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**November 5, 1987**

Arkansas Baptist State Convention

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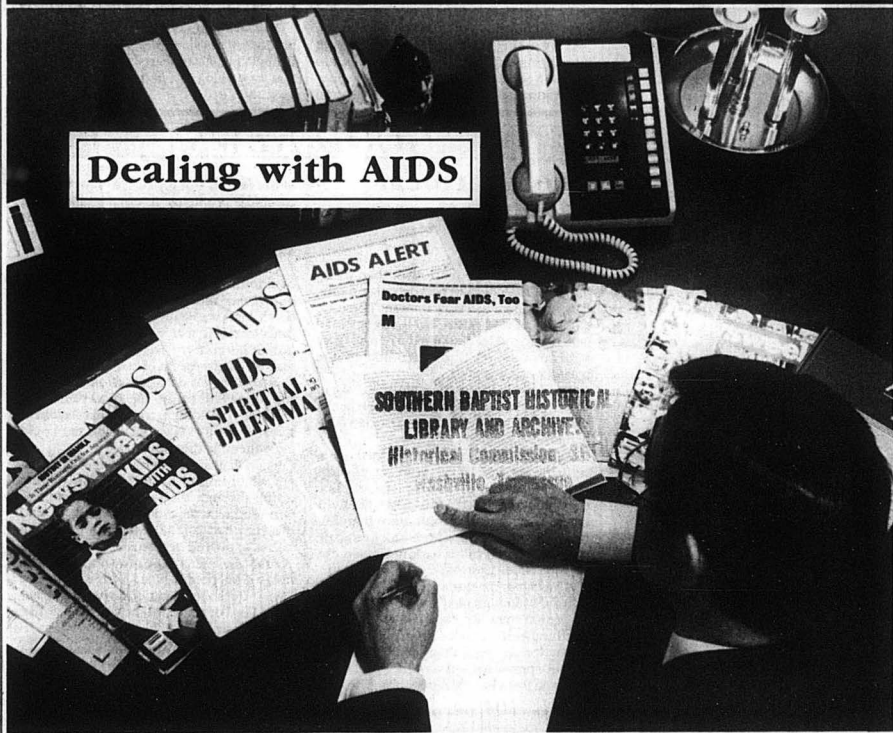
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That All May Hear

# Arkansas Baptist

November 5, 1987

Dealing with AIDS



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ABN photo / Millie Gill

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*An understanding of God's Word, straight facts, and a caring heart are the prerequisites for ministering to the victims of the AIDS epidemic.*

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## IT'S UPLIFTING

### MK Surrenders, Answers Call

by Eric Miller  
SBC Foreign Mission Board

RICHMOND, Va. (BP)—A daughter of missionaries to Africa began to hear God calling her to be a missionary when she was 11, but she resisted God.

As an MK (missionary kid) growing up in Zimbabwe, Karen Ray often was asked, "Are you going to be a missionary, too?"

"I would always politely say, 'No,'" she said. "But in my heart," she said with tears, "I would always say, 'Never! That's what my parents are—not me!'"

During college, she married Mark Ray, who had grown up in Korea, also as a Southern Baptist MK. He began to sense a call to the mission field and mentioned this to his wife.

"That really horrified me," she said. "That subject was dropped in our household, with the understanding that it was never to be brought up again."

Early in their marriage, the Rays did not attend church regularly. They either had to work on Sundays or they slept late on Sunday mornings. Ray read his Bible and

prayed, but his wife did not.

In August of 1979, the Rays went to Foreign Missions Week at the Gloria (N.M.) Baptist Conference Center. They went simply for a vacation, since both sets of parents were going to be there during furlough.

"God sent in the heavy artillery through the powerful messages of Dr. Baker James Cauthen," she recalled. Cauthen challenged people like the Rays by saying, "If you don't go to the mission field, who will go?"

"I finally put down my battle shield," she said. "What a burden lifted, and what a joy that I had lost that war."

She found her husband, and they cried together. Each had heard the same call and, during the service that night, they publicly committed their lives.

The Rays were appointed fraternal representatives to Australia by the board in October, one day after her parents retired as Southern Baptist missionaries. During the appointment service, she recalled tearfully the years of running from God.

To their parents, who were at the appointment service, Mrs. Ray said, "From the bottom of our hearts, we want to thank you for making us a part of your call in serving the Lord."

## GOOD NEWS!

### The Heartbeat of Patriotism

Romans 10:1-4

There is more to patriotism than dying in battle, marching in parades, waving the flag, or delivering a fiery oration. These are emblems of patriotism, but the very heartbeat of the matter is much deeper. We owe a tremendous debt of gratitude to the patriots of yesterday.

The apostle Paul has often been thought of as a missionary, theologian, or preacher. But how many persons have associated his name with patriotism?

Paul's first interest was in his countrymen. He said, "Brethren, my heart's desire and prayer to God for Israel, is, that they might be saved" (Ro. 10:1). Paul was a patriot who valued faith more than fortune. Here is a man whose chief concern was for the soul of his nation. He perceived that Israel had lost touch with God.

*A prayer of the deepest agony:* Never did anyone offer a greater prayer on behalf of his nation than did Paul. Do you know of anything better that a Christian can do for his nation in crisis than to pray?

Paul's prayer to God was that Israel might be saved from her transgressions. The need

of the hour is not for God to save us from complex problems internally and from foreign aggression but for God to save us from our sins of rebellion, idolatry, waywardness, dissipation, and debauchery.

This is a vicarious prayer, meaning concern to the point of sacrifice. Accused or *anathema* means "devoted to destruction." Paul was willing to be cut off from Jesus Christ if that would result in salvation of his country. His prayer sounds like that of Moses on Mt. Sinai (Ex. 32:32).

*A profile of a chosen nation.* Paul portrayed in vivid reality the Israel of his day. He said, "I bear them record that they have a zeal of God" (Ro. 10:2). No man could fault them at this point.

Then Paul added that they had zeal, but not according to knowledge. They were trying through their own good deeds to win God's favor and approval. Paul said that they had failed the test, for no nation stands approved before God on this basis.

Paul talked about the only hope of salvation for his people (v. 4). There is but one Savior for this nation or any other. Jesus is the Lord of time and the God of eternity.

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# Fighting Pornography

J. EVERETT SNEED

The majority of Americans claim to be Christian and to oppose pornography. Yet it has become a multi-million dollar cancer on our society. The only solution to this racket, which breaks down the morals of our society, is for Christians to be willing to give time and energy to oppose it.

A national opinion poll conducted recently found that 57 percent of all Americans believe that pornography destroys morals and encourages the crime of rape. We believe the number opposing pornography would be almost 100 percent among active Southern Baptists. If this is true, why is the pornography racket flourishing?

First, there are those who argue that pornography is legal because the First Amendment to the U.S. Constitution opposes censorship. This is not true, because the Supreme Court ruled in 1963 that materials do not have to be "utterly without redeeming value" to be declared obscene.

The guidelines of the Supreme Court were very general and, thus, ambiguous. The important thing about the decision is that it gives people in any area opportunity to make decisions against pornography and to enforce it.

Second, some argue that pornography should be legal because it does not harm anyone. "At worst," these people say, "it is a victimless crime which keeps law enforcement officers from battling more serious crimes." Such statements are absolutely absurd, because pornography injures both individuals and society. It destroys a healthy understanding of sex; it demeans the family; it debases both males and females and destroys character.

The *Final Report of the Attorney General's Commission on Pornography* indicates the harmful effects of pornography on individuals. The report said, "Further, it cited a 'wide range' of evidence. First, there was personal testimony of 'women reporting on what men in their lives have done to them or to their children as a result of exposure to certain sexually explicit materials.' Another type of testimony came from sex offenders themselves 'who have told us how they became 'addicted' to pornography, or how they were led to commit sex crimes as a result of exposure to pornographic materials....' " (Introduction, page xiv).

