

# WESTERN RECORDER

Vol. 152, No. 33, August 23, 1978

## South or North?

*Roger Williams Inn (center) is a beacon to American Baptists and many others who arrive at Green Lake Center for spiritual and physical refreshment. Situated on serene Green Lake in central Wisconsin, the inn is focal point of an 1100-acre assembly which reflects changing attitudes within today's typical American Baptist church. What are some of the more obvious differences between our denominations symbolized by these changes? Story on page 4.*



Earnestly contend for the faith which was once for all delivered to the saints. —Jude 3

WESTERN RECORDER

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C. R. Daley

## Daley Observations

### No place for bossy laymen

Among the responses to the July 26 editorial entitled "Pastors are Servants, not Masters," was this one from a good pastor friend.

"Now Chauncey," he wrote, "please write one on laymen who try to dominate church policy. They are power operators who treat the pastors as cheap 'hired hands.' The pastor should not function like a tyrant. Neither should he be treated as a tenant."

This is a most appropriate response and the kind I like to receive. To leave the July 26 editorial without a companion for laymen "power operators" would be grossly unfair. The trouble is my friend said more in these four short sentences than I generally say in an entire editorial.

Laymen church bosses are as abominable as a power wielding pastor, if not more so. Both are out of place in the Lord's church. A church, if it had to have one or the other, would be better off with a dominating pastor than ruling laymen because the pastor would likely be more right more often than the laymen.

In some instances laymen learn their dominating ways from other laymen just as preachers learn from each other. In some churches laymen bosses train one generation after another how to control the church.

In some churches deacons operate in this manner. They soon let the pastor know he is expected only to preach and visit while leaving the running of the church to them. They give the impression a preacher does not know how the practical affairs of a church should be conducted. The pity is they don't let him know their attitude before he accepts the pastorate.

Sometimes another dynamic is detectable in churches where laymen try to exercise undue control. Some people who are subordinate or second level executives or administrators in their secular professions or trades like to flex their muscles in church affairs and be number one.

There's one church boss even more abominable than the pastor or ruling laymen. This is a woman who tries to boss the church or the pastor either on her own or through her husband. I have seen a few such situations and they were miserable sights.

But enough of this negativism. Compared to the great number of sincere and honorable Baptist pastors and Baptist laymen, the tyrants in both groups are few. The problem is worth mentioning because it is so devastating where it exists.

### Guest Editorial

## Don't be blinded by 'The Electric Church'

by Theo Sommerkamp  
Editor  
Ohio Baptist Messenger

"The Electric Church" was the headline over a disturbing page 1 article recently in the Wall Street Journal.

There probably is somewhere in the country a church by that name, given the many local congregations.

However, by "The Electric Church," the Journal was referring to the fast growing number of religious broadcasts over radio and TV.

Jerry Falwell's broadcast from Lynchburg, Va., which has many followers in Ohio, receives a mail response of as many as 10,000 envelopes a day. The average contribution is \$23, although an envelope containing \$500 is not rare.

The Journal points out that a number of television evangelists can expect to take in \$20 to \$30 million a year in fan mail, more than some denominations receive.

Oral Roberts, it reports, receives at least \$60 million a year from broadcasts and this grows by 25 to 30 percent annually. The production costs of his programs was put at \$8 million per year, to give some idea of income and outgo.

The Worldwide Church of God (Herbert W. and Garner Ted Armstrong) has income from its radio-TV ministry of \$65 to \$75 million a year.

Add to this Rex Humbard and a legion of other superchurch presentations.

Then there are the many local churches of sufficient membership, attendance and budget which have bought their own cameras, lighting and engineering equipment to go on the tube every Sunday at 11 o'clock in their own hometown.

Some of these, such as First Baptist Church, Dallas, go out to multi-state areas through cable TV.

Denominations also have agencies to develop religious programming. The Southern Baptist Radio and Television Commission is doing an outstanding job, for example.

A major difference in the denominational approach is that its programming is subsidized by churches of the denomination. Programs dominated by superstars are largely dependent on mail response for income.

Warning flares are already being displayed about the rapid growth of the "electric church." Given the financial bounty, this growth may accelerate.

"The Electric Church," however, can encourage people to remain churchless as far as a local congregation membership.

If they can participate in worship via TV in their own homes, why bother to dress and drive to a church building?

Entertainment and performance can usurp the role of worship and prayer.

"The Electric Church" can create the habit of not meeting together, which is clearly unscriptural (Heb. 10:25). An unseen audience can hardly be said to be meeting together, even when tuned in to the same program.

Moreover, a church can consider TV and radio as the solution for outreach. Money spent developing a TV audience may be better used reaching out one-on-one in the community, even if the number potential is only a fraction as large.

Recent studies of mass evangelism reveal its limitations. Radio and TV ministries must fall into the category of mass evangelism. Though the numbers reachable by "The Electric Church" in this manifestation are large, the results are disappointing.

One-to-one evangelism has no substitute.

Also, there is no substitute for the local pastor. Can the TV evangelist visit you (and all the other thousands) in the hospital, marry your daughter to her beloved, conduct a funeral for a family member, and minister to other personal needs?

Electronic religion functions best when it confronts the unchurched who would not otherwise be reached. But it must encourage them to make their decisions public in a local congregation and to participate in the activities of that local fellowship. Frequently it does nothing of the sort.

It is at its worst when it deprives local churches of members and contributions. Millions of dollars which should go to the local church are being sent instead to "The Electric Church," and far too many of these dollars come from wallets and purses of well-meaning but unwary Southern Baptists.

The financial abuses of some super-church and non-church religious organizations have been coming to light recently. It illustrates the danger of responding to just any emotion-laden appeal, without first learning more about it, even though the name of Christ is used.

Churches, on the other hand, adopt budgets and provide information about where contributions actually go.

