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Arkansas Baptist State Convention

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ABSC fills slate —
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November 25, 1982

Arkansas Baptist
NEWSMAGAZINE

State Baptists confront issues at annual meeting

by Bob Allen and Betty J. Kennedy

Messengers to the 1982 annual meeting of the Arkansas Baptist State convention, being held in North Little Rock, confronted two particularly thorny issues, widely predicted to generate heated discussion.

The issues were discussed and decided by the (unofficially) 1,264 messengers in a manner characterized by one messenger as "name calling" and "character assassination" but defended by others as simply emotional exuberance.

The body, meeting at Park Hill Church, took up the question of a four-year degree program for Southern Baptist College at Walnut Ridge on the Wednesday morning session. The proposal came through the convention's Executive Board after study by a professional research firm and college and convention groups. After an extended discussion, messengers voted by secret ballot to reject the proposal, meaning that Southern remains a two-year institution for the present. Four hundred and seventeen voted for the proposal and 459 voted against.

The college is one of two institutions of higher education operated by the state convention. Southern currently offers the associate of arts degree.

A second major issue was the seminary professor who says and has written that he believes the Bible teaches apostasy, or believers falling from grace. Messengers amended the resolution offered by the Resolutions Committee and ultimately adopted a statement calling on Southern Seminary's board of trustees to fire Dale Moody or anyone who teaches apostasy.

Other business of the convention is reported here by session.

Besides business, the meeting provided messages for inspiration, music by various groups and persons, Bible study led by Dean Dickens, and recognition and honors, as well as fellowship.

Tuesday, evening, Nov. 16

Arkansas Baptists' opening session included the usual and the unusual. Credentials Committee Chairman Larry Maddox of Little Rock told the gathering that already 1,000 persons had been registered as messengers from their home churches, and the body voted to seat all of those without a hitch.

Then the messengers proceeded to dispose of routine business, adopting the printed order of business, with two minor changes on Thursday morning, and hearing a welcome from the host pastor and greetings from other Baptists group.

The unconventional portion of the session's program included honors for the convention's new executive secretary and his wife, plus expressions of appreciation for the associate who served as interim execu-

tive secretary for nearly a year.

Convention President Dillard Miller presented Executive Secretary Don Moore with an inscribed Bible, and Executive Board President Ken Lilly noted Moore's unanimous election by the Executive Board in August. Kerry Powell, who was chairman of the search committee recommending Moore, told messengers he was pleased that, out of 50 candidates, God led the committee to a native son who had led a growing church.

Moore's comments included a word of thanks for the "special, special privilege" of serving Arkansas Baptists and a request for continued prayers. A dedication prayer selected by Moore and taped for the occasion was played as honorees and officers knelt and house lights were dimmed.

Also honored was L. L. Collins and his wife. Dr. Collins served as interim executive secretary from Nov. 2, 1981 — after the death of Huber Drumwright — until Oct. 18, 1982. Miller presented Collins with a plaque and a check, which he said brought Collins' pay for the interim period up to the level of an executive secretary's salary.

Messengers also found themselves unexpectedly hearing from Governor-elect Bill Clinton, who was introduced by his pastor, W. O. Vaught, as "one of us". Clinton, who has been a member of Little Rock's Immanuel Church for three years, asked for prayers that God's will be done in his life. He also requested prayers for the people of Arkansas through the difficult times of state government financial crisis and hard times in the general economy.

Other regular business of the first session included the recognition of former president of the convention, and brief comments from each. Several took the opportunity to call for messengers to conduct business in a reasonable manner. Thomas Hinson, pastor at West Memphis First Church, admonished the body to "make our decisions as brothers."

The next item of business offered time for resolutions introduction. Two different resolutions were proposed to deal with the issue of the beliefs of Southern Seminary professor Dale Moody on apostasy, or "falling from grace".

Messengers would later have the chance to debate the issue, since the proposals went to the Resolutions Committee who would report their suggestions in a later session.

Carl Overton of Hot Springs, chairman of the Constitution and Bylaws Committee, introduced three constitution changes which would be considered in a later session. Clarence Shell, director of the Arkansas Evangelism Department, reported on the simultaneous revival program this year, saying that he projected an increase in baptisms this year over 1981, crediting in part

the crusades.

The session also included the annual address by the convention president and a message by Roy Fish, professor of evangelism at Southwestern Baptist Theological Seminary at Fort Worth.

Convention President Dillard Miller asked rhetorically why God's servants should keep on doing what they do. He answered that encouragement should come from the promise of reward in heaven, the love of Jesus for each individual, the role model of Jesus, God-given vision and the threat of personal judgement in Heaven. Miller cited the late Executive Secretary Huber Drumwright and present Executive Secretary Don Moore as encouragers.

Wednesday morning, Nov. 17

In the first substantive business of the 1982 annual meeting of the Arkansas Baptist State Convention, messengers voted Wednesday morning to reelect Mena pastor Dillard S. Miller to second one-year term as president of the convention. Miller received a unanimous backing as the only nominee considered.

Bill Probasco of First Church of Conway was elected first vice president, a position currently held by Jon Stubblefield of Magnolia, and Allen Thrasher of First Church of Booneville was elected second vice president to succeed Winfred Bridges of Paragould.

In other action, the convention adopted its first \$10 million-plus budget, approved amendments to the convention's annuity

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6 Appraising grace

Arkansans attending the 1982 pastor's conference at Park Hill Church in North Little Rock graciously received Dale Moody Nov. 15 while the Southern Baptist Theological Seminary theology professor expressed his controversial views on the doctrine of apostasy, or falling from grace. They were not won over by Moody, however, and later, during a business session of the 129th annual Arkansas Baptist State Convention, overwhelmingly passed a resolution asking the seminary's trustees to "consider the termination" of the professor.

8 Messengers say 'no'

Messengers voted 459-417 to deny an Executive Board recommendation to allow Southern Baptist College at Walnut Ridge to offer four-year degrees. Southern, a two-year college, is one of two institutions of higher learning operated by Arkansas Baptists.



The 1982 session of the Arkansas Baptist State Convention was marked by high moments of inspiration and occasional tension. The two major sources of tension were the proposal for a four-year status of Southern Baptist College, Walnut Ridge, and a resolution regarding the teaching of apostasy by Dr. Dale Moody, professor of Theology at Southern Baptist Theological Seminary, Louisville, Ky. We believe most would agree, however, that far more unites us than separates us.