Third, some argue that pornography



should be legal because it teaches people to be sexually uninhibited and sophisticated. The truth is that pornography destroys healthy sexual concepts because it deals in fantasy, perversion, and immorality. If anyone has any doubt about the end result of pornography, he should look at Sodom and Gomorrah.

The real reason, however, for the flourishing of pornography is ignorance and apathy. Most people are aware that sex is being used to attract attention to advertisers, but many are unaware of the kind of filth that can be bought at many drug stores, grocery stores, and convenience shops. If anyone doubts the accessibility of these kinds of materials, a quick survey will be very revealing.

Apathy is, perhaps, a greater reason for the increase of pornography than ig-

norance. It is easy to look the other way. Fighting pornography requires time. It may anger friends. No Christian, however, who is really concerned about the moral level of his society can sit idly by and watch pornography destroy our nation.

Let's look at some of the awesome effects of pornography:

(1) Pornography lowers the moral standards of the community. Pornography strikes at the monogamous marriage (one man-one woman) relationship. If life were modeled after the concepts set forth by pornographic writers, the home would disintegrate completely. It is evident that the moral standards of our community are lower than they were 25 years ago. Pornography has played a major role.

(2) Pornography lowers respect for women, cheapens them, and turns them into objects to be used. Many women have opposed pornography on the basis it dehumanizes and debases them. Only through Jesus Christ are women given their proper status and respect.

(3) Pornography encourages rape, incest and abnormal sexual behavior. Pornography is a major source of revenue for organized crime, and produces resources for other kinds of crime. There is ample evidence of gangland violence being connected with the production and distribution of pornography.

We can stop pornography if Christians are willing to devote the time and energy to fight it. The steps are obvious. We must (1) urge local officials to crack down on it; (2) refuse to trade with businesses that produce it; and (3) support groups which uphold the family. When we work together, the trend can and will be reversed.

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## Letters to the Editor

DON MOORE

## You'll Be Glad To Know



In a recent executive staff session, we called for reports from our department directors who have been going out to share in the annual meetings of our associations. Without exception they reported good fellowship, positive attitudes, and good attendance. We all rejoice over the good reports. A large part of the credit for this must go to the directors of missions who have consecrated their lives to helping churches. There also seems to be a renewed appreciation for the role of the association, and therefore the elected associational leadership is giving more time and effort to their work.

I have to believe two other factors figure in this. Our state workers provide the best training we can give associational workers at the key leader meeting in April and at separate associational leadership conferences. The Sunday School Board and Home Mission Board are making vast efforts in equipping and training associational leaders. Whether as an associational or church worker, all facets of our convention life will come together to help you be successful. So, we just praise God for all his blessing on all we do together.

At this point, we can't generalize and assume that all areas of our associational or church life are prospering. The fact is that roughly two-thirds of our churches have declined over the past 10 years. Have you made a study of your Sunday School enrollment for the past 10 years? You might be shocked. Since the association and state convention exist for the purpose of helping your church, why don't you call on us? Since "the body of Christ" is designed for each to help the other, it is not demeaning to receive help from another brother or sister. It is spiritually edifying to both.

Here at the beginning of a new church year, take a look at where you are. If there are needs, call on someone out of your associational council to help you in that area. If we at the state level can help, call on us.

**Don Moore** is executive director of the Arkansas Baptist State Convention.

## Which version?

We were chatting over coffee in the Ouachita faculty lounge when one of my colleagues exclaimed, "I believe the Bible is absolutely without error. In fact, I believe every word of it right down to the punctuation." I asked, "And which version do you believe is word perfect?" After a moment's thought he replied, "Whichever version I happen to be reading."

The reply sounded flippant, and I laughed, but deep down I knew my friend was serious. The more I have thought about his response, the better I like it. Perhaps all of us at times have found the Bible deadly dull reading and difficult to understand and accept without reservations. (We have even known some to use it viciously to excuse racism, vindictive wars, prostitution, and all sorts of immoralities.) Then again we have read it when its pages almost seemed to glow with God's presence, and we were greatly blessed. There was no magic in the printed page, but the difference could on-

ly be explained in the miracle of the Spirit of God guiding our perceptions and thoughts as we read.

Many of us could testify to this kind of experience with various versions of the Bible. Although we may feel more comfortable with some than with others, it seems that all—or almost all—translations and versions have been used wonderfully by the Holy Spirit in bringing persons to know Jesus Christ as Savior and Lord and to guiding and growing believers. If a passage is difficult to understand in one version, it is often helpful to read it in another.

And since language is constantly changing, the need continues to express old truths in words that are clearly understood by each new generation. For example, have you read *Canterbury Tales* lately? The first English Bible was translated by John Wycliffe, a contemporary of Geoffrey Chaucer. How would you like to begin each morning with your daily Bible reading limited to Chaucerian English?—Cecil Sutley, Arkadelphia

## Woman's Viewpoint

## Let's Hear a Good Word

NORMA KIRKPATRICK



Listen! Do you hear what I hear? No, I'm not talking about the noisy, grinding, grating sounds of a world enamored with progress and speed. I'm referring to the thundering waterfall of words we hear as mankind is engaged in self-expression.

Words, though invisible, powerfully call up mental images and emotional responses. It is those "word-sounds" of this world which concern me. Never in our history has America so abused the freedom to say whatever one pleases. Humanity is suffering from calloused ears which are no longer tender to crudeness.

Vulgarity is printed on T-shirts and worn unashamedly by young and old alike; movies slanted

toward youth portray characters who pretend that four-letter words are as innocent as bubblegum, bumper stickers startle us with visual smut, and the majority of secular novels are heavily padded with garbage wordage.

I have heard that it is women who set the standards of morality for any society. Perhaps this has been said because women have an opportunity to teach morality to children and reject immoral overtures from men. I certainly do not believe the

responsibility of a moral nation can rest upon the shoulders of women only, but I do believe there is something we can do.

We must first accept for our own lives the explicit teachings about the tongue from the third chapter of James. Then we must realize that it is past time for Christian women to demand purity of speech. It is past time to express offense at specific spoken and written vulgarities. The least we can do is let the world know that not everyone thinks verbal filth is acceptable. Silence is interpreted as approval. Let's hear a good word from you!

**Norma Kirkpatrick** is the wife of Jerry Kirkpatrick, pastor of First Church, Heber Springs. She is the mother of three grown children.

DANIEL R. GRANT

## One Layman's Opinion



### Future Strategy

In our countdown toward the year 2000—just a baker's dozen years away—

do we really have a sensible, viable world mission strategy? As commendable as it is to set a goal of reaching the world for Christ by the year 2000, what have we gained if we have no practical plan for building the bridge between where we are now and where we want to be then?

An ominous cloud has appeared on the horizon in recent years—many countries closing their doors to traditional missionaries. It is a cloud considerably larger than the size of a man's hand, and it is growing larger. Our Foreign Mission Board leaders tell us that there are already 60 nations that will not grant visas to traditional missionaries, and their prediction is that this number will rise to 100 by the end of the century.

It's a good time to ask that simple but profound question, "What would Jesus do?" Better still, if we ask "What did Jesus do?" we will recall that he devoted the last 18 months of his earthly life teaching and training 12 men in the first itinerant college, even though he could have preached to the multitudes and baptized thousands.

The complex and frustrating network of obstacles to sharing the Christian gospel in an effective way should cause all Southern Baptists to take a new look at the remarkable resources we possess in our Baptist colleges and universities. The underdeveloped countries of the world are begging us to send people with expertise in virtually all academic disciplines being taught in our Baptist colleges and universities: the sciences, the English language, managerial and engineering skills, and financial expertise. If Southern Baptists will work together to strengthen these resources and sharpen the focus, Southern Baptist higher education can step up its output of thousands of Christian young people every year, not only educated in all fields of knowledge, but equipped and motivated for Christian leadership in the use of this knowledge.

Jesus looked to the future by teaching, training, and motivating future leaders. Can we afford to do less today?