Donors to "The Electric Church" personalities are paying for much more than just keeping their favorite programs on the air, the Journal advises.

The overage is being used to finance capital projects. "Oral Roberts is building a medical center in Tulsa. The Armstrongs are financing related educational, missionary and publishing activities," it notes. Falwell, among others, is building a school.

The Wall Street Journal quotes Paul M. Stevens, president of the SBC Radio and Television Commission:

"We don't have any of these tricks," referring to gimmicks used by individual broadcasters, Stevens said. The Journal correctly pointed out that commission-produced programs are subsidized by the Southern Baptist Convention, which means from Co-operative Program dollars put into offering plates of 35,000 affiliated SBC churches by you and me.

The Journal again quotes Stevens: "I have just a little bit of a problem with the idea of trying to get into a man's heart and pocketbook at the same time. The massing of someone's spiritual convictions simply for the purpose of pleasing him denigrates religion."

The donor has as much responsibility to God for the object of his giving as he does for the gift itself. Money given unwisely or foolishly is wasted, and represents poor stewardship.

The radio and television ministry is a powerful ally in proclaiming the gospel, but it must always be "servant" of the church, rather than its "master."

State Missions Week of Prayer Sept. 10-17

# Mountains to the Mississippi



Waddle

## Ordinations

**Hopewell Church ordains four deacons**  
Eldon York, Richard Lyle, Glen Hurt and Clyde E. Barton were ordained as deacons at Hopewell Baptist Church, Allen Association, July 30.

Ralph Garmon served as moderator and Claude Watts Jr. as clerk. Carline Spears conducted the interrogation.

Durwood Garmon delivered the sermon and Raymond Jones gave the ordination prayer.

### Bells Run ordains Ron Phillips

Ron Phillips was ordained by Bells Run Baptist Church, Ohio County Association, Aug. 6. He is the new pastor of Barnett's Creek Baptist Church in that association.

Bob Phillips, pastor of Bells Run and Ron's brother, gave the charge to the candidate. Billy C. Burton, pastor of Mount Carmel Baptist Church, brought the charge to the church.

### Don Watson ordained to ministry

Don Watson was ordained Aug. 6 by Nortonville (Ky.) Baptist Church.

Watson is a Campbellsville College student and pastor of Community Baptist Church, Lincoln County.

Gifford Berry was moderator of the council and Kermit A. Lovelace clerk. George D. Park questioned Watson. All three are former pastors at Nortonville.

W. W. Johnson brought the sermon, "I Magnify My Office," using Rom. 11-13 as his text.

Hughlan P. Richey, superintendent of missions for Little Bethel Association, presented the Bible. Owen K. Johnson presented the ordination certificate and Chester Culver offered the ordination prayer.

## Revivals

**Ten conversions at Peters Creek**  
Peters Creek Baptist Church, Monroe Association, reported 10 conversions and eight additions by baptism in revival services July 17-28.

**Revival at Kentucky penitentiary**  
Chaplain Joe P. Koenig reports a profitable series of services at Kentucky State Penitentiary by the Wallace Morris Evangelistic Foundation.

Messages in the services were preached by Morris and special music was presented by Robert Phillips, Franklin, and the Joint-Heirs from Carlisle Avenue Baptist Church, Louisville.

Koenig reports several professions of faith.

Koenig called the services a mountain top experience for him and for the inmates at the penitentiary.



Wallace Shockley, left, receives a plaque from associational missionary Carline Spears in appreciation for 16 years as clerk of Monroe Association.

## Personnel

**James Faulkner to Newton Creek**  
James Faulkner has been called as pastor of Newton Creek Baptist Church, West Union Association.

### Sulphur calls Timothy Phillips

Sulphur Baptist Church, Henry County Association, has called Timothy C. Phillips as pastor.

### Eureka Church calls Jack Johnson

Eureka Baptist Church, West Union Association, called Jack Johnson as pastor.

### Newman called as youth minister

Corinth Baptist Church, Boone's Creek Association, called Tom Newman as youth minister.

Newman plans to attend Southern Seminary after he graduates from Eastern Kentucky University.

### Hampton to Cane Creek Church

Melvin Hampton has accepted the pastorate of Cane Creek Baptist Church, West Union Association.

### Chuck Bass to Perryville Church

M. Chuck Bass is the new pastor of Perryville Baptist Church. He comes from Highland Baptist Church, Florence, Ala.

A graduate of Georgetown College and Southern Seminary, he has also served churches in Oklahoma and Kentucky.

Bass and his wife, the former Beverly Terrill of Danville, have a son, Matthew Timothy.

Bass succeeds Charles Burress, now pastor of an Ohio church.

### Larry Davidson to evangelism post

Larry Davidson has been named director of evangelism at Spring Bayou Baptist Church, West Union Association.

### Raymond Long to Knoxville, Tenn.

Raymond Long resigned as pastor of Bethel Baptist Church, Harrodsburg, to become pastor of Tennessee Avenue Baptist Church, Knoxville, Tenn.

He will begin his Tennessee ministry Sept. 2.

### McKay joins Harrodsburg staff

John H. McKay is now minister of Harrodsburg Baptist Church.

McKay is a native of Virginia and served in Bainbridge Street Baptist Church and River Road Baptist Church in Richmond before coming to Southern Seminary where he is presently enrolled.

He will continue his preparation at the seminary but will live in Harrodsburg. He moved from Bruner's Chapel Baptist Church in Mercer County to the Harrodsburg congregation.

### Charles Lowe to Rough Creek

Charles Lowe was called as pastor of Rough Creek Baptist Church, Allen Association.

### Eubanks to Trammell Creek Church

Joseph L. Eubanks Jr. was called as pastor of Trammell Creek Baptist Church, Pierce.

He pastored Acton Baptist Mission for three years.

