responsible for payment of their Social Security taxes through self-employment taxes," he said.

Citing *Ballentine's Law Dictionary*, Page defined an employee as one who "in rendering services for another... acts under the control and direction of the latter; not only as to the result to be accomplished, but as to the means and details by which the result is accomplished."

Whether or not a non-ordained church staff member should be considered an employee and have taxes paid on his or her behalf depends on who is responsible for the

"means and details" by which that staff member accomplishes assigned tasks, Page explained.

If a church has questions about the status of a staff member, the Internal Revenue Service provides a Form SS-8. After evaluating a completed form, the IRS will inform the church whether it considers that person an employee, for whom taxes must be paid and forms filed, or an independent contractor, who is responsible for his own tax payments, Page continued.

Smaller churches not already participating in the Social Security system must obtain an employer identification number from the IRS. Various other forms will also be filed, Page said, including quarterly withholding returns, which must be accompanied by withheld income and FICA taxes.

Page noted that the Arkansas Baptist Foundation has a quantity of SS-8 forms on hand and will provide them to churches on request. The Foundation's address is P.O. Box 552, Little Rock, AR 72203.

Mark Kelly is an intern with the Arkansas Baptist Newsmagazine.

OBU fall enrollment down slightly

ARKADELPHIA—Fall semester enrollment at Ouachita Baptist University stands at 1,504, down slightly from the same period last year, according to Mike Kolb, registrar.

Full-time equivalent enrollment and total head count are down slightly from the fall of 1982 and some further decrease is probable in the next two or three years because of reduced numbers of students in Arkansas senior high schools, said Daniel R. Grant, president of OBU.

"We have had to tighten the budget belt, but we should have our best year in terms of quality of students and educational pro-

gram," said Dr. Grant.

The undergraduate enrollment includes 398 freshmen, 296 sophomores, 256 juniors and 321 seniors. Men slightly outnumber women in the freshmen class, 52.8 percent to 47.2 percent, but in total student enrollment, women have a slight edge, 50.7 percent to 49.3 percent.

The counties producing the largest number of students at Ouachita are: Pulaski (161), Clark (142), Jefferson (63), Garland (62), Saline (46), Union (39), Hempstead (38), Sebastian (33), White (31), Hot Spring (30), Lonoke (26), St. Francis (23), Dallas (20), and Washington (20).

Letter to the editor

God's choice not limited

In your Sept. 22 issue, a letter to the editor from Pastor Rudy Ring takes issue with your publication of a story about the ordination of a woman to the ministry.

Pastor Ring asserts that "The Bible is clear on this subject. The Lord does not call a woman into the pastorate."

My understanding of the Scripture is that the Lord is unlimited in his power and authority. Salvation, according to John 3:16, is open to "whosoever believeth in him" regardless of sex, nationality or racial origin. I have assumed that the Lord who extends such a wide invitation to all people to the fellowship of believers is also able to call into the ministry those whom he chooses, male or female. Acts 10:34 quotes Peter as

saying, "Of a truth I perceive that God is no respecter of persons."

I confess that I am still a student seeking a greater understanding of God and his kingdom and the role he wants me to play in the fulfillment of his will. And in that spirit of seeking, I will appreciate Brother Ring's citation of Scripture on which his assertion is based. — C. E. Bryant, Spartanburg, S. C.

Letters to the editor expressing opinions are invited. Letters should be typed double-space and must be signed by one person, though the name may be withheld on request. Letters must not contain more than 350 words and must not defame the character of persons. Letters must be marked "for publication." Only original letters will be considered.

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Memorial Baptist Church, Hot Springs

by Millie Gill/ABN staff writer

Elizabeth Bradley

has joined the staff of Sunset Lane Church in Little Rock as minister of youth. She is a native of Conway who received her master of religious education degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas, this spring. She is the daughter of Mrs. D.B. Bradley.



Bluff from Kemah, Texas.

Mark Perry,

a member of Park Hill Church in North Little Rock, has been named national youth of the year by the Boys Clubs of America.

Mike Curry

has resigned as assistant to the pastor at Geyer Springs Church in Little Rock to begin serving as minister to youth at Second Church in Hot Springs. The Geyer Springs Church ordained Curry to the ministry Oct. 9.

Hal Gallop

has resigned as interim pastor at Newark Church after serving four and one-half months.

Pat Titworth

was honored Oct. 9 for his 12 years as pastor

of Malvern's Third Church. The church presented him a plaque and a check for \$1,000. During the pastor's years of service the church has baptized 120 persons and had 307 other additions, increased the membership from 645 to 700. Guest speaker for the occasion was ABN editor J. Everett Sneed.

Danny Franke

is serving as pastor of Vimy Ridge Immanuel Church at Alexander. A native of Houston, he is a graduate of Baylor University and Southwestern Baptist Theological Seminary. Franke has been serving as an intern in pastoral care at Baptist Medical Center in Little Rock.

Joel Moody

has been called as pastor of Piney Church at Hot Springs. He comes to the church from Temple Church at Crossett and will be on the field Oct. 24.

Allen Barber

will begin serving New Life Church at Pine Bluff as pastor on Oct. 30. Barber is a native of Texas. He holds a business administration degree from the University of Texas at Arlington and is completing requirements for the master of theology degree from Trinity Seminary in Newburg, Ind. Barber and his wife, Wynell, and son, David, come to Pine

missionary notes

Mr. and Mrs. Clarence A. Allison, missionaries to Botswana, may be addressed at P. O. Box 29, Selebe-Phikwe, Botswana. Born in Walnut Ridge, Ark., he lived there and in surrounding communities while growing up. She is the former Alta Brasell of Pine Bluff, Ark. They were appointed by the Foreign Mission Board in 1960, resigned in 1964 and were reappointed in 1969.

Mr. and Mrs. Michael O. Canady, missionaries to Malawi, have completed furlough and returned to the field. Their address is P. O. Box 139, Mzuzu, Malawi. The

former Linda Patton, she was born in Fort Smith and also lived in Maplewood, La. They were appointed by the Foreign Mission Board in 1975, resigned in 1977 and were reappointed in 1979.

Mr. and Mrs. Fred H. Findley Jr., missionaries to Uganda since 1979, resigned from missionary service Sept. 30. They served in Jinja, Uganda, where he was a student worker and she a church and home worker. They are natives of Alabama. They may be addressed at 2607 Lehigh Dr., Little Rock, Ark. 72204.

briefly

El Dorado Union Church

ordained Marvin Baumgartner a deacon in a service Oct. 2. Pastor Ray Flurry led the service.

Union Avenue Church at Wynne

has licensed to the ministry two young men. Danny Glover is a senior at Wynne High School and Pat Graham, the church's youth director, is a sophomore at Southern Baptist College.

Spadra Church

is planning homecoming activities for Sunday, Nov. 13. Members hope to have construction on an educational building well along for the day of events to include singing, fellowship, and a potluck lunch.