Daniel R. Grant is president of Ouachita Baptist University.

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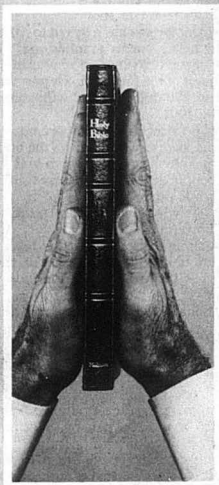
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<sup>b</sup>Isaac the father of Jacob, <sup>c</sup>and

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# AIDS

## Opportunity For Witness And Ministry

by Larry Braidfoot

AIDS. Acquired Immune Deficiency Syndrome. The strange-sounding medical term of yesterday has become the scare word of today.

Those of us who heard the word five years ago were sure it was something that would never affect us, our loved ones, our children, or our churches.

Now we're not so sure.

President Reagan has referred to AIDS as "public health enemy number one." Surgeon General C. Everett Koop prepared, at the request of the President, a report warning that 270,000 persons will contract AIDS by 1991.

Much yet remains to be discovered about the virus, such as why it causes the body's immune system to break down and why some people develop the disease from the virus while others do not.

The following facts about AIDS are now clear, however:

- AIDS is a disease which is fatal.
- An unknown percentage of those infected with the virus will develop the disease.
- About 40,000 Americans have developed the disease. Over 20,000 of them are already dead.
- The disease is transmitted almost exclusively through blood or intimate sexual contact.
- No major medical opinion advances the idea that AIDS can be transmitted through casual contact.
- Unlike some other viruses, AIDS is not transmitted by handshakes, use of water fountains, or toilet seats.
- There are two major barriers to ministry to those suffering from AIDS. One is the stigma of the disease. The other is the stereotyping of those who suffer from the disease.

We need to face the stereotypes about AIDS and its victims. It is true that most of those who have contracted the disease fall into one of two categories: male homosexuals or bisexuals and intravenous drug users.

It is important to remember that there are some victims who don't fit into either of these categories, and they don't fit the stereotypes many persons have built. Some



have contracted the virus through blood transfusions before screening of the nation's blood supply drastically reduced that possibility. Some victims are infected as a result of their infidelity. Still others are infected as a result of the infidelity of their partners.

The stereotypes so often used contribute to the stigma. Not many of us say directly that homosexual and drug-user victims of AIDS get what they deserve. But our rejection of those immoral behaviors which put the person at high risk of contracting AIDS can produce a stigma that hinders ministry the victim.

When we allow the disease to become a stigma, we ask the wrong questions. We ask, "How did you get the disease?" instead of "How can I minister to you?" When the disease is a stigma, we may subconsciously imply that "innocent" victims of AIDS are deserving of ministry and "guilty" victims are not.

AIDS is a lonely disease. It kills the person, sometimes quickly, sometimes slowly. The best comparison that comes to mind is that of leprosy in New Testament times. Lepers were rejected and isolated. Loneliness and death were their lot.

Ministering to AIDS victims requires us to see them as persons, not stereotypes or stigmas. The risk is not in casually contrac-

ting the virus from a son or a daughter or a spouse or a friend who is infected. The risk is in sharing their sorrow and their loneliness.

Societal attitudes about AIDS victims have been compared with first century attitudes about lepers. Jesus not only cleansed persons with leprosy (Mt. 11:5), but he also touched them (Mt. 8:3) and ate with them (Mt. 26:6).

As Jesus sent the disciples out, he charged them not only to preach "The kingdom of heaven is at hand," but also to "cleanse lepers" (Mt. 10:7-8). Can we, in the midst of the growing thousands of persons facing death because of AIDS, do less?

Larry Braidfoot directs the Christian citizenship program of the SBC Christian Life Commission.

### Psychology For Christian Life

4

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# AIDS: The Medical Facts

by John Wikman, M.D.

Acquired Immune Deficiency Syndrome (AIDS) is one of the most emotionally charged medical issues facing America today.

The causative agent for this disease is a virus called the Human Immunodeficiency Virus (HIV). The disease produced by this virus is characterized by an impairment in the body's immune system. HIV attacks lymphocytes of the cell mediated immune system. The virus becomes intracellular and is therefore protected from destruction by antibodies. The virus is integrated into the DNA protein that makes up the nucleus of the cells. Because of this intracellular location of the virus and the integration into the DNA of the cell, a person infected with the HIV virus is permanently infected and will always be considered infectious or capable of spreading the infection to others.

A person infected does develop antibodies to the HIV virus, although this requires two to six months to occur. There are screening tests being used today which can detect this circulating antibody. Since March of 1985, these have been routinely performed on all blood donors.

## Stages of Infection

Once infected by the virus there is a spectrum of manifestations of the infection. It is not certain if a person infected with the virus will progress through all of these stages or at what rate this progression might proceed.

The first stage is the initial infection, at which time the patient has mild viremia or flu-like symptoms.

The second stage is a chronic asymptomatic infection stage. During this period, the patient has no symptoms but does have a positive HIV antibody test, indicating that

he has an infection and is considered infectious. This would constitute a carrier stage. It is estimated that there are 1.5 million Americans in this asymptomatic carrier stage. The rate at which a patient in this stage progresses to AIDS is variable and uncertain. It varies from 1.5 percent per year for hemophiliacs who have the HIV infection to 10 percent per year for male homosexuals.

The third stage of HIV infection is the lymphadenopathy stage. These patients are essentially asymptomatic as in Stage II but on physical examination are found to have generalized lymphadenopathy (enlarged lymph glands).

The fourth stage is that of AIDS. This is the stage where the patient infected with the HIV virus has a sufficient breakdown of his immune system that he develops very serious and ultimately fatal diseases. In America, there are now around 40,000 cases of Stage IV HIV infection or AIDS. There have been more than 22,000 deaths reported to date. Studies have shown that

## Ministering to the AIDS Victim

ED McDONALD

Just as our society moved into preventive medicine and physical fitness, AIDS shattered our health craze. In this country, AIDS is prevalent among homosexual men and intravenous drug users, while in Africa the disease has been diagnosed with equal frequency in women and men who are primarily heterosexual. In Arkansas, 66 persons (61 male, 5 female) have been diagnosed with AIDS as of Aug. 19, 1987. Of this number, 40 have died. The largest risk group of these patients were homosexual or bisexual (53 persons).

The combination of a fatal disease and a deviant life style of the AIDS high risk group has triggered public hysteria. Shelp, Sunderland, and Mansell, in their book, *AIDS: Personal Stories In Pastoral Perspective*, pinpoint four fears that contribute to this reaction: fear of infection and illness, fear of uncertainty, fear of death, and fear of sexuality, specifically, homosexuality. The authors call for congregations to play a mediating role

while being the embodiment of the good news of God's love in their communities. A starting point is for congregations to have accurate medical facts.

### Examine Attitudes

A study of a randomly selected sample of physicians which was published in the *American Journal of Public Health* reported, "We found that the AIDS diagnosis carries emotional charge and elicits judgmental, negative evaluations about the patient even by health care providers." The article recommended, "In addition to training in medical aspects of AIDS prevention, diagnosis and management, it will be important for health care providers who will soon be treating AIDS-affected patients to examine their own attitudes toward these persons, become knowledgeable about lifestyle issues that influence the health of gay patients, and be sensitive to the stigmatization that AIDS patients too often face." This is good counsel for those who minister to persons with AIDS and the AIDS-related complex (ARC).

Abandonment by friends and family, along with loss of health, self image, work, and life are some of the losses faced by persons with AIDS and ARC. Feelings of guilt, isolation, neglect, abandonment, condemnation, and rejection call for a reconciling ministry. This ministry starts with building basic levels of friendship and trust. Paul's use of the pronoun "us" in 2 Corinthians 5:18-19 ties this ministry of reconciliation to the community of faith. Persons ministering to AIDS patients and their families need support groups for sharing to avoid burnout and unnecessary stress.