The messengers are to be commended for not booing or hissing as has sometimes occurred at previous conventions. However, some were concerned about the names used to characterize holders of opposing views in the debate. President Dillard Miller is to be commended for the amiable manner in which he dealt with the tense moments.

The Baptists of Arkansas have chosen outstanding leadership for 1983. With the reelection of Convention President Dillard Miller and Executive Board President Ken Lilly, we will have capable presiding officers. Executive Secretary Don Moore has already shown his skill as executive secretary. The spirit and expertise of these men assure us of top quality leadership in the year ahead.

Dr. Dale Moody's position on apostasy has claimed more attention, perhaps, than any issue which has transpired in the more than ten years this editor has served Arkansas Baptists. It drew inquiries from reporters nationwide, as well as from Southern Baptist Theological Seminary.

We commend Dr. John Wright, pastor of First Church, Little Rock, for his willingness to give up his place on the Pastors' Conference program to allow Dr. Moody to have a fair hearing of his position. Dr. Moody delivered a brilliant classical address on apostasy. He began by clearly stating his belief in the inerrancy and infallibility of the Bible. But he failed to share with his hearers that his view of apostasy is simply an interpretation of the scriptures. The difference does not arise from a belief in the inspiration of the scripture, but in the interpretation of these scriptures.

We believe, however, that some good came from the airing of this issue. Among the helpful byproducts of the discussion were: (1) the encouragement to study and determine for oneself the position of the scriptures relating

to the security of the believer; (2) the assurance that Arkansas Baptists have not veered from the historic position on the preservation of the saints.

A second area of tension was the proposal to grant a four-year status to Southern Baptist College. Many had feared that, whichever direction the vote went, it would leave Arkansas Baptists divided, angry and wounded. Apparently, these predictions have not come to pass, and Arkansas Baptists will move forward hand-in-hand.

Some have seen this as a struggle between Ouachita and Southern. This seems doubtful, however. We believe that those who opposed the four-year status of Southern were doing so in good faith. The reasons, were stated as follows: (1) the acceptance of federal funds; (2) the funding of a second senior college; and (3) the availability of students at this particular time.

Cary Heard and the Park Hill Church, North Little Rock, deserve the applause of Arkansas Baptists for excellence in providing for this year's convention. The capable staff of Park Hill was available at all times to meet the needs of the messengers.

The inspiration of the 1982 convention was outstanding. President Dillard Miller's address was a masterpiece and the annual sermon of Charles Chesser was both moving and inspiring. The Bible teaching of Dean Dickens was most informational and scholarly.

The Wednesday evening service in which Elias L. Golonka, chaplain to the United Nations, spoke was a mountaintop of inspirational joy. Dr. Golonka, who is salaried by the Home Mission Board, told of his activities in witnessing to those who serve in the United Nations. He shared personal experiences of giving Bibles and witnessing to numerous individuals from Iron Curtain countries. The warmth with which the messengers and guests responded to Dr. Golonka was indicated by a spontaneous standing ovation at the conclusion of his message.

We believe the messengers left this year's convention with a commitment to walk together and serve God in a spirit of unity and love. If this spirit does prevail, the coming year will be one in which Arkansas Baptists will serve the Lord successfully.

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program and defeated an Executive Board recommendation to grant four-year status to Southern Baptist College at Walnut Ridge (see related story).

Charles Chesser of First Church in Carlisle brought the annual convention sermon on "Our Glorious Gospel." Chesser told messengers "the glorious gospel" proclaims the greatest love, offers the highest privilege and holds forth the brightest hope for Christians.

Three agencies — Arkansas Baptist Family and Child Care Services, Arkansas Baptist Foundation and *The Arkansas Baptist Newsmagazine* — gave reports during the session.

The approved budget, the largest in Arkansas Baptist history, was also the first to be figured on a new budget formula.

The Southern Baptist Protection Program Church Annuity Plan was changed by four amendments to comply with new laws, as recommended by the Annuity Board of the Southern Baptist Convention.

Wednesday afternoon, Nov. 17

By the time the third session of the annual meeting began, 1,247 messengers had been registered, according to an announcement by Convention President Dillard Miller.

Business for the session began with the first report of the Resolutions Committee. After adopting a resolution expressing appreciation to the committee who planned the program, the officers who presided and the church that hosted the meeting, messengers tackled one of the thorny issues of the meeting.

Committee chairman Clyde Glazener explained that the committee decided against a strong resolution calling for Southern Baptist Theological Seminary to fire Dale Moody because of his stance on the "doctrine" of apostasy (falling from grace by the believer). Glazener cited their knowledge that Dr. Moody, as a professor who had passed age 65, is under contract (not tenure), and would be going on leave after the spring, 1983, semester, anyway.

Even if the trustees of Southern Seminary wanted to terminate Moody, final action could not be taken (by prohibition of the school's charter) until the regular trustee meeting, which would be only two weeks before the time Moody would leave, Glazener explained.

Messengers did not accept the committee's suggested resolution, however, and Jerry Hogan, pastor of Baring Cross Church in North Little Rock, offered an amendment.

The resolution included affirmation of the *Baptist Faith and Message* (confession of faith) that holds the historic Baptist doctrine of "security of the believer." Hogan called for changing the resolution's final paragraph to call for Southern Seminary trustees to consider terminating Moody and any other teacher who "advocates apostasy

as true doctrine."

Messengers supported the amendment on a show of hands vote and then passed the amended resolution, despite an admonition by Carl Overton of Hot Springs that such instruction to the seminary trustees by Arkansas Baptists was not in keeping with Baptist polity since the trustees are not directly responsible to Arkansas Baptists.

Doug Dickens of Hot Springs requested the messengers go with the original resolution, saying that the trustees would get the point, but other messengers called for a stand stronger than what David Miller of Heber Springs labeled "this pussyfootin', no backbone resolution."

Because of the time used in discussion of that one resolution presentation of others had to be delayed until the Thursday morning session.

Messengers adopted the report of the state Nominating Committee, electing persons to the state Executive Board and committees, plus the boards of Arkansas Baptist agencies and institutions. The report was brought by chairman Merle Milligan of Harrison.

At a miscellaneous business time, James Sawyer of Benton moved that the listing of committee and board nominees and members no longer carry the designation by asterisk of those who were laypersons. Sawyer called the change a move to put every person on an equal footing in service.

Constitutional amendments were adopted by messengers. Carl Overton, Constitution and Bylaws Committee Chairman, said that the changes in three different sections would eliminate a person from serving nearly three full terms on boards in the case that they were first elected to fill an unexpired term.