Hot Springs Park Place Church

reports 28 professions of faith in revival services held Sept. 21-25. Pastor Tom Harris baptized 24 of these persons Sunday night, Oct. 2. The revival, with Mike Gilchrist of Shreveport preaching, also resulted in rededications, one coming by letter and one person surrendering to preach.

El Dorado Second Church

ordained Dennis Hill as a deacon Sunday night, Oct. 6.

buildings

Union Avenue Church at Wynne

has purchased three acres of land on Highway 64 East. Pastor Shelby Bittle says the church hopes to begin a mission and build on the site very soon.

MESSENGER REGISTRATION ARKANSAS BAPTIST STATE CONVENTION

Name _____

Church _____

Address _____

City _____

State _____

I desire to cooperate with the other _____

I desire to cooperate with the other _____

I desire to cooperate with the other _____

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Students challenged to carry Christ's love and cross into world

by Mark Kelly

More than 500 students from 24 Arkansas campuses, challenged to have "faith to go you don't know where", adopted a record number of summer missions assignments at the Baptist Student Union State Convention Oct. 7-9 at Pulaski Heights Church in Little Rock.

"God's call to Isaiah was unspesific," declared Bill Leonard, professor of church history at Southern Baptist Theological Seminary. "Whom shall I send, and who will go for us? Go? Go where?" he asked.

It required faith for Abraham to answer the call of God and leave his home, Leonard said. It took faith for him to believe his "geriatric wife" could conceive and "turn their nursing home into a 'nursing' home."

By that same faith, St. Francis of Assisi cared for the poor and lepers, and Lottie Moon starved herself to death with the people of China, Leonard reminded. By that same faith, Mother Theresa "scrapes up the poor and desolate from the streets of Calcutta," he said.

"The world is out there waiting, hoping for a miracle, daring God to prove himself," Leonard declared. "Today you are Isaiah. The word has come which now sends you out into the world."

"You are God's people. You carry only his love and his cross. Go out to the world. See what happens," Leonard charged the students.

The students then adopted a record number of summer missions assignments for 1984 and voted to encourage each campus to set a world hunger goal equal to 25 percent of its summer missions goal.

Forty-four Arkansas BSU students will take Leonard's counsel to heart as they accept those summer missions assignments. Two will travel overseas; 15 will minister in six states and the District of Columbia; 27 will go to work at points around the state of Arkansas.

The overseas assignments are in Switzerland and Liberia, according to state BSU associate George Sims. One student will perform maintenance and housekeeping chores at the Baptist Seminary in Ruschlikon, Switzerland. A second will teach Bible classes to grades five and above in the public schools of Yekepa, Liberia.

Illinois and Indiana will receive the majority of students serving outside of Arkansas next summer. Eight students will work in those two states, conducting Vacation Bible Schools, day camps, Big A Clubs and community surveys. Seven other students will pursue similar ministries in Louisiana, Maryland, Colorado, Utah and the District of Columbia.

The 27 students slated to be assigned to Arkansas will be involved in resort, migrant, children's and campground ministries, as well as the more typical ones mentioned



ABSN photo/Mark Kelly

"You are God's people. You carry only his love and his cross. Go out into the world. See what happens," Bill Leonard, church history professor at Southern Seminary challenged students at the Baptist Student Union State Convention Oct. 7-9 at Pulaski Heights Church, Little Rock. "The world is... waiting, hoping for a miracle," he said.

above.

For the first time, Arkansas BSUs voted to encourage their 27 campuses to set a world hunger goal equivalent to a percentage of their summer missions goals. The 25 percent level suggested by the BSU World Hunger Committee would raise over \$7,100 for world hunger causes, if each campus adopted the proposal.

A statewide campus goal of \$28,540.22 was set for the 1984 summer missions effort. Anticipated receipts for summer missions from all sources total \$37,590.

Three statewide projects have been designated by the hunger committee: renovation of the bus operated by Arkansas Baptists for disaster relief and two Foreign Mission Board projects in the MANNA (Ministering Aid to Needy Nations Abroad) program.

Both MANNA projects involve agricultural training programs, one in the Philippines, the other in Belize, a Central American country bordering on the Caribbean.

Mark Kelly is an intern with the Arkansas Baptist Newsmagazine.

Tradition, conscience affirmed at Baptist heritage workshop

WASHINGTON (BP)—The "twin wings" of tradition and conscience in Baptist life were examined, affirmed and authenticated during a two-day workshop on Baptist identity.

The conference, sponsored by the Baptist Joint Committee on Public Affairs, took a long look at Baptist heritage, from the first Baptist dissenters in 17th century England to today, and affirmed the basic principles of soul liberty, conversion, religious liberty and separation of church and state.

Along the way, participants looked at their own individual heritages, studied ethical and legal implications and pondered tradition and conscience in their personal, local, national and international ramifications.

A Harvard theologian spoke of conversion and the tension which should exist between church and society; a law expert reviewed recent Supreme Court decisions affecting religious liberty and an ethicist talked of soul liberty and the differing opinions today.

Two historians traced Baptist history—one from Anabaptist antecedents and the other from the Puritans—and a nationally-known television newsmen shared his personal odyssey.

Bill Moyers, award winning broadcast journalist with CBS News, quoted a statement "that tradition and conscience are the twin wings given to the human soul to reach for the truth," as he told of his experiences growing up in Marshall, Texas, attending Southwestern Baptist Theological Seminary, Fort Worth, Texas, serving in the Senate and White House with Lyndon B. Johnson, and now as a nationally known commentator.

Harvard theologian, Harvey Cox, spoke of conversion and said the Baptist emphasis on personal conversion "somehow makes us different from the world." Encapsulated in that notion, he said, "is a very sophisticated view of human nature and human history."

"If we can be born again, we can change; and if we can change, then human nature is not determined," he said, disputing the contention of international politicians, psychiatrists and others that things are preordained.

Cox claimed that conversion, "the Baptist experience of God through Jesus Christ,

arises from a tension with regnant values of the world," noting when the distinctives between Christians and the world begin to blur, the tension slips away and conversion lessens in importance. "In other words, when we are at ease in Zion, then conversion is endangered for what do we have to be converted from? What do we have to be converted to?"

He added Baptists "have always been at our best when characterized by a resistance to outrage" and urged participants to work at "reviving that tension between being a Baptist and the rest of the world."

Foy D. Valentine, executive director of the Southern Baptist Christian Life Commission, warned that perhaps no other denominational group in America more accurately reflects the subcultures within which they work than do Baptists.

"A lot of our Baptist pulpits during political elections sound ominously like the Republican Party gathered for prayer," he observed.