A Hawesville native, Eubanks is married to the former Elaine Cook. They have two daughters, Dana, 8, and Lisa, 5.

Eubanks is presently a senior major-

ing in Christian studies at Campbellsville College.

**Waddle to Pikeview Church, Albany**  
Eugene Waddle, a spring graduate of Clear Creek Baptist School, was called to Pikeview Baptist Church, Albany.

He began full time Aug. 1.

Waddle was formerly employed in the printing department at the University of Kentucky.

He and his wife Matilda have three married daughters and two grandchildren.

## Congregations

### Six churches in open air service

Six churches in south Louisville are sponsoring a joint open air worship service at 7:30 p.m. Sunday, Aug. 27 at the Iroquois Amphitheatre.

Called "Our Gift to the City," the service is sponsored by Beechmont, Carlisle Avenue, Hazelwood, Kenwood, Southside and Lynn Acres Baptist churches.

Beechmont pastor Eugene Enlow will bring the message, "The Master is Here and Calls for Thee."

Jack Jones, Beechmont minister of music, will direct the mass choir from the churches. Mrs. Sharla Stone, educational coordinator at Beechmont, will direct a drama based on the crucifixion.

The service will also feature special music and congregational singing.

The pastors of the other five churches will also participate. They are Ferrill Gardner, Carlisle Avenue; Robert W. Langdon, Hazelwood; Harvey L. Richardson, Kenwood; Stephen E. Thompson, Southside; and Argin Floyd, Lynn Acres.

### Two Woodland men called as pastors

Two men from Woodland Baptist Church, Middletown, have been called as pastors to other churches recently.

Paul Edward Tirey, a native of Hamilton, Ohio, was called as pastor of First Baptist Church, Andersonville, Tenn.

The son-in-law of Woodland pastor Marshall Phillips, he is a graduate of Cumberland College and Southern Seminary.

Bob Moore, also a graduate of Southern Seminary, was called to Bethel Baptist Church outside Indianapolis.

Tirey was ordained at Woodland July 16. Ford Duesner, former director of the Kentucky child care program, brought the charge to the candidate. G. Allen West, executive director of Long Run Association, delivered the charge to the church.

### Buena Vista youth aid Greenbriar

Young people from Buena Vista Baptist Church, Owensboro, assisted Greenbriar Baptist Church, Boone's Creek Association, in vacation Bible school.

### Tiny Town honors pastor

Tiny Town Baptist Church, Bethel Association, celebrated the 18th anniversary of pastor Doug Downing and his family.

**Liberty Baptist completes addition**  
Liberty Baptist Church, Logan County Association, completed an addition to the educational building.

Improvements included four classrooms plus added space in the fellowship hall and kitchen remodeling.

**Cold Spring dedicates new building**  
Cold Spring Baptist Church, Salem Association, dedicated new facilities Aug. 6.

The new brick building replaces the old frame building which was constructed about 1910. It contains a larger sanctuary, Sunday school rooms for all ages, a baptistry, a kitchen and rest rooms.

Considerable work on the new building was done by members of the church.

The dedication service featured music by three church choirs and a visiting quartet from Louisville. A special feature included singing by Steven Boyd, a great-grandson of the Benjamin Browns who were charter members of the church.

A supplement to the original church history was prepared for the occasion by Jon Whitfield.

Former pastors who were present included Harry Troutman, Harold Marsh, N. V. Ragsdale and Larry Johnson. The dedication sermon was preached by pastor Guy Thomas.

An open house was held following the service.

**100-year celebration at Whitesville**  
Whitesville Baptist Church celebrated 100 years in the present sanctuary Aug. 6.

The celebration included a special morning service, a basket lunch and a program of music in the afternoon.

Raymond Ward, a former Whitesville pastor, was the speaker for the morning service. Other former pastors attending were Robert Scrivner, Owensboro, and J. T. Miller, former president of the Kentucky Baptist Convention.

Ken Abbott is the Whitesville pastor and Mike Rose is the minister of music.

### Southern Heights Church celebrates

Southern Heights Baptist Church, Russellville, celebrated homecoming and note burning June 25.

Former pastors E. E. Smotherman and Raymond Ward were speakers and the Singing Hopes provided music.

Weeks later, the church sent a mission group to Ohio.

Darrell Hartley is Southern Heights' pastor.

### Pleasant Grove homecoming Aug. 27

Pleasant Grove Baptist Church, Long Run Association, will celebrate 173 years of ministry with homecoming day Aug. 27.

The morning service will be followed by a basket lunch and an afternoon program of gospel singing.

The theme of the days' program is "Past, Present, Future" and those attending are urged to bring and display old and current items used in worship in the life of churches in the past and present.

Don Campbell is pastor.

### Elk Lick sends 36 to Troy, Ohio

Elk Lick Baptist Church, Logan County Association, sent 36 members to Troy, Ohio, to lead vacation Bible school and a weekend revival.

Bible school workers enrolled 126 children with average attendance at 106 for the week.

Pastor Edwin Douglas preached the revival and the Elk Lick choir sang. The choir gave a concert before one service to a packed house.

One conversion was reported.

For seven days the writer lived among American Baptists at Green Lake (Wis.) Center, summer assembly of American Baptist Churches, U.S.A., and was warmly received. The following report contains his personal observations.

## Cover Story

# South or North? *In Christ, there is none, at least among brothers*

by James H. Cox, Associate Editor

"When you come right down to it, we all worship the same God."

The missionary's statement was true. He lingered over a cup of coffee, discussing the differences and similarities between our denominations.

"There are very few distinctions between Southern Baptists and American Baptists," he declared. "There is a commonality in our faith that transcends everything else."

Yes, and no.

Theologically, we are both Bible-believing peoples. Thus, we are similar in doctrine. Yet while our interpretation of the scriptures is similar, our contemporary methods of applying it are often poles apart. In many cases there are very logical reasons for these differences.