The new wording to Bylaws 3, 4 and 6 would count an original term of two-thirds of the full term as a whole term, making the member eligible for only one full term thereafter.

Thursday morning, Nov. 18

With a controversial resolution regarding seminary professor Dale Moody debated and tucked away Wednesday afternoon, the convention's Resolutions Committee expected smoother sailing in the handling of seven more proposed resolutions during the final session of the 1982 convention Thursday morning, Nov. 18.

With one exception, they were right. Passed unanimously without discussion were resolutions calling for laws to regulate alcoholic beverage interests from using the media to promote their product; reasserting a belief in the separation of church and state and that public money should not be used for sectarian purposes; commending convention leaders for engaging in dialogue with the Jewish community; encouraging fighters of world hunger; supporting the Christian Civic Foundation of Arkansas,

and committing to world peace with justice. A resolution opposing tuition tax credits was passed on a split show-of-hands vote, after Wiley Drake of Canfield challenged the proposed resolution.

Drake argued that tuition tax credits are not "parochial school aid legislation" but would be aid for individual taxpayers, similar to other tax deductions. He admitted that granting tax credits for parents of children in parochial schools would hurt public education, but cited the condition of public schools, saying he does not want "an atheist educating my children."

Don Hook, Little Rock, spoke for the adoption of the resolution, agreeing with the need for private schools but saying, "I think people who operate private schools and send their children to private schools should pay for it themselves."

In a part of the session for "miscellaneous business" messengers approved with only a few dissenters a policy change that motions dealing with the internal operations of an agency, institution or the Executive Board be reported to the elected board of the appropriate body for consideration until the next convention in its annual session. However, a two-thirds vote of messengers present will allow the motion to be considered at subsequent sessions of the same convention.

Doug Dickens, pastor of First Church of Hot Springs, offered a motion to "gently protest" any "name calling or character assassination" used in discussion to defend a point of debate. He quoted terms like "lily-livered, gutless, pussy-footin'" preachers used by messenger David Miller in debate over a resolution on the floor Wednesday as "a less than Christlike nature." He asked the convention to go on record with his protest.

Miller spoke to "apologize" for "anything I said in the convention that was offensive or has been interpreted in any manner different from my Lord." But, he said, a messenger ought to be able to speak what is on his heart without being questioned as to motive.

Dickens agreed to withdraw his motion at the request of convention president Dillard Miller, who presided over the discussion.

In other business, the convention congratulated Billy Cook, recently elected president of Oklahoma Baptists, who is a native Arkansan.

Elias Golonka, a Home Mission Board representative to the United Nations community in New York, spoke briefly, and Dean Dickens, Bible teacher for the convention, gave the closing message after fog delayed the arrival of scheduled speaker Gene Garrison from Oklahoma City, Okla.

The closing session also included a welcome to new Arkansans, a tribute to senior ministers and a report of the Christian Civic Foundation, which included applause for director Edward C. Harris, who retires effective Dec. 31.

The convention in pictures

Photos by Millie Gill



Messengers (above) trudge through less-than-ideal weather to a session of the 1982 Arkansas Baptist State Convention at Park Hill Church in North Little Rock. The convention filled Park Hill's auditorium (right). (Above) Convention president Dillard Miller (center photo, right) welcomes Governor-elect Bill Clinton, a surprise visitor to the meeting, and Charles Chesser delivers the convention sermon (right). Student Department director Tom Logue (below, left) makes a presentation to (from left) Jamie Jones, Jon Stubblefield and John Finn, at a Wednesday night session at Little Rock's Robinson Auditorium, for their part in the BSU Third Century Campaign.



David Doty, minister of music at Park Hill Church in North Little Rock, takes advantage of a free blood pressure screening offered by Baptist Medical Center.

Messengers ask for dismissal of Southern Seminary professor

Messengers to the 129th annual session of the Arkansas Baptist State Convention passed a strongly worded resolution calling on Southern Baptist Theological Seminary trustees to "consider the termination" of theology professor Dale Moody. The action came during the Wednesday, Nov. 17, afternoon session during a report of the Resolutions Committee.

The messengers amended a resolution brought by Clyde Glazener, pastor of Calvary Church of Little Rock and chairman of the convention's Resolutions Committee. Glazener reported from the committee a resolution stating that Moody has made statements which "have challenged the biblical doctrine of security of the believer as expressed by *The Baptist Faith and Message*." The resolution reaffirmed the convention's belief that "all true believers endure to the end, and are kept by the power of God through faith unto salvation."

The last paragraph of the committee's proposal resolved "that the Arkansas Baptist State Convention request the Arkansas Baptist trustees of Southern Baptist Theological Seminary to share this resolution with the officers and trustees of Southern Baptist Theological Seminary."

Glazener said one more strongly worded resolution proposal and one milder were rejected by the committee. He said information on the due process involved in Moody's termination was a deciding factor in the committee's action.

The soonest Southern's trustees could take final action on a request for Moody's dismissal, Glazener said, would be three weeks before the automatic end of the professor's active teaching. The greatest effects of such a resolution, Glazener said, would be to provide Moody with more

preaching engagements and to give the press "a field day."

Seminary bylaws require such action be taken at the trustees' annual meeting. The next one is scheduled April 12-13, 1983.

Moody was elected professor of Christian theology in April 1982, after passing the normal retirement age of 65, effective in August 1982. The executive committee of Southern's board of trustees has approved, pending ratification by the full board, leave of absence for Moody during the 1983-84 academic year for the professor to accept an invitation by the Foreign Mission Board to teach at Hong Kong Baptist Seminary and lecture at other seminaries in Asia, according to Bonnie J. Stowers, administrative assistant to the president at Southern Seminary.

Moody, 68, would be required to take mandatory retirement at 70.

Jerry Hogan, pastor of Baring Cross Church of North Little Rock, paid respect to Glazener's reasoning, but added, "I feel our convention needs to make a strong statement opposing the teaching and advocacy of apostasy in our seminary."

Hogan asked that the last paragraph of the resolution be amended to read "that the Arkansas Baptist State Convention requests the trustees of Southern Baptist Theological Seminary to consider the termination of Dale Moody and any other professor or teacher or assistant who advocates apostasy as a true doctrine in any of the teaching institutions under your direction supported by the Southern Baptist Convention."