Valentine warned that too many Baptist pastors have lost their prophetic role because they have become captives of American culture. "It is a fearful thing that much of the current moral outrage regarding the great social and moral evils of our day has been registered by journalists, jurists, editors and lawyers rather than by the people of God in general and Baptists in particular," he said.

Law professor A.E. Dick Howard told participants the U.S. Supreme Court has "backpedaled" from a strict interpretation of church-state separation to a more fluid stance.

Howard, professor of law at the University of Virginia and often mentioned in speculation as a potential Supreme Court nominee, commented on the decision upholding the Internal Revenue Service's revocation of Bob Jones University's tax-exempt status for racial bias in its admissions policy.

The court held that the elimination of racial bias from the whole of society is sufficiently important "public policy" to deny tax exemption to a religious institution basing its biased practices on religious conventions. Howard said while he did not object

to the result in the Bob Jones case, "I'm not comfortable with the reasoning."

Another attorney, Earl Trent, general counsel for the American Baptist Churches' Board of National Ministries, disagreed with Howard on the ruling.

Trent, a black, said even though Baptists might not agree with the stand of Bob Jones University, they should support the right of the group to dissent and object when court rulings trample on their right to be true to their own belief.

W.R. Estep Jr., professor at Southwestern Baptist Theological Seminary, said for Baptists "freedom is inherent within the gospel itself. Therefore, the demand for freedom is not assumed for a stance of religious indifference or neutrality, but from a concern for authentic Christianity, for which a freedom to proclaim the gospel and the freedom either to accept or reject that witness without fear of legal reprisals are the essential ingredients."

Some Baptists, he said "have had difficulty balancing the divine compulsion to share the Good News," and "the rejection of all forms of coercion in seeking a positive response."

In response to a question, Estep said proposals to restore state-sponsored prayer in the public schools were "utterly against" the Baptist idea of religious liberty and raise more problems "than chiggers in a blackberry patch."

Stephen Brachlow, associate professor of church history at North American Baptist Seminary in Sioux Falls, S.D., said early Baptists were a "powerless, persecuted people" who issued "eloquent pleas for unrestricted religious freedom.

"If we are to be true to our heritage, we need continually to rediscover a deep sense of compassion and a solidarity with the powerless, persecuted people of this world," Brachlow said. There is, however, he said "a subtle temptation to move away from identification with the powerless, once we find ourselves in a position of prominence, once we are in league with the powerful.

"As a majority religious movement in America today, I pray that we will not lose sight of that particular identity which is ours to preserve," he added.

Nativity dispute dominates first week of new Supreme Court term

WASHINGTON (BP)— Grabbing the lion's share of media attention as the U.S. Supreme Court returned to the bench for the 1983-84 term were legal arguments over a Christmas nativity scene, pitting the city of Pawtucket, R.I., against the American Civil Liberties Union. The issue: whether city taxes may be used for the erection of an outdoor display depicting the birth of Jesus.

For its part, the city contended in oral arguments before the high court that the nativity scene is but a minor part of a larger

secular celebration. Christmas in America, the argument went, is "a national folk festival" and "a vast conglomeration of folk customs and symbols, feasting and fraternizing, music, literature and art. The religious origins in the holiday have evolved into a secular humanism."

Pawtucket's nativity scene is part of a larger display that includes a talking wishing well, a miniature New England village, a Santa's house with a live Santa Claus, a spray of reindeer pulling Santa's sleigh, and assorted

cutout figures depicting other non-religious figures associated with the Christmas season.

Attorneys for a group of Pawtucket taxpayers who sued the city over the nativity scene argued that two lower federal courts were correct in striking down the practice as a violation of the separation of church and state.

They argued Pawtucket's purchase and display of the nativity scene violates the First Amendment's ban on an establishment of religion.

Moyers urges Baptists not to avoid politics

WASHINGTON (BP)—Baptists "cannot turn away from politics just because it is not the place where souls are saved," television journalist Bill Moyers said at a two-day conference focusing on Baptist identity.

Moyers, correspondent and senior news analyst with CBS Evening News, told participants at a Religious Liberty Conference, sponsored by the Baptist Joint Committee on Public Affairs that Baptists have inherited a rich tradition with a passion against any "unholy yoke of church and state."

Nonetheless, he added, "for Baptists, possessed of a civic self, politics, like tolerance, is desirable because it is necessary. Here is where liberty will be saved or lost, laws deliberated, issues decided, justice mediated and values defended.

"Leave politics to others," he warned, "and you will wake up one morning governed by three-piece theocrats wearing shiny shoes, saintly smiles and the head of a pin in their lapel," or by "pious politicians" who espouse "sweet and sickly civil religion."

Moyers, who within months following his graduation from Southwestern Baptist Theological Seminary, Fort Worth, Texas, joined Lyndon Johnson's vice presidential campaign staff and later worked as close advisor and press secretary for President Johnson, dismissed the notion Baptists have nothing to contribute to democratic politics.

"The fact is," he said, "Baptists have something profound to say in the streets where democracy does its business."

Suggesting Baptists bring a "special gift" to that arena, Moyers said "the realities of the world are enormous—misery, injustice, poverty, bigotry, and cruelty. But there is no way to change these realities without changing people first so that they will want to do the right thing."

Political solutions become more essential, he said, in the face of church inactivity.

"Sometimes politics is all we have," he said. "I believed in the 60s that government must fight a war on poverty because our churches had declared their neutrality. I believed that government must champion, in the 60s, the civil rights of black Americans because our churches had not and many had joined the enemy.

"But in the long run," Moyers continued, "I know as a Baptist, it is not legislation, laws and programs that lead men and women to want the right thing. It is a change of heart."

Moyers, whose public life in politics and journalism rendered him more visible and controversial than most Baptists, described himself as a "prodigal."

He told conference participants of falling "if not from grace, at least from the goodwill of many of my brethren" during a career which led him down a road dissimilar from the one traveled by most Baptist seminary graduates.

One experience he recalled was the reaction to a 1965 wire service photograph appearing in newspapers across the country showing him "imitating a frenzied voodoo rainmaker of the now extinct Watusi tribe."

Afterward, Moyers said, "I was engulfed in the billowing smoke of a thousand pulpits whose occupants mistakenly thought I was dancing, a clear violation of the Sunday School Board's prohibition of the public display of enjoyment."

One telegram he received following the incident typified the response of many Baptists: "First, with your popish sentiments for Kennedy and now with your pagan rituals for Johnson, you have sullied the parchment of your seminary degree and proven yourself destined for eternal damnation, unless you

return to the Cooperative Program the investment we made in you, plus interest."

In the intervening years, Moyers said, much was forgiven "thanks to the tendency of Baptists to forgive prodigals in general and those in particular who are strategically placed."

Baptists are "congenitally prodigal," Moyers said and suggested the roads traveled by prodigals are not without value.

"One almost has to go off to a far country to live on his inheritance, drawing from it extravagantly... in order to appreciate fully what it is that's being spent and from whence it came," he said. "We owe far more to many more than I ever realized in my youth."