An example is in the matter of church literature and curriculum materials.

The editor of American Baptists' two largest circulated church publications, Baptist Leader and The Secret Place, reluctantly reported readership had dropped sharply.

"Where churches used to order Baptist Leader (a Sunday school leadership magazine) for every worker, now they're ordering perhaps only one copy per department," said Vincie Alessi of Valley Forge, Pa. She cited pressures on local church budgets as the principal reason for circulation decline.

In the case of The Secret Place, quarterly devotional guide similar to our Open Windows, the Christian Church (Disciples of Christ) has bought into the periodical to help sustain it.

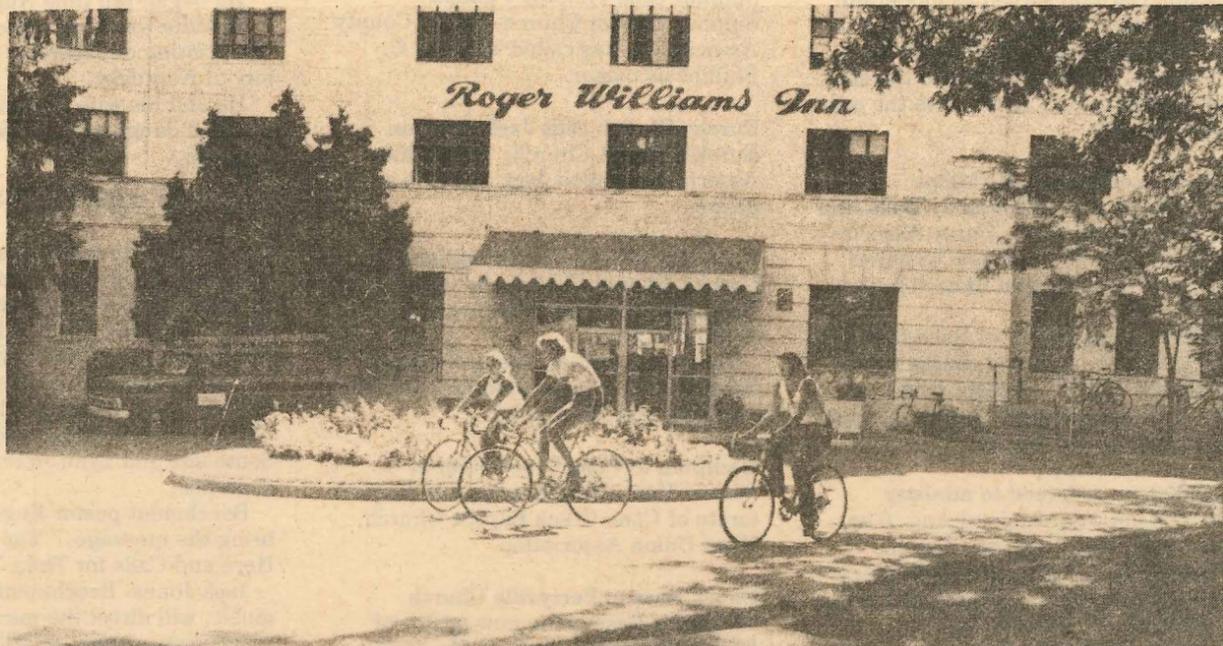
Sales of some American Baptist age group periodicals other than curriculum have also slipped dramatically. The result has been a joint agreement with United Methodists to purchase certain Methodist-produced periodicals for American Baptist use.

Meanwhile, church literature sales of the Baptist Sunday School Board to Southern Baptist churches are, I believe, at an all time high. Perhaps we are lucky. Surely we can rejoice in our good fortune.

### A Sunday Night Place?

I talked to church officials and an area minister (similar in scope to our state executive secretaries) about church program organizations, particularly Sunday night activities. My informants confirmed earlier information that a large percentage of American Baptist churches have closed their doors and turned out their lights on Sunday nights. While some churches do have occasional or even regular youth activities, they are becoming the exceptions. There has never been a Training Union program among American Baptists, and some believe this has been one of the keys to Southern Baptists' numerical success.

More and more American Baptist churches are having a good attendance for one or two morning worship services, followed by Church School (Sunday school) and no evening worship. The area minister I



Roger Williams Inn is the principal hotel facility at the American Baptist Assembly at Green Lake.

interviewed suggested this reason in his case: "I'm just plain tired by Sunday night and I need some time at home and with my own family."

At least two denominational leaders specifically mentioned, almost enviously, the 'fierce loyalty' they had encountered among Southern Baptists for their denomination.

"When a Southern Baptist moves," said one, "he looks for another Southern Baptist church. If he doesn't find one he gets a group of people together and starts one."

"When an American Baptist moves," he deplored, "he joins whatever is handiest. How I wish we had the devotion to our denomination that you do to yours!"

### Green Lake—In the Red

The executive's observations were underscored by the lack of widespread support by the denomination for their beautiful 1100-acre assembly at Green Lake, Wis.

While Glorieta averages 2500 summertime guests weekly and Ridgecrest another 3500, with virtually every guest a Southern Baptist, Green Lake draws only about 500-800 persons per week. Of this number, perhaps as many as 50%, including conference leaders, are often of some religious persuasion other than American Baptist.

I encountered many who came on the grounds "for a vacation only," not to attend a conference. Most were affiliated with some church back home. Their dollars were welcomed by the assembly to offset operating costs. Actually, a total of 10 different groups met at Green Lake during some portion of the week I was there. Of this number, only four meetings could be truly considered American Baptist meetings, and three of these were sponsored by single church groups.

Some assembly facilities built in the 20's are in great need of repair but adequate financial support is lacking. We were told the assembly is selling off tracts of its property to private investors to provide the capital needed to fund priority maintenance jobs.

A layman on vacation ventured that "American Baptists may some day lose this whole place simply because they didn't support it."