Doug Dickens, pastor of First Church of Hot Springs, opposed the amendment, warning against "overkill" if the resolution

comes across too strongly. Three messengers spoke to defend the amendment, Wiley Drake of Canfield Church; David Miller, director of missions of Little Red River Association who originated discussion of the Moody controversy in a meeting of the state Executive Board in August, and Wayne Davis of Oak Grove Church in Van Buren. The amendment to the resolution passed. Carl Overton, director of missions for Central Association, contended that the state convention's request for action by the seminary's trustees, which are not elected directly by Arkansas Baptists, is a violation of Baptist polity. A show-of-hands vote followed and the amended resolution passed by a sizeable margin.

Next to the name of Jesus, Dale Moody's was lifted more than any other at the annual meeting and pre-convention pastors' conference.

Moody delivered the opening message at the pastors' conference on Monday, Nov. 15. He reiterated some of the concepts discussed in the "Salvation and Apostasy" chapter of his 1981 book *The Word of Truth*, reprinted in the Oct. 14, 1982, *Arkansas Baptist Newsmagazine* as a response to an Executive Board request for his "stance on apostasy."

Moody focused on Hebrews 10:26 and II Peter 2:20 as "the clearest of the 48 passages in the New Testament" warning against falling away. He quoted a number of scripture references arguing that a Christian, by "willful, premeditated rebellion," can place himself outside the saving grace of God. He said people who think "they can believe and be baptized and live like the devil" are "going to get a surprise" at the judgment.

He suggested that those who disagree



with him "write it out" and allow him to respond. But, he warned, "You can bark at me with creeds and confessions and clichés every day, but you are never going to move me unless it is with the holy scriptures."

Moody was received graciously at the pastors' conference, with a spirit of good-natured debate prevailing. After Moody's sermon, David Miller, president of the pastors' conference, said he was warned, after it became public knowledge that Moody was planning to speak, that the professor might be met by heckling or booring. "But I have great confidence in the people of God called Arkansas Baptists," Miller said. "I appreciate the spirit in which Dr. Moody spoke today, and I appreciate your spirit in hearing him."

Moody left Park Hill Church immediately after speaking to catch a flight to Louisville. But his impression continued on the pastors' conference with a number of speakers taking off-the-cuff jabs at Moody's contentions.

The biggest assault to Moody's view came in Jimmy Millikin's sermon, "Preservation of the Saints." The Mid-America Seminary professor's address brought a resounding ovation from the floor.

An on-again, off-again week preceding the pastors' conference left it up in the air until Monday morning whether Moody would speak or not.

Moody told ABN editor J. Everett Sneed in a telephone interview Thursday, Nov. 11, that he had reconsidered his commitment to speak at the pastors' conference and would not appear. By Saturday, Nov. 13, though, Moody reportedly could find "no peace" in his decision to renege, and again sent word that he would speak.

Earlier that week, Moody reportedly told one of his classes that he did not plan to be with the seminary after Dec. 31. Within 24 hours rumors spread nationwide that he had either resigned or been dismissed. Moody again reportedly could find "no peace" in that decision and told another group that the seminary administration would have to follow due process if it wanted him out of the classroom.

Roy L. Honeycutt, president of the seminary, told the ABN that he had sent Moody a letter advising him of options if the professor finds himself outside the school's "Abstract of Principles," a statement of beliefs which all teachers at the school are required to sign.

Honeycutt said that under such circumstances, the options would be retirement or "due process," including a faculty hearing and action at a regular scheduled board of trustees meeting, possibly resulting in the professor's dismissal.

The Moody controversy came to a head in Arkansas at the August 16 meeting of the state Executive Board. Board member David Miller brought a motion asking seminary administration to "eliminate (the) heresy" at Southern. The motion was modified to ask for Moody to respond in writing with his stance on apostasy to be printed in the *Arkansas Baptist Newsmagazine* for possible action at the state convention. Moody decided to make an entire chapter of his book his response.

Arkansans responded with widespread and vocal opposition to Moody's views, expressed in letters to the editor, at least one association resolution and at least one sermon advertised in newspapers as a response to Moody's response in the Oct. 14 ABN.



ABN Photo/Mike Gill

Messengers to the 1982 Arkansas Baptist State Convention reelected Mena pastor Dillard S. Miller (front) to a second one-year term as president of the convention. Bill Probasco (left), pastor of First Church of Conway, was named first vice president, and Allen Thrasher (right), pastor of First Church of Booneville, was elected second vice president for the convention.

Arkansas student selected for Southern scholarships

LOUISVILLE, Ky. — An Arkansas student is among the first 12 prospective pastors selected to receive Presidential Preaching Scholarships from The Southern Baptist Theological Seminary.

Theology student Byron Eubanks of Lead Hill received the scholarship this fall from Seminary President Roy L. Honeycutt.

The scholarship program was initiated by Honeycutt and approved by seminary trustees last February.

Scholarships are for \$1,000 each and are given to entering students who exhibit exceptional potential in preaching and congregational leadership.

The program eventually will include 30 students.

"The Presidential Preaching Scholarships symbolize the importance which Southern Seminary places upon the proclaimed word and loving ministry of Jesus Christ," Honeycutt said.

"Yet they are more than symbols," he added. "They are a means of helping to educate these committed young people as they prepare for lifetimes of service to our Lord."



ABN Photo/Mike Gill

Ken Reese (far left), pastor at Ola, introduces a resolution on the floor of the Arkansas Baptist State Convention regarding Southern Seminary professor Dale Moody. (Center) Jerry Hogan, of Baring Cross Church in North Little Rock (center), brings a substitute resolution to the platform while Jon Stubblefield (right), presiding officer for the session, and Clyde Glazener, chairman of the Resolutions Committee, look on. Moody (right) speaks during the pre-convention pastors' conference.

Convention refuses Southern four-year request

A request to allow Southern Baptist College at Walnut Ridge to offer the baccalaureate (four-year) degree, which had survived votes by the college's board of trustees, an Executive Board-appointed Study Committee, the Program Committee and the full Executive Board, died by a narrow margin on the floor of the Arkansas Baptist State Convention Wednesday, Nov. 17.

Supporters for the Executive Board recommendation wrangled through two 20-minute time extensions, on top of part of the 45-minute scheduled Executive Board report, to keep the motion intact and bring it to a vote. In a surprise turn of events, messengers rejected the proposal by 42 votes, 459-417.

As expected, the Southern proposal produced the most intense debate of the 129th annual meeting of Arkansas Baptists, but most expected the motion would carry, even after the secret ballot vote.