### Ministry Costs

This ministry has several costs. An individual must be able to commit time to build a high level of trust and provide a consistent presence which models God's love and grace.

Grief is a prevailing issue for persons with AIDS or ARC. To help in this grief requires knowledge of the grief process (including your own), sensitivity, willingness to walk alongside another without dic-

tating how they should feel or react, acceptance, and the ability to keep confidence. This caring demands emotional, physical, and spiritual energy and does not need to be approached from a "Lone Ranger" perspective.

Specific ministries by other members of the congregation can include: assistance with transportation, food, housing, errands, and housekeeping, besides sending cards and providing prayer support.

Pronouncements of damnation upon persons with AIDS and ARC, along with their feelings of rejection and guilt, call for more than personal acts of ministry. Shelp, Sunderland, and Mansell say, "Pastoral ministry must include addressing the pervasive attitudes in society that isolate subgroups of citizens into categories of people who can be dismissed—or rejected—in toto." This calls for the church to be compassionate and redemptive. To be anything less is to deny its mission and identity.

Ed McDonald is director of pastoral care at Baptist Medical Center, Little Rock.



more than 80 percent of patients who have a diagnosis of AIDS will die within a two year period. Projections are that during the next few years as many as 50,000 new cases of AIDS per year will be developing. By 1991, more than 325,000 cases of AIDS will have been reported, resulting in more than 200,000 deaths.

## Transmitting AIDS

Since there is no cure for a patient infected with the HIV virus, most efforts today are directed toward prevention. The virus is transmitted by one of four ways. Those are: Sexual contact with an infected partner, contaminated needles with intravenous drug addicts, transfusion of contaminated blood, and transmission from an infected mother to her newborn.

The most frequent spread of the disease has been between male homosexuals. Seventy percent of the AIDS cases have been in male homosexuals. The virus is transmitted through the blood and semen and apparently is transferred through breaks in the skin or mucous membrane.

AIDS from contaminated needles of intravenous drug addicts accounts for about 10 percent of the reported cases. Since the beginning of 1985, all blood donors have been tested for the HIV virus so the likelihood of transmission through blood products now is very minimal.

About 50 percent of the babies born to an infected mothers will be infected with the virus. Although small, there is a growing number of cases being reported among heterosexuals, where one of the partners contracted the disease from a previous sexual contact.

It is known that HIV virus is not spread by casual contact. It is not spread by school room activities. There has not been any substantiated infection by mosquitoes, and this possibility is extremely unlikely. One cannot be infected by donating blood, because all equipment used in donating blood is sterile and is used only once.

One can consider himself completely safe from ever being infected with the virus if he is sexually inactive or has a mutually monogamous relationship and does not share intravenous drug injections. Although the blood supply is extremely safe at present because of the screening tests, if one wanted to be absolutely certain of the safety of blood transfusion and is facing a surgical procedure that might require a transfusion, one might elect to donate from one to three units of his own blood over a four week period prior to the anticipated surgery. Then if a transfusion was needed, he could be transfused with his own blood.

**John H. Wikman** is a Fort Smith physician and a former SBC foreign missionary.

EBBIE SMITH

## Biblical Ethics and AIDS

The Bible provides guidance for every issue and decision we face. Therefore, the Bible can guide in ethical decisions concerning what Christians and churches ought to do about issues related to AIDS.

Biblical teachings concerning the oughts of life are sometimes couched in direct commands. People should not murder others (Ex. 20:13), and Christians should love others as they love themselves (Mt. 22:39). Other biblical teachings are contained in principles or analogies that guide to God-approved conduct (Mt. 5:38,39). Still other biblical teachings guide conduct by showing the kind of people Jesus' followers should be (Mt. 5:1-10). Guidance for what Christians and churches ought to do about victims of AIDS is found primarily in the latter of teachings.

Direct biblical teachings do apply, however. Without doubt, the Bible declares homosexuality a sinful departure from God's plan for mankind in general and for any person, male or female, who becomes entangled in the rebellious practice (1 Co. 6:9-10). Because of the relationship between AIDS and homosexuals, some consider the disease God's judgment against homosexuality. I am uncomfortable declaring God's judgment against any thing or person when the Bible does not clearly and directly state the judgment. Moreover, holding AIDS as direct judgment against homosexuality does not account for the disease among those who contract the virus through blood transfusions, innocent contact with an infected husband or wife, or in other ways.

Biblical teachings help answer questions as to how Christians should treat victims of AIDS. Jesus never turned from the lepers, who in his day held a place not so different from AIDS victims today. Others fled from lepers; Jesus touched them. Others feared lepers; Jesus loved and healed them. The Lord's example guides us.

On the other hand, the Bible indicates that the sick, especially the infectious, were quarantined outside the camp to protect the people (Lv. 13-14). God led his people to protect themselves. This teaching allows society today to shield itself.

Jesus' example is more basic than the rule of mosaic law, which allows necessary and sensible precaution against infection. At the same time, Christians should seek opportunities of service, even when such acts are dangerous.

The Bible firmly teaches that God's people must seek justice, i.e. fairness for all (Am. 5:24). If victims of AIDS are expelled from jobs, schools, and other opportunities, injustice might well be produced. Since there is no evidence that a child who tests positive for the AIDS virus is dangerous to others, it would follow that these children should be allowed in schools.

Christian decisions concerning relations to others should begin with the Golden Rule (Mt. 7:12). If we, or our children, were infected by AIDS, how would we desire to be treated? This realization guides as to how to relate to victims of AIDS.

Believers can honor God by caring for the sick and the dying. Jesus and the apostles met needs even in dangerous situations. Huldrich Zwingli brought honor to Christ by ministering to the victims of bubonic plague in Zurich after many of the middle classes and most of the clergy had fled to the hills.

Christians and churches should seek God's will in relation both to those who test positive for the AIDS virus and those who have demonstrated the clinical indications of the disease. Actions that could be taken include:

- Maintain unwaveringly and without apology the biblical teaching as to the sinfulness of homosexuality and God's judgment on all sin (Ro. 1:26-27).
- Demonstrate unflinchingly the love of God toward all persons, including those infected with disease.
- Remember faithfully that God desires all to come to repentance, including those who in many cases by their own sinful actions have imperiled themselves.
- Maintain fairness and compassion for those suffering, especially the children and others infected through no direct sinfulness of their own. Treat them lovingly.
- Provide the loving care needed by those suffering disabilities, including AIDS.
- Attempt to reduce prejudice, hate, and fear directed toward AIDS sufferers.
- Welcome victims of AIDS into the church.
- Encourage continued research into the treatment of the disease.

**Ebbie Smith** is professor of Christian ethics and missions at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

## LOCAL & STATE

# Arkansas All Over

MILLIE GILL

### People

**Georgieann Darter** of Dermott was named as the state adult education "Teacher of the Year" when the group held its fall conference in Little Rock. Darter, who is a teacher at the Dermott Adult Education Center in southeast Arkansas, is the wife of Thomas G. Darter, director of missions for Delta Association. In addition to her teaching load, Darter has assisted in starting two off-campus classes, participated in training workshops, helped organize a literacy organization, and served as a trainer in a literacy-tutor training workshop.

**Bruce Coe** is serving as pastor of First Church, Fouke. He has been serving as assistant pastor at Hillcrest Church in Big Springs, Texas.

**Tim Hess** has joined the staff of South Side Church in Fort Smith as music associate and organist.

**Tom Olson** recently observed five years of service as business administrator for Sylvan Hills First Church in North Little Rock.

**Bobby Cook** is serving as pastor of Park Hill Church in Arkadelphia, coming there from Curtis Church where he had served as pastor since 1984. He and his wife, Helen, have two children, Connie, and Bobby.

**Steve Patterson** has joined the staff of Park Hill Church, Arkadelphia, as youth director. A faculty member at Arkadelphia High School, he formerly served as minister to youth at Nashville First Church and as a band teacher in the Nashville Public Schools.