The American Baptist foreign missionaries home on furlough were on the assembly grounds the week we were there. I kept bumping into missionaries from Zaire. When I asked how many missionaries American Baptists had there I was stunned with the reply, "About 50." The answer came into proper perspective when I learned that the total foreign mission force of the denomination is about 260. Once again, lack of

finances keeps that figure down, according to one denominational official.

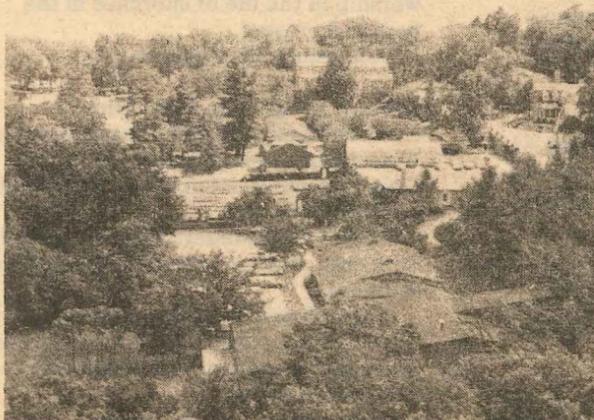
Where Southern Baptists have concentrated fewer missionaries in many more countries, American Baptists have selected only a few countries for very heavy concentration. I am not suggesting that one plan is better than the other, only distinguishing between the two.

Another difference between us is the system of financing colleges and institutions. While these are related to state conventions among Southern Baptists, not so with American Baptists. Such institutions receive funds from the total denominational budget (similar to our Cooperative Program). They also wrangle over the percentages to each institution, I learned, just as we do.

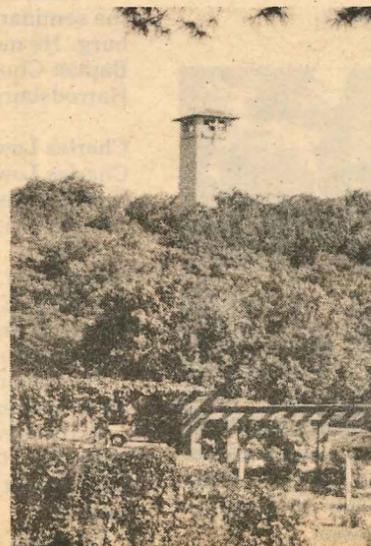
I kept looking for superlatives which favored American Baptists over Southern Baptists in order to give a balanced report. But the persons I interviewed were seemingly more willing to cite their weaknesses rather than their strengths.

I made a lot of friends among the American Baptists I met. Many were graduates or were sons or daughters of graduates of Southern Baptist Theological Seminary or Georgetown College. All, at least outwardly, professed a deep appreciation for the heritage, doctrine and programs of Southern Baptists. They constantly recited our major success stories.

The experience introduced me to some new brothers in Christ. It's true, our achievements, our approaches and our accents differ. But, in Christ there is no east or west, and—now I believe—no south or north, either.



An aerial view of the assembly.



Judson Tower's carillons chime the hour for assembly conferences.

## Baptist News in Brief



Bunch



Ray



Summers



Denny

# Senate revises tuition credit bill

The Senate has rejected tuition tax credits for elementary and secondary school students but has given overwhelming approval to such credits for college and postsecondary vocational education.

The Senate passed 56-41 an amendment by Sen. Ernest F. Hollings, D.-S.C., which removed all references to elementary and secondary education from the bill. Final passage of the measure was by a vote of 65 to 27.

The bill now goes to a conference committee with the House of Representatives to resolve differences between the House and Senate versions. Sens.

Russell Long, D.-La., Abraham Ribicoff, D.-Conn., Lloyd Bentsen, D.-Tx., Daniel Patrick Moynihan, D.-N.Y., Bob Packwood, R.-Ore., Robert Dole, R.-Kan., and William V. Roth, R.-Del., were appointed conferees. The House conferees will be appointed soon.

Six of the seven Senate conferees voted in favor of tuition tax credits for all levels. Bentsen opposed the credits for elementary and secondary students but voted for the measure in its final form.

The House version of the bill was passed 237-158 on June 1. That measure includes elementary and sec-

ondary students in its provisions. The amount of credits offered in the House bill are smaller, however.

The Senate version would allow parents to claim a tax credit of 50 percent of tuition for college or postsecondary vocational students up to a maximum of \$250 per student. This would become effective Aug. 1 of this year. On Oct. 1, 1980, the tax credit would increase to a maximum of \$500.

The House bill would allow the taxpayer to reduce federal income taxes by 25 percent of the amount spent on college tuition up to a maximum of \$100 per student this year, \$150 in 1979 and \$250 in 1980. At the elementary and secondary level the credit would allow 25 percent of tuition up to \$50 per pupil this year and \$100 in 1979 and 1980.

The Southern Baptist Convention passed a resolution opposing tuition tax credits at its annual session in Atlanta this year. The Baptist Joint Committee on Public Affairs, the denomination's government relations agency in Washington, has actively worked against passage of any such measure by Congress.

The Carter administration also opposes tuition tax credits. Carter has threatened to veto any such measure that comes to him. He and Health, Education and Welfare secretary Joseph A. Califano are pushing expanded federal college scholarship programs for middle-income students.

## Bomb snarls recognition of Kentucky missionary

The bombing of a Lebanon government office kept Southern Baptist missionary Mabel M. Summers of Kentucky from being present to receive a 30-year service pin at a meeting of Middle East missionaries in Cyprus.

Miss Summers, who has served in Gaza and Lebanon, had put her passport in a Lebanon government office for renewal of her residence permit.

The office was subsequently hit by a fire bomb and Miss Summers was unable to complete her papers in time to attend the meeting.