Moyers reminded participants of Baptists in history who paid a heavy price for the heritage of tradition and conscience passed on to their followers. Though he was born into that Baptist tradition, he said, the "day came when I had to claim the tradition as my own, or lose it. It doesn't travel second hand."

It was in a Baptist church, he said, where he learned about democracy, equality of individuals, inviolability of the conscience, commitment and caring. But it was also there he learned about "schisms, heresies, lunacies, hypocrosies, compromises, crimes, controversies, division and ignorance.

"And the ugly things that happened in my Baptist church actually kindled my faith in democratic possibilities," he added.

Surveying his Baptist inheritance, Moyers said, "You're grateful for what others have given," naming Baptists from history and from his own experience who link him with Baptist heritage.

"Indeed, in such a company, you have been born on the wings of tradition and conscience where you see the whole world, past and present, waiting."

Baptist leaders ask Reagan to avoid Shinto shrine

NASHVILLE, Tenn. (BP)—Baptists in Japan and the United States have urged President Ronald Reagan to cancel a planned visit to a shrine which includes among its gods the spirit of Japan's World War II dictator Hideki Tojo.

A White House spokesman said Oct. 6 that the President's travel dates and itinerary while in Japan have "not yet been released," and would not confirm or deny Reagan is planning such a visit while in Tokyo.

However, the executive committee of the Japan Baptist Convention approved a letter to Reagan on Aug. 24 based on its understanding that the shrine has been included in Reagan's plans.

Japanese Baptist leaders warned the president such a visit would "be misinterpreted as an act of Shinto worship by the President of the United States" and "an attempt by the U.S. to force Japan to rearm."

Shuichi Matsumura, president of the Japan Baptist Convention, and Sumio Kaneko, executive director of the convention, signed the letter to Reagan and sent copies to Duke McCall, president of the Baptist World Alliance; James T. Draper Jr., president of the 14-million-member Southern Baptist Convention, and Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee.

The Southern Baptist leaders were asked to intervene with Reagan and urge him not to visit the shrine.

The Yasukuni Shrine is a Shinto place of worship. Shinto is an indigenous religion of Japan characterized by the reverence of deified nature spirits and spirits of ancestors. Since 1978 the Yasukuni Shrine "gods" have included Tojo, and six other "war leaders," the Japanese Baptists told Reagan.

Attempts to, have the Yasukuni Shrine

declared an official national monument have "successfully met with defeat in the Diet (Japanese legislature) and its nationalization is opposed by Christians and others who wish to maintain the gap between religion and state and by those who believe in freedom of worship," the letter pointed out.

The Japanese Baptists said their countrymen could interpret a Reagan visit to the shrine as "an official call to militarization and tantamount to interference in Japan's internal affairs" and noted other U.S. presidents have "wisely avoided" visiting the shrine.

McCall entreated Reagan, "not to embarrass the Christians in Japan along with the Christians in the United States." Bennett and Draper joined him in urging the president to alter any plans that included a visit to the shrine.

Your state convention at work

Church Training

Launching developing believers emphasis

Although the Developing Believers Emphasis was officially launched in many churches on the first Sunday of October, the Church Training Convention next Tuesday will certainly add to its momentum. The convention sessions will be held at Immanuel Church in Little Rock beginning at 10 a.m. and 1:45 and 7 p.m.

The keynote messages by Nolan Howington will provide a biblical basis for Developing Believers and set the stage for the practical how-to conferences to follow.

Church Training leaders (church and associational), pastors and staff members, Media Library workers and church secretaries will find the conferences especially helpful. Conferences will be offered at each of the three sessions.

Pastors are reminded of the special conferences for pastors who will lead the Pastor's Seminars in 1984. The nine suggested Equipping Center modules are offered so that pastors can select three of the nine for an overview. Pastors can pre-register for the modules of their choice and reserve a copy of the modules. Leaders for these special conferences are C. Michael Anders, Clyde Glazener, Jimmie Sheffield, Jon Stubblefield, Gerald Jackson, Bill Falkner, Clarence Shell and Dr. Howington.

Don't miss this year's Church Training Convention. It will help you and your church to develop believers in 1983-84. — Robert Holley, director

Family and Child Care

Answers to questions

What is the ministry of Arkansas Baptist Family and Child Care Services all about? That's a big question. It involves many things. It's all about life, love, care, compassion, healing, wholeness, family, hurts, hope, children's home, emergency homes for children, group home for boys, counseling, and on and on. Our agency staff responds to the needs and struggles of children and families.

Why? The answer to this question is not as complex. We believe "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.

Jesus lived and taught that ministry to those in need was of utmost concern to him. Meeting the needs of others in the name of Jesus is ministry. His Word reveals his concern for children. "He took a child and made him stand in front of them. Then he put his arms around him and said to them, 'The person who in my name welcomes one of these children, welcomes me, and whoever welcomes me, welcomes not only me, but also the one who sent me.'"

A former resident of the Children's Home writes: "I would encourage people to support the work of the Home because they would be helping children who desperately need it and want it. The children are not 'problem children'; they are children with problems, problems of all sorts and sizes. They need to know someone loves them and cares, genuinely cares, for them."

Thank you for joining with us in this ministry of love. — Johnny G. Biggs, Executive Director, Arkansas Baptist Family and Child Care Services

Evangelism

Fort Smith CWT Seminar

The third National Continuing Witness Training Seminar in Arkansas is now history. This seminar was conducted at East Side Church, Fort Smith Sept. 26-29. There were 26 churches represented. We had 21 pastors and several staff members in attendance.

We had 38 participants and five staff members for a total of 43 in the seminar. Each church represented in the seminar

will go on the computer at the Home Mission Board. These churches then will purchase their materials from the Home Mission Board.

Brother Trueman Moore and his staff did an excellent job in the seminar. They have trained a group of committed, concerned and courageous Christians as equipers. These equipers work with the participants by going with them to lost people and sharing Christ. It was a real joy to work with Brother Trueman and his people.

Brother Wade Tucker of South Side Church and Dale Perry of Haven Heights made a real contribution as they shared themselves and their equipers with the participants. We deeply appreciate these churches cooperating in the CWT effort.

Our next CWT Seminar in Arkansas will be March 12-15, 1984 at First Church, Ben-

ton. If you desire to participate in this seminar, please contact your State Evangelism Department immediately. — Clarence Shell, director

Christian Life Council

Good lessons from the past

On Feb. 22, 1842, Abraham Lincoln gave a temperance speech in Springfield, Illinois. It was on the occasion of George



Parker

Washington's birthday. He called for a revolution against the consumption of alcoholic beverages. He stated that the citizens of this nation not many years before had revolted against the tyranny of Great Britain, thereby giving freedom. Lincoln strongly advocated

that men also need to be freed from slavery to the bottle. He strongly offered in his speech two suggestions: first, he called upon reformed drunks to share with others how they had been delivered from their slavery. Secondly, he urged people to sign a pledge of abstinence from alcoholic beverages. He stressed the importance of their influence on others in signing such a pledge.