### Briefly

**Harlan Park Church** in Conway held a Harvest Revival Nov. 1-5. Pastor Dennis Baw served as evangelist. Music was directed by Mike Speck.

**Reynolds Church** in Little Rock has launched a tape ministry. The church also has purchased a new sound system which will provide better sound quality to the tapes, according to Pastor Wayne Edwards.

**Markham Street Church** in Little Rock ordained Joe Berry, Matthew Coleman, Ray Harrell, Ken Holmes, Charles Keener, and Curtis Slocum to the deacon ministry on Oct. 4.

**Sprading Church** at Fort Smith celebrated payment of its indebtedness with a noteburning service Oct. 25, according to Pastor Ron Williamson.

**East Side Church** in Fort Smith mission team will return Nov. 4 from building a medical clinic in Mexico. Team members

are Bill Choat, Leo Faulkner, Mike Forget, Roy Bohanan III, Pat Stocks, Jason Shoffey, Eddie Combs and Charles Ray Sr. They were assisted by L.R. Petty and Charles Ray Sr. from Haven Heights Church in Fort Smith.

**North Park Mission** in Osceola held its first services Oct. 18 with 35 in attendance for Sunday School and 37 in worship service. The following Monday visitation resulted in one profession of faith, according to John O'Brien, mission director.

**Smackover First Church** recently concluded a revival that result in 14 professions of faith and 40 rededications, according to Pastor Hess Hester. Rick Caldwell of Little Rock was evangelist, and Rick Briscoe of Tyler, Texas, directed music.

**Pulaski Association** youth ministers have formed an organization and are making plans for collective youth activities. Their next meeting will be Jan. 7, 1988, at Geyer Springs First Church in Little Rock, with the first associational youth meeting scheduled there on Feb. 8.

**Washington-Madison Association** held its annual meeting Oct. 20 at First Church, Elkins, where Doyle Downing serves as pastor. Elected as 1987-88 officers were Terrel Gordon, moderator; Dan Caldwell, vice-moderator; Ben Mayes, treasurer; and John O'Neal, clerk.

**Gilmore Mission** was constituted Oct. 11 in a 3 p.m. service. Ron Arnold serves as pastor and coordinated the constitutional service.



*Beck Spur Church in Forrest City burned two notes Oct. 11 to celebrate payment of its indebtedness. Both notes were paid prior to maturity; the fellowship bill was paid nine years early, and the parsonage note was paid 12 years in advance. Participating in the service were (left to right) trustees Winston Rice and Roland Watkins, Pastor Joe Craft, and treasurer David Thomas.*



*Millwood Chapel was organized Sept. 27 at Jack's Isle Marina. Travis Powell, a student at East Texas Baptist College, Marshall, Texas, was speaker. The chapel, which has been meeting since June, will have a portable building in place this month on 10 acres of property purchased by the sponsoring congregation, Ashdown First Church.*

## FMB Appoints Four Couples

Four couples with Arkansas connections were among 54 people named missionaries by the Southern Baptist Foreign Mission Board Oct. 13 at First Church, Richmond, Va.

**Michael L. and Sondra McGinnis** will live in Venezuela, where he will start and develop churches.

A native of Alabama, he is a graduate of Samford University, Birmingham, Ala., and Mid-America Seminary, Memphis, Tenn. He has pastored First Church, Cotton Plant.

Also a native of Alabama, Mrs. McGinnis, the former Sondra Tatum, has been a nurse in Little Rock.

**Gary F. and Pamela Nipper** will live in Senegal, where he will be working as a vocational technical instructor.

He attends Southwestern Baptist Theological Seminary. More recently he was the high school principal for Rose Bud Public Schools. They are members of Rose Bud Church.

Born in Clarendon, Nipper is the son of the late Franklin and Loretta Nipper. He is a graduate of the University of Central Arkansas, Conway, and the University of Arkansas at Fayetteville.

Born in Oklahoma, Mrs. Nipper, the

former Pamela Stark, is the daughter of Mr. and Mrs. Earnest Stark of Heber Springs. She is a graduate of the University of Central Arkansas at Conway. She has been a teacher in Norfolk and Rose Bud.

**Ronald D. and Faye Rogers** will live in South Brazil, where he will teach theology in a seminary.

Born in Alabama, he is a graduate of Carson-Newman College, Jefferson City, Tenn., and Mid-America Seminary. He has been pastor of New Providence Church in Leachville and Yarbrow Church in Blytheville.

Also from Alabama, Mrs. Rogers, the

former Faye Bryant, is a graduate of Gadsden (Ala.) State Junior College.

**S. Gregory and Ida Sue Smith** will live in Costa Rica, where he will promote religious education.

Born and reared in Hot Springs, Smith is the son of Mr. and Mrs. Bob Smith of that city. He is a graduate of Ouachita Baptist University and Southern Baptist Theological Seminary, Louisville, Ky. He has been minister of youth at Antioch Church, Royal.

Born in Fordyce, Mrs. Smith, the former Ida Sue Nutt, is the daughter of Ida Mae Nutt of Carthage and the late John M. Nutt. She is a graduate of Ouachita Baptist University, and holds an associate in ministry degree from Southern Seminary.



*The McGinnises*



*The Nippers*



*The Rogerses*



*The Smiths*

## ACTS at ABS

ACTS of Arkansas affiliates will air two one-hour programs highlighting activities of the ABS annual meeting Nov. 17-18 in Fort Smith.

The two specials, which will include interviews with convention personalities, will be aired Monday evening, Nov. 16, and Tuesday evening, Nov. 17. Messengers to the annual meeting will be able to watch these broadcasts on televisions in the rooms of the headquarters hotel, the Holiday Inn Civic Center.

A third one-hour special also will be produced and aired simultaneously on ACTS affiliates across the state Friday, Dec. 4, at 8 p.m. and Sunday, Dec. 6, at 4 p.m.

That special, following the convention theme of "Strengthening Missions," will feature the missions message delivered by Keith Parks, president of the SBC Foreign Mission Board, during the Wednesday morning con-

vention session. The dates set for broadcast of that address coincide with the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. Copies of that program on VHS cassette also will be available to churches and associations.

Mike Huckabee, pastor of Beech Street First Church in Texarkana, is president of ACTS of Arkansas.

## China Institute

Ouachita Baptist University has announced plans for a five-week summer travel-study program in cooperation with Zhengzhou University in the People's Republic of China.

The program, which will be limited to 18 students and a faculty couple, will focus on Chinese language, history, and culture and will feature 10 days of travel to major sites of interest in China, including Beijing, the Great Wall, the Forbidden City, Shanghai, and

Hong Kong.

Students completing the program will receive three credit hours in Chinese language and three hours in Chinese culture and history. Estimated cost for all meals, lodging, transportation and fees is \$2,200 to \$2,500.

## Video Launch

"Church Arkansas," a major thrust for starting new churches in Arkansas, will be launched with a large screen video presentation Tuesday, Nov. 17, during the Arkansas Baptist State Convention annual meeting in Fort Smith.

The 10-minute video was professionally produced by Baptist laymen Lonnie Gibbons, Bob Denman, Bruce Smith, and John Carney. B.J. Sams will narrate the presentation, which shows progress being made in church planting across the state and challenges Arkansas Baptists to accelerate the pace of new church starts.

## Vacancy Filled

Tommy Goode, Christian social ministries director for the Kaw Valley Association, Topeka, Kan., has been employed as director of church and community ministries by the Arkansas Baptist State Convention.

Goode, 41, will be a resource and liaison person for Christian social ministries, multi-family housing, and PACT (Project: Assistance for Churches in Transitional Communities). His employment fills an existing position vacated by Jack Washington earlier this year.

A Mississippi native, Goode holds an associate of divinity degree from Midwestern Baptist Theological Seminary, Kansas City, Mo. He has pastored churches in Mississippi, Tennessee, and Missouri. He and his wife, Elaine, were appointed as missionary associates by the SBC Home Mission Board in March 1985.