## Mullins Award to Bob Denny

Robert S. Denny, general secretary of the 29 million member Baptist World Alliance, will speak at the annual Founder's Day Convocation at Southern Seminary at 10 a.m. Tuesday, Aug. 29, in Alumni Chapel.

A native of Lexington, Denny will receive the E. Y. Mullins Denominational Service Award, the highest honor given by the seminary's board of trustees.

A graduate of the University of Kentucky in both business and law, Denny is regarded as one of the world's most influential advocates for human rights and religious liberty.

## Smaller Long Run churches to cruise

The smaller churches of Long Run Association will have their day—or at least their evening—Sept. 27 when their members take a Belle of Louisville cruise.

The cruise is available to members of churches whose average Sunday school attendance for the 1977-78 church year was less than 150 weekly.

Members of about 60 of the association's 134 churches have been extended invitations for the 3½-hour cruise on the Ohio River.

Ken Griffith, Long Run director of church development, said boarding will begin at 6 p.m. for the Wednesday cruise. The cruise itself will last from 6:30 to 10 p.m.

"We will be eating on board—the people are to bring a picnic lunch—and we will have a mini-prayer meeting," Griffith explained.

"This is primarily an effort (by Long Run association) to give recognition to the smaller churches and give them an opportunity to know one another on a fellowship basis."

The goal for the cruise is 600 persons, Griffith said. Eligible churches who have not contacted his office for tickets may call 587-6735.

Tickets for the cruise are \$2 for adults, \$1 for ages 3-12 and no charge for children under 3.

## Lack of sponsorship is slowing assignment of MSC volunteers

by Dan Martin

Mission Service Corps assignments are being slowed because of the lack of available sponsorship, David Bunch told more than 2500 persons at Ridgecrest.

Bunch, director of Mission Service

Corps coordination for the Home Mission Board, briefed participants at Home Missions Week on the status of the denomination's plan to send 5,000 one-and-two-year volunteers to the field by 1982 to supplement career home and foreign missionaries.

"We currently have 60 persons who have been processed and approved who could go to the home mission field immediately if they had financial sponsorship," Bunch said. "Some of those persons have partial sponsorship but do not have sufficient funds to allow them to serve on the field."

So far, Bunch said, 134 persons have applied for home missions service through MSC. Of that number, 47 have been assigned and 38 of those are serving on the field. These figures do not include Foreign Mission Board totals.

Of the 38 persons already on the home mission field, nine have full sponsorship provided by persons who made commitments during a dinner in Washington, D. C., last May for interested Baptists who have financial resources.

"As a result of the dinner, MSC has received total commitments of at least \$750,000, of which \$150,000 already is flowing to MSC sponsorship" (home and foreign), Bunch said.

## Lewis C. Ray dies at age 82

Lewis C. Ray, one of the best known Baptist ministers in Kentucky, died Aug. 19 at the age of 82.

Ray was a native of Edmonson County. He was ordained to the ministry in 1917. He received training at Georgetown College and Southern Seminary.

He was pastor of Latonia Baptist Church, Covington, two years, business manager of Western Recorder three years and spent the rest of his ministry in two Louisville churches, Franklin Street Baptist, 13 years, and Baptist Tabernacle, 15 years. He officially retired in 1960 but served more than 30 churches as interim pastor.

Ray was on numerous committees in Long Run Association, the Kentucky Baptist Convention and the Southern Baptist Convention. He was chairman of the committee for construction of the Kentucky Baptist Building and was secretary of the Kentucky Baptist Convention from 1961-72.

He is survived by his wife, Erma Webber Ray; son, Finley Ray, Lexington; daughter, Mrs. Carolyn Dorsey, Louisville; and four grandchildren.

Memorial services were conducted in Louisville Aug. 22 with burial in Cave Hill cemetery.

Ministers conducting the service were Larry K. Dipboye, pastor of Buechel Park Baptist Church, Louisville, where Ray was a member, and Harold G. Sanders, former executive secretary of the Kentucky Baptist Convention.



The musical group, A Joyful Sound, rehearses during taping for the "At Home with the Bible" television series produced jointly by the Baptist Sunday School Board and the Radio-Television Commission for release in October. Members are (standing l-r) Mark Blankenship, Patty Lee and Fes Robertson. Seated, Lois and Ken Holland.

# Christian Education



Duduit



Davis

## Duduit leaves seminary for PR post in Florida

Michael Duduit has been named director of public relations at Palm Beach Atlantic College, West Palm Beach, Fla., according to president George R. Borders.

Duduit, who will join the college staff Sept. 15, has been on the staff of Southern Seminary since August 1975. He was news director part time during seminary studies and has served full time as director of communications since October 1977.

Duduit is a native of Jacksonville, Fla. He is a graduate of Stetson University and a candidate for the MDiv degree at Southern Seminary.

While at seminary he received the Clyde T. Francisco Preaching Award in 1977. For two years he was pastor of an Indiana church.

Duduit's position will encompass publications, news and media, alumni affairs and church relations.

## New staffers at C'ville

Two men have been named to the teaching and coaching staff at Campbellsville College.

Danny R. Davis was named head baseball coach and assistant professor of health and physical education, and Derryl D. Stagg was hired as assistant professor of chemistry.

A native of Paris, Tenn., Davis holds a BS degree from Union University, an MA degree from Western Kentucky University and a doctorate from Middle Tennessee State University.

He was for three years a health and PE instructor, head baseball coach and intramurals director at Union University.

Stagg holds a BS degree from East Texas Baptist College and an MA degree from Sam Houston State University, and has done postgraduate work at the USDA Boll Weevil Research Laboratory.

## Cawthorne heads drive

Don Cawthorne, a Gallatin, Tenn. businessman, was named chairman of the 22nd Georgetown College Annual Fund campaign.