General Robert E. Lee was also a strong advocate of temperance. While president of Lee College, now Washington and Lee University, he urged his students to keep away from such evils as alcoholic beverages. It is also interesting to note that, though heavy drinking probably contributed to General U. S. Grant's death, this former president was also member of a Temperance Society. You have probably noted that alcoholic beverage interests do not use the names of these and other great men such as Thomas A. Edison in promoting consumption of their products.

"At the last it bites like a serpent and stings like a viper. Your eyes will see strange things, and your mind will utter perverse things" (Prov. 23:32,33). — Bob Parker, director

Cooperative Program

People or money

Several years ago, while serving as a bivocational pastor, I developed a conscious philosophy toward teaching. Called upon to teach in areas where I had little background I came to see a clear difference between teaching a subject to students and



Holley



Shell

teaching students a subject. I chose the latter. People were and are my primary priority.

The Cooperative Program involves both people and money. Many may view it as a channel through which money flows. The Cooperative Program is first of all people seeking to fulfill God's will for their lives. It at its best involves people in ministry. Through a local church people cooperate with each other and reach out in ministry to those around.

Involvement always creates a desire to do more. One person can only do a limited amount in a limited place. Southern Baptists have devised a way to get around the barriers of time, place and skill. That plan is the Cooperative Program.

I give my money not as a substitute for me but as an extension of myself. In a very real way it is my involvement in all that Southern Baptists are doing. Giving understood this way will not let me say "how little can I give and still feel good?" It should cause me to seek ways to do more. By the same token a church will never look upon "cutting the Cooperative Program" as an economic move. Since the Cooperative Program is people and missions a "cut" is a curtailment of missions and a withdrawal of ministry to people. It is limiting one's involvement in the total outreach of God's kingdom. That is not an economic matter, but rather a spiritual matter. — L. L. Collins, Associate Executive Secretary

Books chosen for White House library

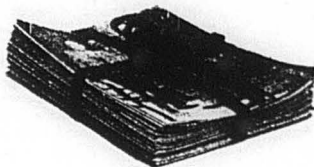
WASHINGTON (BP)—A *Walk Across America* by Peter Jenkins and *The Walk West* by Jenkins and his wife, Barbara, were among some 250 books recently contributed to the White House library.

The books, which represent a cross-section of the most significant titles published during the past four years, are given by their publishers and gathered by the American Booksellers Association from a list compiled by the nation's booksellers and editors.

The two books, which chronicle the Jenkinsons' experiences as they discovered America and its people on foot, were selected from among an estimated 140,000 titles published during the four-year period.

The effort to enhance the White House library began during the Hoover administration in 1929. Categories include Americana (which the Jenkinsons' books represent), biography, fiction, history, humor, literature and the arts, reference, religion and philosophy, science and technology, sociology and economics, and sports.

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Home Mission Board disciplines Lowder

SAN FRANCISCO (BP)—Jim Lowder, pastor of Delores Street Church in San Francisco, has been reprimanded by the Home Mission Board of the Southern Baptist Convention.

Lowder, his wife, Rose Ann, and nine other members of Delores Street Church, were arrested June 20 during a nuclear protest outside the Livermore Research Laboratory.

Their protest gained national coverage when the 11 gave their individual names as "Southern Baptist Convention" after they were among more than 1,000 protesters who were arrested and charged with obstructing traffic.

The Lowders are jointly appointed by the Home Mission Board and the Southern Baptist General Convention of California.

The reprimand did not become public knowledge until a budget fight erupted in the September meeting of the California convention's executive committee. Herb Hollinger, editor of the *California Southern Baptist*, reported the meeting in the Sept. 22 issue.

Board member Richard Neely, pastor of Alameda Church, moved that the budget line item of \$12,276 for salary assistance for Delores Street Church be deleted. Neely said he was upset Lowder was receiving help from the California convention.

Robert D. Hughes, executive director-treasurer of the California convention, said he was likewise "appalled by the use of the name Southern Baptist Convention," in the protest but noted most of the salary funding was from the HMB. He also assured the

board he had held discussions with the HMB and "disciplinary action has been taken."

Ralph Longshore, director of the missions division of the California convention, added, "they have been reprimanded and if it (their actions) continues, he (Lowder) will be dismissed."

After being cautioned not to remove the line item because, if Lowder were replaced the funding would not be available for a new pastor either, the board voted overwhelmingly against the proposal to delete the funds.

Paul Adkins, director of the Christian social ministries department of the Home Mission Board, confirmed Oct. 3 the Lowders had been reprimanded but declined to comment since it was a personnel matter.

HMB administrators said in August they had received some negative response calling for the Lowders' resignation. The spokesmen also stressed the Lowders' actions in no way represented the position of the HMB on the nuclear issue since the board has taken no position.

Lowder told Baptist Press the letter from Adkins, "focused on our civil disobedience" but did not forbid his participation in any "legal form of peacemaking."

"I have complete freedom to continue our peacemaking activities, though there could be some problems (with the HMB) if they included civil disobedience again," he explained.

Lowder is planning to attend a peacemaking conference in Oakland the day prior to the meeting of the Southern Baptist General

Convention of California, Nov. 14-17.

He is also holding a monthly worship service outside the gate of the Livermore laboratory, and he was the only Southern Baptist pastor to sign a recent letter to Alan Cranston, urging the California senator to introduce legislation to delay or halt the development of missiles in Western Europe.

Lowder said he and his wife, "feel good about the response to our protest—even the negative reaction," because it has helped focus attention on the issues of nuclear war. Opinion over the nuclear protest is divided, even within his own church.

"We certainly don't have unanimity on this issue (peacemaking) at Delores Street," Lowder admitted. "After all, we are a Baptist church—we have people up and down the line in their feelings about this issue."

"But peacemaking is not the center of our church—it is just one aspect of a number of things we are involved in. Because of the publicity many people may feel it (peacemaking) is our only activity but we are trying to be the body of Christ in many ways."

Lowder said they have received many letters of support from around the world for their actions, including a letter from an editor in West Germany.

They spent 11 days in the Alameda County Jail in late August.

"We don't regret paying the price for what we did, because we did it out of deep Christian conviction," Lowder said.

Black Southern Baptists rooted in Philadelphia

PHILADELPHIA (BP)—Christian Mission Fellowship Church sits on the edge of a black, poor, dispirited neighborhood in Philadelphia.

Bill Johnson, pastor of the church, is black, bivocational and enthusiastic about his work. "I know the Lord wants us on this corner. Other churches have tried it and moved away, but we are firmly rooted here."