AT SOUTHEASTERN SEMINARY

## Hiring Process Changed

(Editor's note: The following (BP) article was bumped from the Oct. 29 ABN in order to carry the news of Southeastern Seminary President W. Randall Lolley's resignation. The material is presented this week as background.)

WAKE FOREST, N.C. (BP)—During their Oct. 12-14 meeting, trustees of Southeastern Baptist Theological Seminary altered the way the school chooses its teachers, ensuring the addition of biblical inerrantists to the faculty.

The meeting was accompanied by student demonstrations of support for faculty and administrators and an announcement that faculty members have agreed not to sign the Baptist Faith and Message if trustees instruct them to do so.

The new faculty selection process places more responsibility with Lolley, who is accountable directly to the "conservative"-dominated trustee board. It also dictates that temporary faculty appointments, which had been the prerogative of the president and the dean of the faculty, must be approved by the trustee instruction committee.

The end result of the new selection process—approved 15-10—will be the selection of biblical inerrantists to the Southeastern faculty, Lolley said.

New trustee Chairman Robert D. Crow-

ley said the idea that the seminary will not change at all is ludicrous, but he added trustees do not want to terminate teachers or shackle their freedom. "I have heard of no trustee who has said anything about firing anybody," said the pastor from Rockville, Md. "I don't know who started these rumors about academic freedom. This is fantasyland. We're not going to fire anybody."

As the trustees met, students and alumni rallied to demonstrate their support of seminary faculty and administrators.

During the opening session of the trustee meeting, Student Council President Beverly Hardgrove presented a resolution signed by 411 students, about half the campus population. It says in part, "We have experienced our professors and administrators to be persons of deep Christian commitment; dedicated, responsible, biblically based scholars; and persons of high integrity."

Later that evening, about 1,000 alumni, students and local laypeople gathered in the seminary chapel for a rally in support of the school.

Atlanta pastor William L. Self, a 1957 Southeastern graduate, told the group he would return his degree to the school "if the trustees of this institution touch one professor, one administrator, one dean or the president."

Throughout the trustee sessions, students crowded the meeting halls. Students twice had to be quieted by trustees for clapping and cheering during the meeting, and shortly following the meeting, a small group of students burned a copy of the SBC Peace Committee report, which they indicated they believe will be used to purge the faculty.

Following the trustee meeting, a faculty spokesman announced the seminary faculty will not sign the Baptist Faith and Message statement if instructed to do so by seminary trustees.

"We have already signed the Articles of Faith, which is part of the seminary charter," said Professor Richard Hester, who is president of the seminary's chapter of the American Association of University Professors. "That's part of our contract, and that's what we understood when we came here. Those are the terms under which we have taught since we came, each one of us, and those are the terms that we intend to teach under."

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11/5

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# SWBTS Trustees Elect Lilly

by Mark Wingfield  
Southwestern Baptist Theological Seminary

FORT WORTH, Texas (BP)—Trustees of Southwestern Baptist Theological Seminary unanimously elected a self-described "conservative" layman as chairman of the school's board Oct. 20.

An overflow crowd of students and faculty attended the opening session of the board's semi-annual meeting in anticipation of controversial proceedings. Onlookers feared Southwestern's meeting would follow the pattern of conflict set by boards of other Southern Baptist Convention agencies in recent weeks.

Instead, the 35 trustees meeting on the seminary's Fort Worth, Texas, campus harmoniously approved a response to the SBC Peace Committee, affirmed the seminary faculty and revised retirement policies. Every vote taken in the plenary sessions passed unanimously.

Trustees elected Ken Lilly, a physician from Fort Smith, Ark., as board chairman. Lilly is the first layman to chair Southwestern's board in the past 10 years.

Although he is "not a theologian," Lilly said he accepts the report of the Peace Committee as a standard for future faculty hirings. Prospective faculty members should accept the four examples of what "the majority of Southern Baptists believe" given in the report, Lilly said.

Whatever the Peace Committee has said, "we'd have to go by that," Lilly told reporters after his election. But such adherence would make "no difference" in what has been taught at Southwestern and what will be taught, he added.

"This seminary represents the constituency it serves," Lilly said. "This seminary

is well on the 'conservative' side."

Trustees as a whole agreed with that assessment of Southwestern in their formal response to the Peace Committee. Outgoing Chairman Drew Gunnells wrote the response that trustees adopted unanimously.

The statement reads: "The board of trustees expresses appreciation to the Peace Committee for the careful way the committee reviewed its concerns with Southwestern Seminary and the committee's positive affirmation of the seminary's work. We pledge our prayer and cooperation with the committee as it continues its efforts to bring reconciliation to our convention."

Trustees also voted to approve the administration's recommendation of eliminating the seminary's policy of mandatory retirement at age 70.

## San Antonio Assignments

SAN ANTONIO, Texas (BP)—All downtown hotel rooms have been assigned to messengers who will attend the 1988 Southern Baptist Convention annual meeting in San Antonio, Texas, reported Convention Manager Tim A. Hedquist.

"Almost 4,000 hotel rooms in the downtown area have been filled," said Hedquist, vice-president for business and finance of the SBC Executive Committee.

The assignments were made Oct. 14 by the San Antonio Housing Bureau. All 4,000 rooms were assigned to people whose housing requests forms were mailed to the Housing Bureau and postmarked Oct. 1, he added.

However, applicants submitted about 1,000 more requests than rooms available in the downtown block, he said, noting the majority of the unfilled requests also were mailed Oct. 1.

These requests have been sent to the Executive Committee in Nashville, Hedquist reported: "We're notifying them immediately. People who did not get rooms will know before the people who got rooms receive their confirmations. Each applicant who did not get a room will receive a list of the other 41 hotels in the city, as well as a list of travel agents who have blocked rooms."

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## Requirement Rejected

KANSAS CITY, Mo. (BP)—An effort to require seminary administrators and faculty members to submit written statements of their theological positions regarding the Bible was defeated by trustees of Midwestern Baptist Theological Seminary during their Oct. 19-20 fall meeting.

The trustees unanimously adopted a recommendation by their executive committee to have the trustee instructional

committee "study carefully the recommendations of the Southern Baptist Convention Peace Committee, to receive and consider input from the trustees and to work closely with the seminary president and trustee chairman in formulating and recommending appropriate action and/or response for consideration by trustees" at their April 11-12, 1988, meeting.

By a vote of 19-8, trustees tabled the effort by Jack D. Amis, a medical doctor from Hopkinsville, Ky., to require "the president, his administrative staff and members of the faculty each provide in writing a statement of his theological position with regard to the Baptist Faith and Message statement regarding the Bible as being truth without any mixture of error and give his position in regard to the examples of diversity of opinion, 1-4, under Section 1, 'Sources of the Controversy' in the Peace Committee's report."

Those examples state that Adam and Eve were real people, that the miracles of the Bible are historical events, that biblical books were written by the attributed authors and that historical narratives in the Bible are accurate.

"I'm not out to get anybody or to fire anybody," Amis told the trustees. He said it was not even necessary for faculty and administrators to sign the statements. "I just believe if a man believes something, he ought to be able to stand by it."

Midwestern President Milton Ferguson reminded the group that every member of the faculty signed the Baptist Faith and Message Statement when each was elected to the faculty. He told the trustees that, following the Southern Baptist Convention in June, the faculty voluntarily communicated to the president their willingness to reaffirm their commitment to teach and live by that statement of faith.

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## Editors Approved

by Linda Lawson  
Baptist Sunday School Board

NASHVILLE (BP)—A slate of six consulting editors and two alternates for a new conservative, multi-volume Bible commentary was approved without opposition during a called meeting of the trustees of the Southern Baptist Sunday School Board Oct. 22.