Cawthorne, a 1931 Georgetown alumnus, is a current Georgetown associate, has served as a college trustee for more than 20 years and has been president of the school's alumni association.

He received an Alumni Achievement Award last spring.

The annual fund goal is \$300,000. The alumni goal is \$150,000.

Richard Carlton, coordinator of alumni affairs, hopes the campaign will generate a minimum of \$165,000 for unrestricted use and \$60,000 for scholarships.

# Buyers Guide

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Monday — Sept. 18

Mid-Continent Bapt. Bible College, Mayfield

Central Baptist Church Corbin

Irene Cole Bapt. Church Prestonsburg

Tuesday — Sept. 19

Lewis Lane Bapt. Church Owensboro

Clear Creek Bapt. School Pineville

First Baptist Church Grayson

Thursday — Sept. 21

Hillvue Heights Bapt. Church Bowling Green

Bardstown Baptist Church Bardstown

First Baptist Church Carlisle

Friday — Sept. 22

Second Bapt. Church Hopkinsville

Nicholasville Bapt. Nicholasville

Erlanger Bapt. Erlanger

## Baptist Forum

### Test tube conception 'is dehumanizing'

Regarding your article on "Test tube conception and the Christian faith." For the whole gestation process to take place in an artificial uterus in a laboratory is dehumanizing. Its proponents have no regard for the great value God has placed upon mankind. It seems this is all a part of the one-worlders' plan to breed human beings into "drones" and "leaders" who will fit well into their scheme of communal living where they will receive nothing but atheistic propaganda. There is a prominent scientist who advocates the examining of babies for a three day period after birth to determine whether they live or die. He said if a child were not declared alive until three days after birth then all parents could be allowed the choice. We are witnessing bold statements and proposals by people who see human life as being mere animal existence.

All of this is contrary to the teaching of scripture. God created man in his own image and breathed into his nostrils the breath of life, so man was unique in his creation.

Since we were made in the image of God, and life is his gift, it must never be taken arbitrarily or held cheaply. Human life must not be subjected to the

breeding techniques of animal husbandry. Our infants must not be treated like baby chicks. They are to be reared in their own homes under the supervision of parents who love them and care for them. The principle that human life is sacred is relevant as we face the future and we must hold fast to this clear biblical teaching.

Joy C. Stinson, Sharon Grove

### Oxford Baptist pastors' conference

How romantic to study and fellowship amidst the spires of Oxford. How spiritually invigorating to be taught by several of the finest scholars in the Baptist world. How poignant to stand behind a pulpit from which John Bunyan preached and to visit several of the oldest Baptist congregations known to the historians.

Regent's Park College, working with Carroll Trotter of Southeastern Baptist Theological Seminary at Wake Forest, N. C., has provided each summer for Southern Baptists such a program. It was my great privilege to be there for the third annual conference this year and to prepare for next year's January Bible Study, Mark, by searching these scriptures with Dean John Morgan-Wynne. Next year's conference will

have as one of the three courses offered the book of Galatians which will be the 1980 January Bible Study for Southern Baptists. Principal Barrie White taught a course this year in interpreting Baptist distinctives and will next year teach a course: "Early Baptists in Old and New England." For me the course this year that meant the most—filling a void in my academic background—was "The Theology of Worship" by Paul Fiddes. He will again next year search the scriptures, church history and Baptist tradition for helpful standards and insights with regard to evangelical worship.

The annual course provides for weekly trips to London to visit historical and Baptist shrines and weekly trips to other places like Stratford, Coventry and Bedford to maximize the cultural and spiritual advantages of such a time of continuing education.

My three weeks at Regent's Park/Oxford have meant so much to me. I would urge all like tired preachers to investigate the marvelous possibilities of three weeks at the heart of British Baptists' intellectual and spiritual life. If you are interested, direct your inquiries to Dr. Barrie White (Principal), Regent's Park College, Oxford, England or to Dr. Carroll Trotter at Southeastern Seminary.

Don Burke, Louisville

## Sunday School Lessons *H. C. Chiles*

Lessons for Sept. 3, 1978

### Life and Work Series

### Key to Christian fellowship

#### Philippians 1:27-28; 2:1-11

The real key to Christian fellowship is the abnegation of self for the benefit of others.

Knowing that the Philippian Christians were surrounded by pagan influences, Paul urged them to continue to conduct themselves in a manner worthy of both their Christian profession and of the gospel of Christ. In trying to get them to live worthily as Christians, Paul taught that the Christian's manner of life should adorn the gospel, not in the sense of making it more beautiful, for that cannot be, but in giving it such a setting that its actual glory may be seen in the life. He wanted them to live fearlessly before their adversaries. To present the gospel effectively, it was necessary for them to refrain from fussing and fighting and to maintain a true Christian fellowship in the church.

Each of the four grounds of appeal on which Paul's exhortation to unity is based in verses one to four is in the form of a conditional clause, which assumes in each instance that the condition is true.

The grounds on which this exhortation are based are the stimulus in Christ, the incentive of love, the fellowship of the Holy Spirit and the compassion in the heart.

Paul informed the Philippians that their unity of thought, purpose, disposition and affection would be a source of great joy to him.

Paul challenged them to imitate Christ in their way of thinking and acting. That type of living is characterized by eminent humility, sublime benevolence and supreme devotion.

After Christ emptied himself and accomplished the work which he came to do, God saw to it that he was exalted to the highest height. He welcomed him to the glory which he had with him before the world was and gave him a name which is above every name.

All should now acknowledge him as Saviour from sin and as the king of their lives. It is tragic that some hail Christ as their Saviour and then ignore him as their sovereign. Yet, these claims are presented with equal force in the scriptures.

### International Series

### Consequences of the undisciplined life

#### Rom. 1:4-5, 18-20; II Tim. 2:21-26

The epistle to the Romans deals with man's need of a righteousness which he does not possess and is incapable of producing. If man is to come into possession of righteousness, it must be imputed to him.