Messengers greeted arguments for the motion with "amens" and applause and soundly defeated a motion to refer the matter to a committee for further study; an amendment to guarantee that no funds would be taken from Ouachita Baptist University, the convention's four-year school, and a motion to table the recommendation.

Some messengers credited a last-minute appeal by Jim Adams, pastor of Beech Street Church in Texarkana, for the apparent turnaround in convention sentiment, and others, President Dillard Miller's decision that the final vote should be by secret ballot.

John Wright, pastor of First Church of Little Rock and a member of Southern's board of trustees, spoke first to urge messengers to approve the request. He asked messengers not to question the "integrity, veracity or honesty" of the elected groups that had previously approved the request to bring the matter to the convention floor. He said that while no funds had been allocated to fund the expanded program, appropriations could be deferred until 1984.

He further argued that the question of Title III funds "is not germane to the recommendation." If Arkansas Baptists, Wright said, ask the school not to accept federal money, the school would not. But, Wright pointed out, "precedent has been set" when Ouachita accepted federal money years ago.

Wright said Southern's conviction to make the request was the result of prayer. "I have prayed with my compatriots on the board," Wright said. "We are here to determine not what the will of the people is, but what the mind of Christ is."

Wright yielded the podium to D. Jack Nicholas, president of Southern Baptist College. Nicholas said the decision by Southern's board was made "on its face"

before God. Nicholas said he sought God "in absolute despair" in one instance, asking for guidance in whether or not to proceed. He found an "answer" in that day's reading in his daily Bible study guide, "Be strong, and courageous and do the work."

Don Hook, a retired pastor of Little Rock, offered a substitute motion asking that action on the recommendation be deferred until the 1983 convention and that a committee be appointed to study the estimated cost of expanding to a four-year program and the need for another four-year Baptist college in Arkansas. Hook said he was "amazed" that any Baptist would consider the taking of federal funds to run a

Baptist school, that the Executive Board would recommend such a large project without any estimate of costs and no suggested sources of revenue.

Tommy Hinson, pastor of First Church of West Memphis, told messengers he doubted Hook's proposed committee would be superior to the channels the request has already come through.

Dale F. Taylor, pastor of Union Church in North Arkansas Association, said he has served as accountant, controller, business manager or chief fiscal officer for five Baptist and state schools. "I am concerned about the impact this may make with regard to the accreditation of both our insti-

David Miller (left photo) of Heber Springs and Doug Dickens of Hot Springs took differing views of the spirit in which messengers debated several issues at the meeting.



ABSN photos/Melvin Gill



Ken Lilly, a Fort Smith physician, (left) was elected to a second term as President of the Executive Board of the state convention at a meeting following the ABCS annual meeting.

ABSN photo/Bob Alton

tutions," Taylor said.

Messengers defeated Hook's substitute motion approximately 2-1 by show of hands.

Debate continued on the original motion. Wilbur Herring, pastor of Central Church at Jonesboro, maintained that "growth is natural," that God would provide financial needs and that "in every crisis" there are those content to maintain the status quo.

Hook spoke against the motion, warning, "We're signing a blank check here today."

Earl Verser Jr., a layman from Eudora and chairman of Ouachita's board of trustees, asked that the original motion be amended, adding that any funds appropriated for the expansion of Southern's program not be taken from allocations for Ouachita. The amendment was defeated.

Daniel Grant, president of Ouachita, asked for personal privilege to say that the refusal to guarantee that Ouachita money would not be used to finance Southern's expansion put before the convention "a new issue." Grant made a motion to table the recommendation. It was defeated.

Don Harbuck, pastor of First Church of El Dorado, asked for personal privilege to refocus the issue, saying all messengers were "prayed up for the convention" and that supporting the request for Southern College did not mark one "more spiritual" than those opposing.

Jim Adams of Texarkana Beech Street Church took several minutes to develop five points against expanding Southern College to four years:

"The use of federal tax money to make this possible is an issue," Adams said, since the motion had been denied in subcommittee until federal funds were approved for the school. Referring to Ouachita's use of government money, Adams said, "Friends, two wrongs don't make a right."

—Population of college age students is declining in Arkansas, and there is now no great need for Arkansas Baptists to enlarge their upper level education, Adams said.

—The long-range cost of maintaining the larger program would likely involve "millions of Cooperative Program dollars," he said. He said Baptists have lost schools because of their inability to fund them.

—The financial burden would jeopardize the ability of the state convention to give 50 percent of Cooperative Program receipts to southwide and worldwide causes.

—Additional funds for another four-year school would decrease the availability of funds for other agencies.

Adams asked messengers to consider the "counsel of our Lord" in Luke 14:28, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it."

"Certainly faith is involved in all we do," Adams concluded, "but let us also wisely count the cost of what this means to Arkansas Baptists and the world."



Other convention scenes

(From top) Executive Secretary Don Moore (center) and his wife, Shirley, are honored in a presentation by convention officers; Dean Dickens, missionary to the Philippines, leads the study of I Peter during the sessions; the Senior Adult Choir from Arkadelphia First Church prepares for their special music Thursday morning; and Baptist Bookstore employee Fred Bridges (left) discusses sales with manager Bob Barnett.

Board, committee members elected

Executive Board

*Laypersons

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1987 Convention
Date: November 17-18-19
Place: First, Ft. Smith

1983 Convention
Preacher: Joe Atchison
Alternate: John Maddox

Letter to the editor

Education is a virtue

I am appalled by the total lack of respect that many in our state seem to have for any man who desires to better himself mentally, emotionally, and spiritually through education. Your Nov. 11 issue contained a letter which said in part, "It is no surprise to me that this learned professor of theology does not believe in the eternal security of the believer..." Then the writer went on to explain how in biblical times educated people rejected Christ and the "common people, the uneducated, the working class" flocked to him.

It rather infuriates me that education is so often held up in disdain. How could Jesus Christ have known so much scripture without having studied and questioned and affirmed it in his heart? Further, Paul, the former Saul of Tarsus, was highly educated and yet I would be surprised if our letter writer does not occasionally quote Paul. And what about Paul's suggestion that we "study to shew thyself approved unto God...?"

Jesus Christ taught the most intensive three year seminary education ever. Yet,

after completing the course and receiving degrees, one of his 12 students killed himself and another denied, essentially, the sonship of Christ, because he would not admit that he knew who Christ was.

Please spare us from these inane discussions which imply rather strongly that a person cannot be both educated and saved. The only persons such drivel can possibly serve are those not willing to work hard enough to fit into that category they prefer to ridicule. Training and preparation are commended by God again and again in his word.