Using humor, style and warmth, Johnson ministers to the 125 members in his five-year-old church. About his dual role as pastor and city fireman, Johnson quipped, "Fire fighting is my game any way you look at it."

Johnson started his church with 23 people meeting in the home of member Fred McGowan, YMCA chaplain. Unlike other congregations, instead of praying for a building in which to worship, Johnson and his members prayed for a location from which to begin evangelical outreach, concentrating on the east and north sides of Philadelphia.

A church member called Johnson's daughter, Marie Davis, to tell her of a nearby building for sale. Davis and her father went to visit the real estate agent handling

the property. To their dismay, the man promptly told Johnson he couldn't afford the property. The departing congregation wanted a sizeable down payment.

"I thought that, with some shuffling and finagling, I could possibly come up with \$5,000," Johnson said. "That's not enough," the broker replied.

At this point, Davis stepped into the negotiations and asked, "How much do they want?" When the broker replied, "Ten thousand dollars," Davis took out her checkbook. "Daddy, look over the church," she said. "See what improvements you want them to make."

Davis had just received a large settlement from a near fatal car accident which had occurred years earlier. "The Lord saved her," Johnson said. "Doctors said she would never walk again. Just look at her. She eats and sleeps this church. She tells me how to minister to this church better than a man."

When the question of joining the Southern Baptist Convention was considered, the entire congregation showed up. It took the director of missions more than three hours to answer all their questions. "Finally we

voted en masse to join the Southern Baptists," Johnson said.

And the church's commitment to Southern Baptists has never wavered even though "Southern Baptists are not strong in the black community. You take on a certain stigma when you are black Southern Baptists," Johnson explained.

But the stigma of being black Southern Baptists seems not to have hurt their witness in the community. The church is bursting at the seams. In the summer Johnson literally preaches in the streets. "We throw open the church doors to reach the people. We have Sunday School on the sidewalks and in the shade of an apple tree in the small park across the street."

Although efforts to buy property next to the church to take care of their growing congregation have reached a financial impasse, Johnson continues to be optimistic the church will remain in the neighborhood.

Christian Mission Fellowship Church is a black Southern Baptist church committed to witnessing in a black neighborhood in a northern city, an unusual but happy and obviously successful combination.

Three pastors present views on millennium

NASHVILLE, Tenn. (BP)—Three Southern Baptist pastors, including one Arkansas, gave differing views on the millennium—events surrounding the second coming of Jesus Christ as interpreted primarily in the book of Revelation—but affirmed a common belief Jesus will return to earth at the end of time.

A two-day Millennial Consultation was held for 140 employees of the Baptist Sunday School Board to hear differing views commonly held by Southern Baptists.

The pastors who presented papers on their views were Hal Brooks, pastor of Southcliff Church, Fort Worth, Texas, historical premillennialism; Ralph Smith, pastor of Hyde Park Church, Austin, Texas, dispensational premillennialism, and John McClanahan, pastor of First Church, Pine Bluff, Ark., amillennialism.

"The purpose of the consultation was to sharpen and broaden our perception of the millennium at some points," said Morton Rose, BSSB vice president for church programs and services.

After the consultation, Rose said editorial guidelines for church literature and Convention Press materials will be evaluated. Guidelines on doctrine and biblical interpretation currently specify clear support to basic Christian and Baptist beliefs to be given and differing points of view among Southern Baptists are to be dealt with factually and fairly.

Brooks said, "The historical premillennial method interprets Revelation largely as a prophecy of future events depicted in symbolic terms which lead up to and accompany the end of the world." Noting any symbol in Revelation has behind it real meaning, he said, "It is my conviction the one thousand years (referred to in Revelation as the millennium) is a symbolic term of absolute completion."

However, Brooks emphasized, "Whether the one thousand years is a literal or symbolic figure is not really the issue. The vital key is that the kingdom of Christ will come upon the earth in all its fullness, so every knee shall bow and every tongue confess that he is truly Lord of Lords...."

He described the book of Revelation as a "mission manual of challenge for the

church to achieve her mission in a hostile world until the grand climax of the end, the coming of Christ."

Brooks cited the need for all Christians to be prepared for the return of Christ. "Whatever our view, I believe this would be one of our major thrusts," he noted.

Smith said the most important factor in his belief in dispensational premillennialism is that Bible prophecy is literally fulfilled. "If all of these prophecies were literally fulfilled regarding Christ's first advent, is it not reasonable to assume the promises regarding his second advent will also be literally fulfilled?" he asked.

Other factors Smith cited for his belief were: he interprets the entire Bible as literally true, the Old Testament expectation is that the Messiah will reign on earth over Israel, the early church believed in the millennial reign of Christ upon the earth and early church fathers held to a premillennial belief.

Listing similarities and differences in the three views, Smith said the differences "are not as marked or as important as the similarities."

As the same time, Smith said his literal interpretation of the Bible, including the millennium, has a strong impact on his ministry as a pastor. "When a preacher interprets the Bible literally, I believe he has more power in his preaching," Smith said.

McClanahan said the amillennial position views the millennium in spiritual terms rather than in literal terms. The amillennial view puts a stronger emphasis on what God has already done in Jesus Christ," he noted.

"The amillennial viewpoint should have a direct bearing on Christian actions and attitudes in the vital areas of mission, evangelism, ministry and Christian living in general," said McClanahan. "The amillennial position should be a strong theological support for Bold Mission Trust."

Of the similarities of the three views,

McClanahan said, "We all take the Bible very seriously. We recognize the Bible to be God's authentic, authoritative word to us."

The three also agreed they share similar views on the sovereignty of God, the need of people for Jesus Christ as Savior, the future return of Christ, judgment of the lost and saved, a literal hell and literal heaven and the triumph of God in history.

In a discussion on implementing editorial guidelines in regard to the millennium, McClanahan recommended including in a Sunday School unit on Revelation a lesson on the millennium in which the three views are presented.

Brooks said he would like to see "more emphasis on the rule of God and the lordship of Christ. The rule of God on a man or woman's life would enable him or her to be prepared for the Lord's return and to see God is in control of history."

Smith said Sunday School Board publications will not cause problems as long as writers and editors present what the Bible says and explain their interpretations. "Where you could get in trouble would be to say the Bible says one thing, but the truth is another," he said.

"What I read of Sunday School Board literature) has gotten infinitely better in recent years, even though it's always been good," said Smith.

Rose said the consultation was an opportunity to examine the differences and similarities of the views "to enable board personnel to become more responsive to needs of all Southern Baptists."

Similar conferences for interested Southern Baptists were sponsored by the board in 1971 in Dallas, Texas, and 1975 at Ridgecrest (N.C.) Baptist Conference Center.