After 25 minutes of discussion, trustees approved in a voice vote the slate presented by the administration. Three consulting editors will work with the Old Testament portion of the commentary and three with the New Testament, along with one alternate for each testament who would serve if an editor could not complete the assignment.

At their August 1987 meeting, trustees reserved the right to approve consulting editors for the project and named Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, Texas, as the first of six.

Other consulting editors for the New Testament are Robert Sloan, associate professor of religion at Baylor University, Waco, Texas, and Curtis Vaughan, professor of New Testament at Southwestern Baptist Theological Seminary, Fort Worth, Texas. The alternate editor for the New Testament is Richard R. Melick Jr., professor and chairman of the New Testament and Greek departments at Mid-America Baptist Theological Seminary, Memphis, Tenn.

Consulting editors for the Old Testament are L. Russ Bush III, associate professor of philosophy of religion at Southwestern, Kenneth Mathews, professor of Old Testament and Semitics, Criswell College, and Larry L. Walker, professor of Old Testament and Semitic languages at Mid-America. The alternate is Duane A. Garrett, assistant professor of Old Testament at Mid-America.

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## Convention Uniform

### Reconciliation

by Vester Wolber, Arkadelphia

Basic passage: Genesis 32:3-5; 33:1-11

Focal passage: Genesis 33:1-4

**Central truth:** Time and separation, and a heart made humble by the Lord can bring forgiveness and reconciliation.

Life has a way of making us eat our wrong words now and then, but once or twice in a lifetime many of us are forced to make a full meal out of the consequences of our wrong deeds. Thus it was with Jacob who was forced to face his brother whom he had wronged.

In varying degrees of malicious intent, all of us have mistreated another person, and our flame of joy burns low as we make ready to meet them. How shall we approach them?

(1) The "deny and accuse" approach is always available. We can usually find some grounds for deniability: we didn't do it, or we were not the one who made the decision. A firm denial linked up with a strong accusation directed against the offended party may shift the focus of attention away from us, but does not solve the problem.

(2) The "excuse and explain" approach can be used. Excuses are readily available; that we did not know the circumstances, that we were merely following orders, that someone else was really to blame.

(3) The "impress and appease" approach is the one first chosen by Jacob. He sent one delegation to meet and impress Esau with the affluence of Jacob, and another with lavish gifts to appease him.

(4) Nothing worked until he tried the "prayer and humility" approach. He prayed, claiming the promise of God, then in a mysterious experience with God wrestled with an angel all night.

I don't know as much about the events of that night as I did in my younger years: time and thought, and a more careful reading of the Scriptures have taken away much of which I was once quite certain. The main thrust of what I have left is that Jacob came away from the experience with a gimpy leg and a heart made humble, and when he limped down the roadway and bowed seven times before the brother that he had wronged, the pent-up resentment melted from Esau's heart, his smoldering anger was doused, and he welcomed Jacob with open arms.

This lesson treatment is based on the International Bible Lesson for Christian Teaching, Uniform Series. Copyright International Council of Education. Used by permission.

## Life and Work

### What Kind of Life?

by Ronnie W. Floyd, First Church, Springdale

Basic passage: Galatians 5:16-26

Focal passage: Galatians 5:16-24

**Central truth:** The believer must live according to the Spirit, not according to the flesh.

If someone were to ask you, "What kind of life do you live?" what would you say to them? Would you be honest? Would you be offended? The born again believer should be able to say, "I live a life governed by the Spirit of God." At times there is conflict between the flesh and the Spirit, but a Christian's heart desire should be to allow the Spirit to govern his life. A relevant question to your class this Sunday after reading this text could be, "What kind of life do you live?" There could be many answers, but let's discuss three.

First, a life in conflict (vv. 16-17). When a person is under the Spirit's control, they will not fulfill the lusts of the flesh. In response the flesh will rise up in opposition to the Spirit. Waged in the heart of every believer is a conflict. Anytime you give way to sin, the Spirit will bring mighty conviction in your life. Are you living a life of conflict?

Second, a life in the flesh (vv. 18-21). A life in the flesh evidences itself in and through many sins. There is a list provided for you in these verses of Scripture. The writer warns that a continual lifestyle of these sins evidence that the transforming power of Jesus Christ has never touched one's life.

Third, a life in the Spirit. The fruit of the Spirit is ninefold in this text (vv. 22-23). May I remind you that fruit comes in clusters and to have joy or peace and have not love means that your flesh is still not being dominated or led by the Spirit of God. When a person is living in the Spirit, all nine of the fruit will be seen through his life. Allow the evidences in your life to tell you where you are with God. When do you answer the question, "What kind of life do you live?" I believe that question is answered each morning in your life. If there is not a special time spent with God in his Word, you will not live by the Spirit's control. The choices that you make throughout the day will be determined by the time you have spent with the Lord in the morning. What kind of life have you lived today?

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## Bible Book

### Grace and Rebellion

by Larry Pillow, Second Church, Conway

Basic passage: Genesis 8-11

Focal passage: Genesis 8:20-21; 9:11-13; 11:1-9a

**Central truth:** Man continues to rebel in the midst of God's grace.

Noah was fortunate, and he knew it. He and his family were spared judgment. He worshipped the Lord for his "salvation" from the flood (Ge. 8:20).

He did right at this time of his life. The Lord took note and made a covenant with Noah to never again judge the earth in the same way (Ge. 8:21-22). This promise was based upon God's mercy and not on man's merit. God rewarded Noah for his obedience.

God expanded his promise and identified it with the sign of the rainbow. We are blessed by that promise to this day and are reminded of it each time we see a rainbow in the sky.

Later Noah's descendants came together in Genesis 11 (in defiance of the command in Genesis 9:1 to "fill the earth"). They wanted to build their own city and their own tower to heaven. In short, they wanted to do their own thing.

God intervened, confused their language, and scattered them abroad. God caused them to do what he had earlier commanded them to do. His will cannot be thwarted. Ultimately his purposes are fulfilled.

This story illustrates the amnesia of man. We, like Noah and his sons, forget the source of our blessings and our salvation. We conveniently ignore the indispensable necessity of obeying the will of God explicitly. We seek to do our own thing in our own way regardless of what God says.

We forget that God is always in charge and always observing what we do from his perspective in heaven. We must remember that "secret sin on earth is open scandal in heaven." God always holds us accountable for what we do and ultimately intervenes in our affairs. We cannot continue to rebel against God and take his grace for granted without answering to God.

May we learn from the mistakes of Noah's descendants and seek to obey God and receive his grace instead of his judgment. May we also learn from Noah that past obedience is no substitute for living for God in the present.

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# That All May Hear

by Mary Hogue  
Woman's Missionary Union

RICHMOND, Va. — A donkey cart filled with barrels of water stood outside Mahalapye Baptist Church in rural Botswana. One by one, the barrels were emptied into the baptistry, and 11 new Christians were baptized.

One was Grace, a young woman who had attended a prison Bible study led by missionary Fern Dannelley. Grace stood to give her testimony. "I was a thief and a prostitute," she said, "but not anymore." Now she was God's child because of her faith in Jesus Christ.

Southern Baptists were there. They sent missionaries to prepare Bibles and Bible studies and to work with Botswana Baptist pastors so Grace and the 10 others could hear in their own language that God loves them.

Southern Baptists—as people who believe the Bible is God's Word for mankind—are in many other places as well, working to ensure that people have access to the Bible. Their concern led to the "Good News, America" campaign of 1986, but it has never stopped with Bibles for the United States alone.

In the Philippines, for example, Bible correspondence courses are reaching people and helping churches to grow. One 60-year-old man told how his, former religion discouraged his reading the Bible. "I thank God for the Bible correspondence course," he said. Now he knows Christ as his Savior. The Bible Doctrine Baptist Church, which he started in his home, is one of four churches begun in 1986 as a direct result of the mass media ministry of Philippine Baptists.