Criticize Dale Moody for his beliefs, if you must, but do not make the mistake of blaming his beliefs on his education. Criticize the educated for doing what God led them to do, if you must, but do not try to ever suggest that I cannot be saved or as "spiritual" as you because I am educated.

Education does not destroy faith. Education supports faith. Education strengthens faith. Education gives God more material with which he may work. Jesus Christ believed in education. — J. Michael Butler, Hot Springs

by Don Moore

You'll be glad to know . . .

... God continues to bless! The past four weeks have been filled with his love, joy and grace. Getting better acquainted with our convention staff has been most enjoyable. To learn more specifically of their labors with our churches is to love them. I am thankful for the strong bond that has developed so quickly. We covet your prayers as we try to provide more effective ministries for you.



Moore

... I have represented you at some rather significant events. Leading the prayer of dedication with Governor-elect Bill Clinton and his wife, Hilary, was an experience in which the Lord was very much present. Giving the address for the groundbreaking of the Parkway Place Village was a unique opportunity for us. A retirement village being developed by the Baptist Medical System, it was nice to have them remember the long and pleasant tie that has existed between us. I was privileged to bring greetings from you to a group of Jewish leaders from over the state in the first SBC-Reformed Jewish Dialogue. While I cannot speak for you, I can and must represent you. I trust my representation of you will always be both accurate and edifying.

... That there is a way to get along with each other in church life. There are very few people who engage in petty strifes who are actively involved in trying to win specific lost people to Jesus Christ. Assuming there are no moral, financial, or doctrinal deviations, churches seldom want to replace a leader who is winning souls and helping the church to grow. The other way to get along in the church is to truly keep Jesus as the focal point of all you say and do. You become like that which captivates your heart. You do not have to fight to defend him, he will defend himself. You will not want to fight lest you offend him. Strife comes when we take our eyes off him and become offensive, defensive, and contentious projecting and protecting ourselves. God deliver us! While our main purpose for loving souls and exalting Jesus is not in order to "get along" in the church, it is a glorious side benefit!

Yours for happy, growing churches!

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



The Southern accent

D. Jack Nicholas/President, SBC

Can a democracy survive without a moral foundation?

Almost a year ago I concluded an article in this column with the following paragraph: "The shallow egocentric value system which has been adopted by America will not long sustain this republic or any other. Surely America has experimented long enough with the novel notions of modern social theory to learn that the promised utopia is not forthcoming and that it is time to embrace once again those Christian principles which served as the basis of America's singular greatness. The revitalization of this republic will remain elusive until it discovers the great spiritual truths upon which it was established and by which it flourished."

I retrieved that article from my files because I was reminded of it when recently I came across strong confirmation of that opinion in a book by Dr. Harold O. J. Brown who received A.B., B.D., Th.M. and Ph.D. degrees from Harvard and was recipient of a Fulbright Scholarship.

I commend his book, *The Reconstruction of the Republic*, to all who read this column. It is one of the most provocative publications that I have read in years. He conducts an incisive assessment of where we are in America today, how we got here, and pro-

vides a call for the reconstruction of the republic on the basis of biblical values.

From among the passages that pertain to the first paragraph of this column, I quote the following:

"Neither democracy as a form of government nor capitalism as a means of economic organization can stand up to Marxism in the intellectual and spiritual arena because neither is really a moral force. Calling Marxism a system of morality does not mean that it is a system of good morality, but simply that it deals with moral issues and offers answers to them, something that neither democracy nor capitalism per se does.

"Only if we can recover a moral vision that goes beyond the capitalist promise of more goods for more people and the democratic offer of free elections, will we be able to stand successfully against the total vision that is Marxism."

I say once again that the revitalization of this republic will remain elusive until the republic discovers the great spiritual truths upon which it was founded and by which it flourished.

D. Jack Nicholas is president of Southern Baptist College at Walnut Ridge.

Your state convention at work

Evangelism

Spiritual characteristics for witnessing

There are some very necessary characteristics of the Christian who will be a good witness. The good witness for Christ should live a committed life. There should, first of all, be a commitment to Christ as the Lord of one's life. This means that Jesus will be the commander-in-chief of one's life. There should be a commitment to the Bible as the Word of God. A good witness will believe that the Bible is the inspired, infallible Word of God. There should be a commitment to the church. The church is God's divine institution, ordained of God, to reach the lost for Christ.

The good witness will have a compassion and concern for lost souls. Paul said in Romans 9:2-3 "I have great heaviness and con-



Shell

tinual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Paul said, "I am so concerned for lost souls that if it were possible, I would be judged for them." In Matthew 9:36 Jesus saw the multitudes and he was moved with compassion on them. This word compassion means suffer with. Jesus looked upon the people and he suffered with them. A young man said to me, "I am so burdened because I am afraid I'm not burdened enough for my father." The next day I saw this 72-year-old father make a commitment of his life to Christ. At the close of the service, a mother came to me wringing her hands and crying out emotionally, "How long? How long will it be until my son is saved?" The next day I was privileged to lead this son to make a commitment of his life to Christ. God blesses and honors people of real concern. — Clarence Shell Jr., director

Christian Life Council

Do not identify with these

The following are parts of a letter Karl Marx wrote in London on July 30, 1862 to his financial supporter and longtime friend, Friedrich Engels.

"That Jewish nigger (all italics added by Bob Parker), Lassalle, who is fortunately leaving at the end of this week . . ." . . . he is descended from the Negroes . . . (unless his paternal mother or grandmother was crossed with a nigger.) "This fellow's impotency is also niggerlike."

This intolerant, disrespectful attitude toward other people is a side of Marx and Engels not usually written or talked about. They were probably the greatest contributors to communism as we know it today.

Our world is a battleground between Christian democracy

and atheistic, Marxist Communism. Anyone professing Christianity but yet speaks disparagingly of others whom God has created is kin to Karl Marx and Friedrich Engels in at least one way.

By the way, the greatest racist in this present century was Adolf Hitler. The great tragedy connected with all three of the above haters is that they were all at one time probably counted as church members. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus (Gal. 3:28)." Psalms 1:1 also reminds us that the righteous are to be cautious about those with whom they identify. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." — Bob Parker, director

Church Music

The year of the 'pedalpoint clinic'

The Southern Baptist Convention music emphasis for 1982-83 is instrumental music with such great happenings as Regional Instrumental Workshops and the SBC Handbell Festival in Pittsburgh with an expected 3,000 ringers.