Man has the choice between the righteousness of God, which was revealed in the gift of his son, and the wrath of God which must fall upon those who refuse to believe on Christ.

Paul tells us that the two forms of sin which God hates are ungodliness and unrighteousness. The former is the absence of conformity to the will of God, or living as if there were no God, and the latter is living in the wrong relationship to God and to one's fellowmen.

Inasmuch as God made man and the things which are around him, he certainly has different claims upon him—the claim of creation, preservation and redemption. Since God has revealed himself to man through creation, nature, conscience, scriptures and Christ, no depth of moral degradation can ever completely blot out man's knowledge of God.

As a result of their willful plunge into idolatry and into the depths of sin and shame, God eventually withdrew his restraint from the people and delivered them to the inevitable consequences of the sinful course which they had chosen. God gave them over to uncleanness, meaning he allowed them to dishonor, injure and disgrace themselves.

We are living in an era when multitudes are clamoring for absolute liberation from all restrictions placed on their manner of life, and the devastating consequences of the prevailing permissiveness are certainly evident to all closer observers.

Aware that the undisciplined life results in a Christian's yielding to Satan's temptations to indulge in sin and thereby render himself ineffective in the service of Christ, Paul urged Timothy to flee from some things and to follow others.

Knowing that God could not put an unclean vessel to an honorable use, Paul besought Timothy to thrust aside whatever might compromise his testimony or diminish his influence. He was hopeful that Timothy would pursue righteousness and things which would please the Lord.

## Frank Owen

### Parable

I don't know where or when I heard the parable, probably from my father who has always told so many. It concerns a man who believed that environment was the all powerful force in determining behavior. He had a canary of beautiful voice. He saw no reason why the canary should sing any better than other birds except that it had associated with other canaries, from whose company it had learned to sing. He captured a sparrow and put it in a cage with the canary, convinced that the sparrow would learn to sing from the canary. His logic proved true, but it worked in reverse of his intentions. The canary learned to chirp like the sparrow.

There is, of course, a warning in the story for Christians of high standards. We are supposed to be "the salt of the earth." We are supposed to try to leaven the lump of society toward the good. We cannot win others without associating with them and without appreciating and loving them. On the other hand, we must remember that at least insofar as we have learned to sing like canaries we must be careful that our worldly friends don't teach us to chirp like sparrows. Influence can go either way and is apt to go the way of the stronger personality.

The power and help of the Spirit of God, enlisted and kept active through the prayerful contact of the Christian witness, is the only thing that can overcome human factors that may otherwise see the Christian learn to chirp like the sparrow.

We are in the world but not of the world. We must strive to win the world; we must not succumb to it. Like the ship that is in the sea but not of the sea. It sails in the water but must not let the water get into the ship, lest it sink. We are to love those to whom we witness but not all of the things that they love. We have a life-line to throw out to those whom the world would sink. As we urge others to take hold of the life-line we must hold tightly to it ourselves.

"Love not the world, neither the things that are in the world . . . the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (I John 15:17).

# Here are Owensboro motels

*Fifteen motels in Owensboro boast 1158 rooms, many of which will be available to accommodate messengers to the annual Kentucky Baptist Convention Nov. 13-16. Convention-goers may use the following guide to make reservations early.*

<b>Executive Inn Rivermont</b> (365 units) 1 Executive Boulevard 926-8000		<b>Towne Motel</b> (27 units) 316 East 3rd Street 683-7311	
1 person	\$20.00-\$25.00	1 person	\$10.80
2 persons	\$24.00-\$29.00	2 persons	\$12.96
Suites	\$35.00-\$52.00		
<b>Holiday Inn</b> (148 units) U.S. Hwy. 60 West 685-3941		<b>Quality Inn</b> (25 units) 2609 New Hartford Road 684-5207	
1 person	\$21.60	1 person	\$13.00
2 persons	\$27.00-\$29.16	2 persons	\$15.00-\$16.50
<b>Day's Inn</b> (122 units) Hwy. 231 684-9621		<b>Motor Lodge 231</b> (24 units) 1640 Triplett Street 684-7231	
1 person	\$15.12	1 person	\$12.91
2 persons	\$19.44	2 persons	\$16.15
<b>Gabe's Tower Inn</b> (119 units) 1926 Triplett Street 684-8835		<b>Capri Motel</b> (17 units) 321 East 4th Street 684-7281	
1 person	\$16.50	1 person	\$10.80
2 persons	\$19.00-\$21.00	2 persons	\$10.80
<b>Downtown Motor Inn</b> (100 units) 401 Frederica Street 685-4471		<b>Holiday Motel</b> (17 units) 1228 West 2nd Street 684-7229	
1 person	\$12.96	1 person	\$10.80
2 persons	\$16.20-\$18.00	2 persons	\$12.96
<b>Motel 6</b> (90 units) 4585 Frederica Street 684-9636		<b>Heady's Motor Court</b> (14 units) Hwy. 60 East 683-4181	
1 person	\$10.96	1 person	\$10.80
2 persons	\$12.58-\$15.82	2 persons	\$11.88-\$12.96
<b>Colonel House</b> (49 units) 1829 Triplett Street 684-5271		<b>Canary Motel</b> (8 units) Hwy. 60 East 926-9296	
1 person	\$13.00	1 person	\$10.00-\$12.00
2 persons	\$16.00		
		<b>Cadillac Motel</b> (33 units) 1311 West 2nd Street 684-2343	
		1 person	\$12.00-\$13.50
		2 persons	\$14.00-\$16.50



Ben M. Elrod (left), newly-elected president of Georgetown College, talks about the school with Robert L. Mills, who earlier this year concluded 19 years as Georgetown president and is now the school's chancellor. It is that time of year when students at all Kentucky Baptist schools prepare to begin fall classes.