"We know you (Southern Baptists) hold the ropes in prayer and support of us and missions throughout the world," says Jim Crittendon, who directs follow-up of those who accept Christ through the Philippine ministry. "We feel proud to be Southern Baptist missionaries and represent thousands who place spreading the gospel as a top priority."

From the time the first Southern Baptist missionaries set foot in a foreign land, providing Bibles and Christian literature to

people in their own language has been a priority. The challenge of Bold Mission Thrust, which envisions giving every person in the world a chance to hear the good news of Christ by the year 2000, makes Bible translation, production and distribution even more important to Southern Baptists.

David Barrett, editor of the *World Christian Encyclopedia*, says "access to the Bible is the right of every human being." He says making it available to people in their own language is the responsibility of every Christian. Barrett estimates Southern Baptists are first among denominations and agencies in Bible and Scripture distribution, but they get little publicity.

(FMB Photo / Don Rutledge)



Updating the Reina-Valera Bible

Some of the funds used for Bible distribution were left by individuals with a vision for sharing God's Word with people who speak other languages. One such visionary was Anne Oldham, a woman who left a \$2 million estate in a trust fund for the Southern Baptist Foreign Mission Board to use for Bible distribution. "His words will never pass away," she once said.

Since 1966, when Oldham died, earnings from the fund have provided more than \$2.7 million for Bibles. During the last 18 months, the Foreign Mission Board spent more than \$800,000 in Bible projects throughout the world. Many people now can read the Bible because of the faithfulness of people like Oldham and because of the work of national Baptists and Southern Baptist missionaries supported by the Lottie Moon Christmas Offering and the Cooperative Program.

Still, there are thousands of people without even a portion of the Bible in their language. There are at least 11,000 groups of people in the world, with 7,000 languages. Of the 700 translations of the complete Bible, 400 are in English. Some, done many years ago, are difficult to understand. Translations need updating every 25 years to keep up with the changes in a living language.

Scholars are updating the Reina-Valera Spanish Bible, a task that has taken nearly a decade. Southern Baptist missionary Joe Poe, retired missionary Cecil McConnell and Peruvian Bible scholar Moises Chavez

work out of the Baptist Spanish Publishing House in El Paso, Texas.

Their goal is to prepare a translation that is faithful to the existing autographs and the literary beauty of the Reina-Valera, but understandable and affordable to the 250 million people of the Spanish-speaking world. Two hundred consultants throughout Latin America and Spain help with this project.

Missionaries and national Christian leaders who work in the Spanish language are excited about using the New Testament to begin 20,000 new home Bible studies and 5,000 new churches in Spanish-speaking America.

Even before the updated New Testament was available, missionaries in Honduras were using the Gospel of John, entitled "The God of Love," to reach people. Missionary Jim Palmer is assigned to social work, but he uses every opportunity to give Bibles as gifts and to encourage church members to share Bibles with family and friends at birthdays and Christmas.

But the big seller is the New Testament. Already, more than 800,000 copies have gone to countries in Latin America. The Evangelical Baptist Convention of Paraguay is training church leadership to use the 13 lessons in the back of the New Testament in home Bible studies. Their goal for this year was to begin 75 studies, 30 of which were started in the first six months.

One Mexican woman was won to the Lord in a revival in El Paso. Concerned about family and friends in her Mexican mountain village, she asked missionary Sam Shaw how to use the New Testament. As he showed her the helps for finding chapters and verses in the Bible, she began crying. "My people don't know how to use the Bible," she said. "This is exactly what I need." She took 50 New Testaments to lead a Bible study in her village. There is no church, no priest, no other witness.

Southern Baptists can have an even greater part in getting the Bible to others by praying that the hearts of people will be open to seek God, and that Scriptures in their own language will be available. With God's Word in their language, the 1.3 billion people who have never heard the name of Jesus can hear and respond.

## A SMILE OR TWO

This is something that's strange, I find  
Unmeasured by bulk or by heft:  
I've given so many a piece of my mind  
It's a wonder there's any left.

College journalism student: Dad, when I graduate, I'm going to write for lots of money.

Father: So what's new?



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## WORLD

# Top Priorities Overseas

by Eric Miller  
SBC Foreign Mission Board

RICHMOND, Va. (BP)—Greater emphasis on sacrifice and strategic placement of missionaries surfaced Oct. 15 as Southern Baptist Foreign Mission Board leaders examined 426 missionary job requests for 1988.

The board's mission strategists, missionary enlisters and area directors who oversee missions work met at the board's home office in Richmond, Va., to look at new positions recommended by the 3,800 missionaries already on the field.

Missionaries listed 307 positions that need to be filled by seminary trained Southern Baptists with skills in evangelism and church development. Preachers are needed for 213 general evangelism positions.

And sacrifice is needed on the mission field, said R. Keith Parks, president of the Foreign Mission Board.

"The Lord never promised the world would be easy to win," Parks said. A day is coming, he noted, when some missionaries will have "to live out of a suitcase" or live in one country to work in another country closed to missionaries.

Sacrifice is a part of good strategy, Parks added. Strategy must be governed more by a desire to win the world for Christ and less by missionary family concerns, he noted. Accessibility to an English-language school for the children cannot be a determining factor if missionaries are needed more in other areas, he explained. In such instances, Parks said, missions will have to seek alternatives for the children's schooling. This already is the practice in many parts of the world where parents teach their own children at a certain age must send them to boarding schools.

Putting missionaries to work in institutions may not always be good strategy, he said. Hospitals and other institutions must be evaluated for their effectiveness in reaching a lost world for Christ, he noted. While many institutions are a vital ministry, he explained, some consume budgets and missionary manpower and do little for global evangelism.

Parks suggested a "leap" in strategy could occur if Southern Baptists can find ways to cooperate with other Christian groups in global evangelism.

Those at the meeting emphasized a need to match the right missionary with the right job.

On a list of the top 25 job requests worldwide, the No. 1 request is for someone to live in the Kyela district of Tanzania to plant churches, help existing ones, train leaders and plan crusades in the rural area.

This part of Tanzania has experienced phenomenal evangelistic responses, with

40,000 baptisms in less than a decade. Missionaries Doug and Evelyn Knapp have worked there for 16 years, but are nearing retirement.

A staff surgeon needed at the Jibla Baptist Hospital in Yemen ranks No. 2 on the job list.

Other high-ranking requests call for general evangelists and church planters in Taiwan, Tanzania, Bangladesh, the Philippines, Equatorial Brazil, Belgium, Mexico, Hong Kong, Zambia, Indonesia, Argentina and Greece.

While the Foreign Mission Board struggles to find preachers to send overseas as general evangelists, it has less difficulty finding personnel for other positions, said Louis Cobbs, director of the board's personnel selection department.

## Koreans Set Up Foreign Board

by Michael D. Chute  
SBC Foreign Mission Board

SEOUL, Korea (BP)—Korean Baptists have broken from their societal approach to missions in a move to more effectively meet their "responsibility" to global evangelization.

Messengers to the annual meeting of the Korean Baptist Convention voted overwhelmingly late in September to form their own Foreign Mission Board.

The move was applauded by convention leaders as a manifestation of Korean Baptists' desire to become a "sending church" after three decades as "a receiving church." The new mission organization comes out of a real concern on the part of Korean Baptists to be "involved in the world missions enterprise," said Bill Fudge, a Southern Baptist missionary to Korea. He was an adviser during the formation process.

For the past several years, mission societies carried the foreign efforts of Korean Baptist churches. The three major groups were the Overseas Missions Society, made up of about 15 large churches; the Southeast Asia Missions Society, formed by 30 to 40 smaller churches; and the Pacific Islands Missions Society. There were also other, smaller societies.

The societies' problems of "control and gathering support" for missionaries were catalysts in forming the Korean Baptist Foreign Mission Board, said Han Ki Man, pastor of Yoido Baptist Church and chairman of the Asia Global Evangelization Consultation Committee. "More organization was necessary if we were going to do more than we were doing, if we were going to grow," he said.

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