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The sult: new persons

by D. C. Mc Atee, Forrest City First Church

Basic passages: II Corinthians 5:14-14-21; Ephesians 4:17-5:10

Focal passages: II Corinthians 5:17; Ephesians 4:17-5:2

Central truth: God makes man a new creature in Christ.

All of man's efforts to reform are futile until he undergoes a transforming experience with God. Paul tells us to be not conformed to this world, but to be transformed by the renewing of our minds, that we may prove what is that good, acceptable and perfect will of God (Romans 12:2).

To see this lesson as it fits into the whole, let us recall the preceding lessons in this unit, "God redeems his people." The first lesson was "The problem: sin"; the second was "The motive: God's love"; the third was "The means: God's son." Now we have "The result: new persons." All the above would have been a tragic waste, if it had not benefited man as God intended. Thank God, it did and does benefit mankind when we yield to the call of God.

You can bathe and clean up a hog and put him in your living room, and he will make a shambles of it. He still has the nature of a hog. You can clean up a sinner and put him where you will, and his sinful nature will still reveal itself. Only God can change the old nature of man.

1. We become a new creation (II Cor. 5:14-21).

"Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." Since we were all dead, Christ died for us all. When we accept Christ, we are made alive in him. We become laborers together with God and are given the ministry of reconciliation. Christ became sin for us that we might become the righteousness of God in him.

2. We have a new nature (Eph. 4:17-32).

We are to take off the grave clothes of the old man who was dead in sin. Now that we are alive in Christ, we are to be dead to sin. Paul then lists sins we are to avoid, lest we grieve the Holy Spirit, who has come into our lives to lead us.

3. We have a new leader (Eph. 5:1-10).

God is our leader, and we are to follow him as dear children. We are to walk in love as Christ loved us. Once again Paul enumerates sins we are to avoid. The fruit of the Spirit is in all goodness and righteousness and truth, proving what is acceptable unto the Lord (vv9,10).

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Life and Work

Respect for authority

by Oscar N. Golden, Calvary Church, Benton

Basic passage: I Samuel 26: 7-24

Focal passage: I Samuel 26: 7-12, 22-24

Central truth: God alone has the right to remove his anointed.

David had been a faithful servant and son-in-law to King Saul. His reward for this faithfulness was to experience Saul's repeated attempts to kill him. He had spent several years fleeing for his life. Suddenly it seemed that the tables would be turned, for David had a golden opportunity to kill Saul.

Abishai told David that God had delivered his enemy into his hands and asked permission to kill Saul. David had a very strong belief that God had placed Saul in power and that God alone had the right to remove him. So he refused to allow harm to come to Saul from his hand.

What a contrast between these two men. Saul left no stone unturned in his attempt to kill David, who had done nothing but good for him. David, on the other hand was unwilling to harm one who so unjustly treated him. We see in this some needed lessons for us today.

God has established government and constituted authority so there will be a well ordered society. We are to be loyal, law abiding citizens, even praying for those in authority so that we may have a peaceful community. This allows Christians to go about the work of the Lord in the most effective manner.

God has established the sacredness of life, decreeing that he alone has the right to take it. In this day human life seems to be of little value to many. The philosophy seems to be "if you get in my way I will kill you". But as Christians we must realize that life is a precious gift of God and should be highly respected.

Life takes on a new and wonderful dimension when we place the life and well-being of our neighbors and government in their rightful position. Happy is the person who lives to accomplish the will and purpose of our Heavenly Father.

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Bible Book Series

A life worthy of your calling

by Bert Thomas, Toltec Church, Scott

Basic passage: Ephesians 4:1 to 5:20

Focal passage: Ephesians 4:1,3-7,11-17, 22-24,32

Central truth: The Christian calling comes from the heart of the heavenly Father and should be reflected in the lives we live.

Paul gave Christians of all ages a challenge when he wrote: "...walk worthy of the vocation wherewith ye are called" (Eph. 4:1). Chapter four of Ephesians begins Paul's instruction about how to meet this challenge.

The basis for the appeal is found in verse one by the use of the word "therefore" and refers to what has been done for us by God through Christ. We were once dead in our sins, lived under the control of Satan, were subject to our own passions and without any hope. Through the marvelous grace of God we have been made alive by the blood of Christ. When we consider all that God has done for us the things of earth lose their importance and our heavenly calling becomes more significant.

As Christians, we are instructed to keep the unity the Spirit gives. Division is a weapon Satan uses very effectively to conquer us. Paul reminds us there is one work and it belongs to the Lord. There is one Lord, and he is over all. Our lives are unworthy of God's calling when our disagreements lead to party factions, mistrust, and discord. We should be able to disagree without being disagreeable.

The Bible clearly teaches that God has given each of us a gift (Eph. 4:7). Ephesians 4:11 list four offices found in the early churches. Two of these, evangelist and pastor/teachers, are found in the churches today. They are responsible to the church and gifts for the church. It is interesting to note the task of the evangelist and pastor/teacher is to equip the believers to do the Lord's work through the local church.

A life that is worthy of the call from the risen Lord is exemplified by our conduct. We are commanded to put off our former way of living, keep on being renewed in the spirit of our mind, and put on the new man in order to live a holy life.

A life worthy of our calling is reflected by our attitude toward others. A tenderhearted, kind, and forgiving spirit is essential in a life that seeks to honor the one who went to the cross and shed his blood for us. It is because of God's great love and tender mercies that he, in Christ, has forgiven us.

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Georgia church for the deaf removes barrier of isolation

by Joe Canzoneri

ATLANTA (BP)—Deafness, labeled by Helen Keller as the worst disability because it cuts people off from people, is a handicap Georgia's Crusselle-Freeman Church of the Deaf exists to overcome.

The 152-member church in Atlanta is believed to be the only church in the Southeast owned and managed by the deaf. Started as a mission in 1903, the church was constituted as an independent church in 1957 and affiliated with Southern Baptists three years ago. Crusselle-Freeman, self-supporting from the beginning, now gives 10 percent of its \$45,000 income to the Cooperative Program.

Average attendance is 90 and resembles those of typical Southern Baptist churches. While other churches may provide interpreters who sign for deaf members, however, at Crusselle-Freeman all signs are "voiced" for the 10 percent of the congregation which can hear.

Voicing the signs is important, says pastor Wilber Huckeba, because "Crusselle-Freeman is a total family church." By providing a church in which deafness is no handicap, Crusselle-Freeman helps keep families together, overcoming the isolation which plagues the deaf.

Preaching in two languages is a recurring challenge for Huckeba. His hands are in constant motion, echoing his spoken words, as he strides back and forth behind the pulpit.

"I have to keep moving," he says. "The average length of eye-contact is about eight seconds. By moving, I keep the congregation's eyes fixed on me." While the hearing can divert their attention and still follow the message, the deaf stop "hearing" when they look away.

But Crusselle-Freeman provides more than Sunday fellowship for the deaf. Before the end of the year, the church will also offer residential care for the elderly deaf.