Closer to home is our own instrumental emphasis upon the keyboard person. Every church in the state can receive assistance through the Pedalpoint Clinics if they will encourage not only the church pianist and organist but also the departmental pianist and other promising keyboard players to attend.

State approved keyboard specialists have been trained in meeting the needs of the keyboard person by offering helps in materials, hymn accompaniment, introductions, offertories, preludes, choral and solo accompaniment, and dedication to the task.

The specialists are now available for the Associational Pedalpoint Clinics. The dream is for a clinic in every association in the state this year. I hope you will be a part of that dream, it's for you. — Glen E. Ennes, associate



□ Southern Baptist hunger work is done in the name of Christ and is a witness of Christ's love and concern.

□ From 10 to 50 percent of the women in South America, Africa and Asia are estimated to have iron deficiency anemia.

□ Two-thirds of the world's total catch of tuna comes to the U.S., and one-third of that goes for cat food.

Family and Child Care

Give thanks by giving

Turkey and dressing, cranberry sauce, pumpkin pie and all the other goodies will characterize the Thanksgiving Day celebration as usual in many of our homes this week. In addition there will be the gathering of families to enjoy each other in the sharing of love.

My prayer, and I am sure the prayers of many of you, is that the Lord keep us from taking these blessings lightly or for-granted. After all, he blesses us beyond our deserving because of his great love for us. He also does so in order that we may share his blessings with others.

Hopefully as we sit down to enjoy family and food we will keep in mind those less fortunate who will have neither unless we provide them. You, as an Arkansas Baptist, have an opportunity to

help provide a home and other basic necessities through the Thanksgiving Offering for our Child Care Ministry.

In addition to these basic needs, we share the good news of God's love with those in our care. The greatest expression of thanks a Christian may make is that of sharing Jesus Christ with others.

Yes, we do expect a great response to this offering. Our expectations are based upon our confidence in God and in his people. You have always come through. We are confident you will do so again.

Thank you for saying thanks by giving to the Thanksgiving Offering. — **Homer W. Shirley Jr., Director of Development**

How to live life as a senior adult

by Bobby Shows

Last month in our article we shared with you a couple of ways you could enjoy a better life as a senior adult. In that article we explained that without Jesus Christ in one's life there is no building of the "good life." Secondly, we shared that one must learn to appreciate oneself in relationship to God's creating them. As a senior adult, one needs to see life as productive and useful, even though age has become a factor. It is my opinion that life is a gift from God and as long as God is kind enough to allow us to breathe there is a purpose for our being here on earth.



Shows

Continuing with that thought, I feel another area we need to work on in our lifestyle is learning how to relate with other people. That statement may sound a little unusual, but in my dealings with senior adults many of them are "cliquish". That word means they have a certain set of friends and they do not allow other people to come into that circle of friendship. This becomes more of a problem the older we get. The fact that we are getting older naturally tends to mean that some of our friends are going to die. If we are not careful these friends will pass on and this will leave us with fewer friends each year. It is important that we open our arms and include other people into our fellowship. I might add we should include various age groups of people and not just those of our own age. If we do not do this, what happens is that our friends pass on and we become more and more introverted, because we have fewer friends to fellowship with. One day we wake up and we are by ourselves. Some senior adults I

know who have gotten themselves in that condition then begin to blame their church, community, and other peers because they won't pay any attention to them. The real crutch of the matter is that this person has not included people into their friendship; therefore, they are the ones who are basically the guilty party.

Psychologically, socially, even spiritually, we need each other. We need to communicate with people from day to day. There is a poem entitled "No Man Is An Island." This poem says no man can really "live" by himself. We were

tion goes to the grave with you upon your death. The generations behind you need to know the things you have stored up in the file cabinet of your brain. A simple illustration of this occurred recently while I was talking to a group of young ladies here in our church. I used the word "tattooing" and was asked what that word meant. It is the making of a kind of lace used in the "good old days." These young ladies had never heard the term, much less how to do it. Here is a skill or craft that will soon be unheard of unless the generation that knows how to do the craft passes it on. That's just a sample of the value of information you have to share with younger people.

When one stops to think about how he receives information through his life time, the majority of information has come from people who have been older; like school teachers, parents, aunts, uncles, grandparents, etc. You have beautiful things to give. Are you? Will you? Life will be richer in every aspect if you will.

Bobby Shows is director of activities at Park Hill Church in North Little Rock. He graduated from Mississippi State University with a B.S. in Social Studies and a minor in psychology in 1963 and with an M.A. in Guidance Counseling and Administration in 1964. He has had further study at Southwest Missouri State University and in gerontology at North Texas State University. He has written several articles for publication in Southern Baptist magazines and has taught at Southwest Baptist College, Southwest Missouri State University and Midwestern Seminary.

Questions or comments on this column for and about senior adults should be sent to Senior Adults, Arkansas Baptist Newsmagazine, P.O. Box 552, Little Rock, Arkansas 72203.



not created to be "bears" to go into hibernation. We were created in the image of God to fellowship with those of like kind.

The other side of that picture is that people need us. Because of the value God has placed on your life it is important that we use that value to help other people in their process of growing. In the number of years you have lived you have received information to help you to be where you are today. If the information you have received is not passed on to other people, then that informa-

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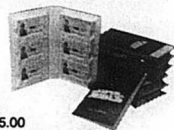
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International Giving allegiance to God

by Maurice Hitt, Castle Hills First, Azle, Texas

Basic passage: Judges 8:22-9:57

Focal passages: Judges 8:22-23; 9:6-15, 55-57
Central truth: The wise man gives his allegiance to God.

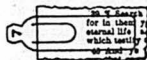
1. After the defeat of the Midianites, the men of Israel proposed to make Gideon and his descendants the nation's ruling family. They offered loyalty to him whom they saw as worthy (8:22-23), but Gideon humbly refused a throne and a kingdom. With great wisdom, he directed them to give their allegiance to God. Man sometimes receives respect for his godly qualities; however, if he is really wise, he will point others to devotion for God.

2. Jotham's parable rebuked the Shechemites for giving their allegiance to the murderous Abimelech (9:7-21). The olive tree, fig tree, and vine represented Gideon, who was content to be faithful in bearing fruit to the honor of God and man. The fruit trees recognized they would have lost their fatness and sweetness in order to lord over the other trees. In the same way, man takes a step down from his designed position when he is exalted by himself or others to the place belonging solely to God. We ought to be devoted to each other because of God, but never in place of God.