Adequate care for the elderly deaf is



SBC Today photo/Dawn Anthony

Worshippers at Crusselle-Freeman Church of the Deaf weave their praise of God in silent song as they "sign" a hymn during a Sunday evening service.

perhaps the most pressing need Huckeba has encountered since beginning work with the deaf 37 years ago. "I get two or three calls a month from people looking for assistance in finding a nursing home that will accept their elderly deaf relatives," he says.

Most nursing homes either will not take deaf residents or will charge an excessively high fee. Even then, the deaf are rarely cared for properly; most retirement facilities are not equipped to minister to their special needs.

To remedy that, the church has purchased and renovated a house next-door into a special home equipped for the deaf. With donations of money and furnishings, "everything is paid for, free and clear," Huckeba reports. When the church finds a manager and a van, the Watchful Care Home will be ready to open for as many as 14 residents.

The need for such ministries is evident when you realize there are some 42,000 totally deaf people in Georgia alone, Huckeba observes. Nearly 30,000 of those live in metro Atlanta. Sixty-five percent of all deaf adults wind up in metro areas because of job opportunities and the social contacts that are less available elsewhere.

Huckeba, who has been employed by the postal service for more than 33 years, insists deafness is no handicap. "The deaf may have an inability, and that can be worked into a capability," he says. "Hearing people handicap the deaf. But the deaf are very inventive in getting around this 'handicap.' It's a matter of survival."

Adapted from Oct. 1983 issue of SBC Today. Joe Canzoneri is a journalist in Decatur, Ga.

Texas Court dismisses suit against Foreign Board

RICHMOND, Va. (BP)—A \$5 million damage suit against the Southern Baptist Foreign Mission Board was dismissed by a U.S. District Court judge in Fort Worth, Texas, for lack of jurisdiction.

The suit was filed by Nasser Lotfi of Austin, Texas, who claims he was beaten by Turkish immigrants while serving as a Foreign Mission Board volunteer in West Germany.

Judge David O. Belew Jr., noted in his ruling that negotiations related to Lotfi's service overseas were made through the mail and during a meeting in Virginia, not in Texas, and the injuries Lotfi says he sustained were incurred in Germany.

Lotfi, identified by the Fort Worth Star-Telegram as a former colonel in the Iranian

air force and a naturalized U.S. citizen, went with his wife to West Germany in January 1982 for a two-year volunteer term. They were assigned to minister to Turkish immigrants in the Augsburg area, working alongside Southern Baptist career missionaries and in cooperation with the German Baptist Union.

Mission board officials said Lotfi was selected because of his apparent Christian commitment, his Middle East background, his language skills and his intense desire to go. Officials said consultations were held in July 1982 and a decision was made to end the agreement under which the Lotfis went overseas.

The suit claimed Lotfi was "set upon" by

a group of men while performing his duties and "beaten into unconsciousness." The beating, it says, resulted in injuries to his back and spine as well as a "traumatic neurosis."

Sterling W. Steves, Lotfi's attorney in Fort Worth, told Baptist Press he has filed a motion for a rehearing in the case because "we feel he (Lotfi) is a resident of Texas and was hired in Texas. We feel the Foreign Mission Board is doing business in Texas."

If the motion for rehearing is denied, Steves said, he plans to appeal the ruling to the Fifth U.S. Circuit Court of Appeals in New Orleans.

It is not known when Belew will rule on the motion for rehearing.

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Martin Luther: Southern Baptists

owe him a doctrinal debt of gratitude



Martin Luther was a pivotal person in history. All too often the significance of this man is lost to Southern Baptists. While Luther is not remembered as a mission writer and thinker, the Reformation—which owes so much to him—later spawned the modern missionary movement.

Luther was born in Saxony, the son of a miner. He entered the Augustinian order in 1505, and in 1515 he was named vicar of his order.

Luther was a thoroughly religious man, yet troubled about his salvation. The routine religious life failed to bring him confidence. His search for closeness to Christ led him to critically examine his faith and resulted in *Turmerlebnis* (Tower Experience). This experience was a sudden revelation convincing him of the essence of the gospel—the revelation that faith alone justifies man regardless of his works. This became his cornerstone. He supported this doctrine with passages from St. Augustine, Tauler, and other writers accepted by Rome as men of authority.

In 1516 a crisis developed over the sale of indulgences, which were granted by Pope Leo X as a way to pay for renovation of St. Peter's. Oversimplified, indulgences were pardons bought from the pope.

Luther had arrived at the point where integrity demanded he stand against the Roman Catholic Church and European society. He drew up his famous *Ninety-five Theses*, which included statements challenging indulgences, and nailed it to the Castle church door in Wittenburg, a common practice in matters of public interest. In a short time the theses spread throughout Germany where the document was welcomed by those desiring reform in the church.

A conflict soon arose that touched every fiber of Western society, and in 1518 Luther was cited for heresy.

He appeared before Cardinal Cajetan at

Augsburg, and after refusing to retract the theses, secretly fled to Wittenburg under protection of his prince, Frederick III of Saxony. At a meeting in Leipzig, Luther denied the primacy of the pope and the infallibility of the General Councils. By 1520 his break with the medieval church was complete.

Of great importance to Baptists was Luther's denunciation of the heavy distinction between laymen and clergy and the practice of denying communion to the laity. Luther stoutly defended the liberation of the Christian by faith, to free him from the obligations of good works.

In 1521 Luther was summoned to a meeting in Worms and again ordered to retract his writings. His protector, fearing for Luther's safety, spirited him away. Luther grew more convinced of the rightness of his beliefs.

It is hard for us to understand, but by this time, this teacher-priest had turned the world on its side. The church was reeling and political powers were divided. This was the beginning of the "modern" world.

Luther understood the tension he had created, and like any sensitive individual he questioned the course of his actions. Many of his great writings were penned during this period of his life. Of great significance was the beginning of his translation of the Bible into German, thus giving the Scriptures to all believers.

The reform of religion had spread throughout Europe. It was the time of Zwingli, Calvin and the Anabaptists who are part of Southern Baptist heritage. In many parts of Germany order broke down.

In 1522 Luther resumed his teaching at the University of Wittenberg and abandoned many Catholic practices. In that same year he married.

The revolt against the past brought favor to his teachings. Luther's hymns, like "A Mighty Fortress is Our God," gave congregations a larger part in worship services.

Luther's last years saw increasing dissension among his adherents. He became a writer of volumes which defended the need to reform. From 1529 until his death many of his conversations were written down and exist today as his *Table Talks*.

Luther's quest to fill his life with Christ brought forth the famous Doctrine of the Believer's Priesthood. It was he who espoused the principles of justification by faith and the authority of scripture, along with the idea that all persons are ministers.

Adapted from the Sept., 1983, issue of "World Mission Journal", a publication of the SBC Brotherhood Commission.