3. Abimelech, son of Gideon, desired the kingship his father had refused. With sly words and evil intent, he arranged the murder of his brothers and the crowning of himself as king. Though he obtained his design, he could not retain his subjects' allegiance, and was killed amidst a rebellion he was seeking to subdue. He had been devoted to himself, and inevitably reaped the bounty of his sin.

He that refuses to bend before God in submission, will be broken of God. No one who names the name of Jesus as Lord should have a higher loyalty than God and his kingdom.

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Life and Work Faith and influence

by Bert Thomas, Toltec Church, Scott
Basic passage: James 3

Focal passage: James 3:1-15, 13-18

Central truth: Christians have the responsibility of influencing others for Christ.

Have you ever wondered how many people have influenced your life? Most of us have. It is impossible to determine all the people who have influenced our lives or to determine how many people we have influenced. The word "influence" comes from the Latin which means to flow in. It is the force or power that flows into a life in an indirect or intangible way.

James urged his readers to carefully consider the responsibilities of teachers because of their influence upon others. "Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment" (James 3:1). Those in leadership positions should recognize the influence they have on others simply because of the role and should consider their motive for wanting that position.

The tongue is another means of influence. Verses 3-12 teaches that our tongue can be used for good or evil. Many of us can remember how an uncontrolled tongue damaged years of faithful work. Lives of individuals were scarred, the Lord's work made less effective, and communities were divided because of its evil influence. We can also remember how we have been influenced by words of hope, encouragement, and exhortation.

The life-style of an individual is a third means of exerting influence. It is by example that we influence others to a life of service for the Lord or to become ineffective and unproductive. James made a vivid comparison between a life-style influenced by earthly wisdom and heavenly wisdom. Earthly wisdom is shown by attitude sins of bitterness, envying, and jealousy and results in confusion and all kinds of sinful deeds. Heavenly wisdom comes from God. It is pure, peaceful, kind, open to reason, and full of mercy and good works. How different our world would be if we had more of this kind of influence! We can! It comes through the redemptive power of the cross.

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Bible Book Paul defends his authority

by Larry Maddox, Second Church, Little Rock

Basic passage: II Corinthians 10:1-11:15

Focal passages: II Corinthians 10:7-18; 11:5

Central truth: Paul confronts his critics and defends himself against their charges.

In this passage Paul defended himself against various charges leveled at him by his critics. He defended himself against charges of cowardice (10:1-6), weakness (10:7-11), exceeding his authority (10:12-18), and preaching for material gain (11:7-11). He did this, not primarily to protect himself, but to preserve and advance the work of the Lord.

In the midst of his defense, Paul emphasized an important truth, viz., the real test of Christian work lies not in outward appearance, but in spiritual reality. Unfortunately, even in church life we are often more interested in putting on a good "show" than in producing real substance. We tend to get so caught up in the "success" and "size" race that we lose sight of our primary calling as followers of Christ.

We need to recognize with Paul that content is more important than form... that the power of the gospel is more significant than the "package" in which it is presented... that the treasure of the knowledge of the glory of God in Christ is more important than the earthen vessel which contains it.

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Annuity Board assets exceed \$1 billion

DALLAS (BP) — Assets of the Southern Baptist Annuity Board have exceeded \$1 billion for the first time in board history trustees were told in their fall meeting.

Darold H. Morgan, board president, told trustees that increased member contributions and management of the contributions moved assets beyond a billion dollars considerably ahead of schedule.

Morgan said the event "basically represents the spiritual vitality of the churches and agencies of the Southern Baptist Convention." He continued, "The fund really needs to be four or five times larger than this when you consider the retirement needs of those who have already retired and those who will retire from these funds which belong to them."

Trustees approved an \$8.8 million budget for 1983, a 13 percent increase over the 1982 budget. Major projects funded for 1982 include continued preparation for a new proposed church annuity plan, ex-

panded marketing and promotion to the churches of the convention, the expansion of the church insurance system and a records update program for the retirement system. A freeze on hiring persons for new positions until July 1982 was announced as a measure to reduce personnel costs.

Other actions included the approval of a 13th Check amounting to 10 percent of the annual benefit of annuitants receiving benefits as of Nov. 30, 1982, and were receiving their retirement checks before Jan. 1, 1980, if investment earnings do not substantially decrease. A two percent good experience credit was granted to Plan A participants' accounts.

In compliance with the new Tax Equity and Fiscal Responsibility Act of 1982, an amendment was adopted to allow members in the Southern Baptist retirement program to contribute up to \$30,000 or 25 percent (whichever is less) of their annual compensation to their pension plans.

Lyle will head Maryland Baptists

LUTHERVILLE, Md. (BP) — Kenneth R. Lyle, a native Texan and pastor of Baptist Tabernacle in Atlanta, Ga., was elected unanimously executive director-treasurer elect for the Baptist Convention of Maryland Oct. 28 at a special called session of the state mission board.

The board's executive committee considered more than 50 persons during its 11-month search for a successor to Roy Gresham who will retire Dec. 31 after 25 years.

Ralph Ehren, chairman of both the executive committee and search committee, reviewed the search process for state mission board members and introduced the candidate and his wife Judy, who had flown in from Atlanta for the meeting.

Lyle received his B.A. from Mississippi College, his M.Div. from Southwestern Baptist Theological Seminary and has pursued doctoral studies from Southeastern Baptist Theological Seminary.

Lyle was director of missions for the Metropolitan New York Association for eight and one-half years. He has been pastor of churches in New York, Texas and Mississippi. The Lyles have four children, two married daughters, a son in college and a teenage son.

The executive director elect and his wife attended the Maryland state convention and Lyle will begin his transitional duties with the Baptist Convention of Maryland Dec. 1. He will assume his position as executive director on Jan. 1, 1983.

Cooperative Program report: October

1981		1982
\$ 671,470.15	Gifts for October	\$ 772,252.98
669,511.50	Budget for October	759,888.73
1,958.65	Over (under)	12,364.25
\$6,798,620.12	Gifts year-to-date	\$7,451,758.56
6,695,115.00	Budget year-to-date	7,598,887.42
103,505.12	Over (under)	(147,128.86)

If past giving records hold true, Arkansas Baptist churches will overcome the deficit and exceed the 1982 Cooperative Program budget during November-December. Gifts-to-date, representing 98.06 percent of 1982 budget requirements, are 9.61 percent above 1981's record. Thanks to the Father and to the churches. — James A. Walker, director.