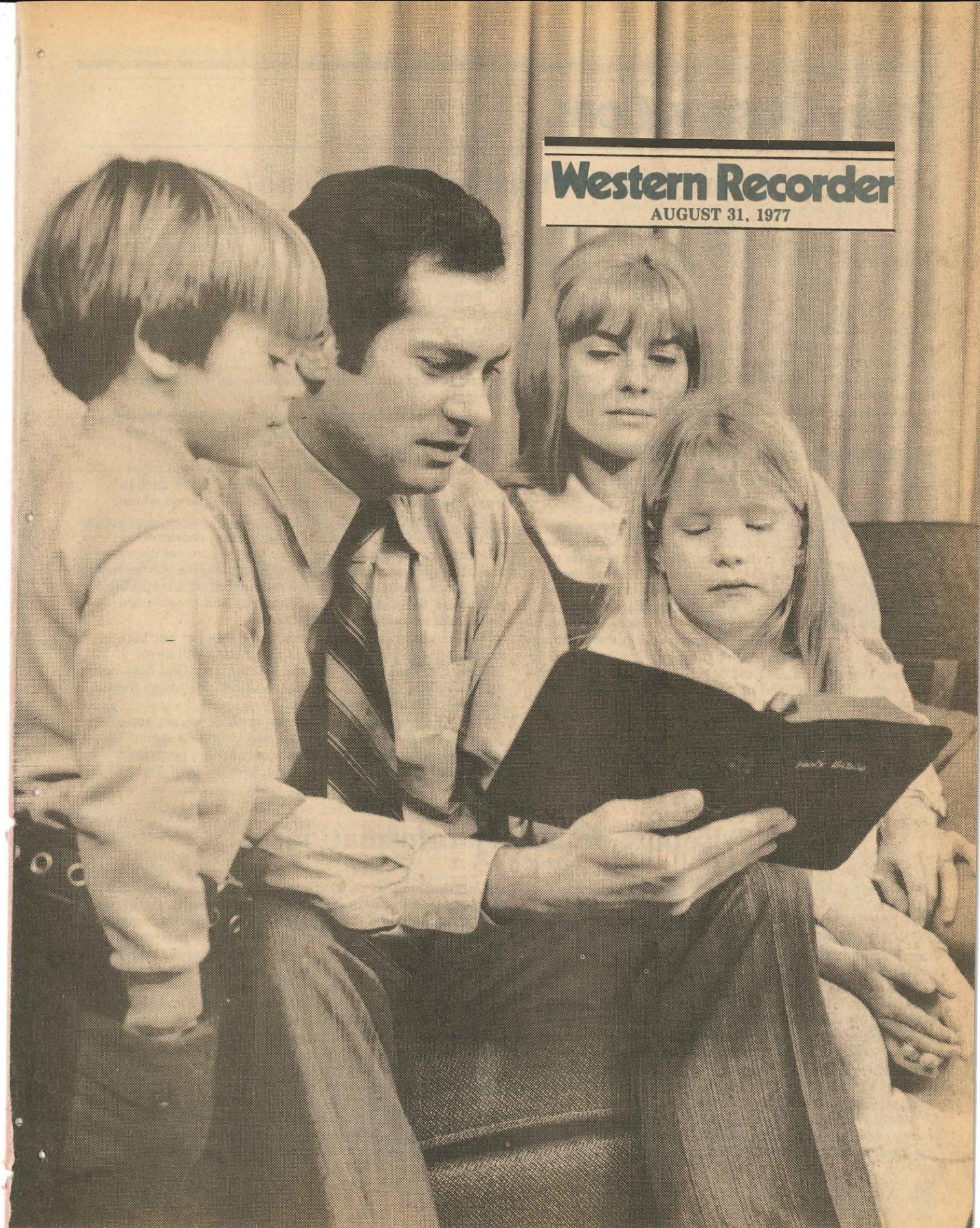


Western Recorder
AUGUST 31, 1977



Daley Observations

Is the Judeo-Christian Ethic Gone?

There is a sinister movement today which poses a grave danger for the moral and spiritual quality of American society. It is the effort to make it appear that injustice and immorality are the norm and that the ethical and moral teachings of Christianity are no longer taken seriously by many Americans.

This is an effort to rid us of what has been called the Judeo-Christian ethic in American life. The Judeo-Christian ethic is but a name for the standards of conduct taught in the Old and New Testaments. These standards were a vital influence in many of our founding fathers and therefore are reflected in the American constitution and in national, state and local mores and laws.



The place of Christian religion in the development of America is interesting and unique. Our nation's earliest framers were determined to keep state and church separate because they had suffered too much in a system where one church was favored and advanced by civil government. At the same time they took their religious convictions seriously and wanted a society based on principles and standards found in the Bible. The result was a free civil government based on biblical teachings.

This Judeo-Christian ethic has had a significant part in making America the greatest nation on earth. As a nation we have not always lived up to the highest standards of biblical revelation but we have never given up trying and no other nation has come as close as America.

But the scene is changing. More and more of American life is becoming devoid of the morality that once characterized our national life. This is seen on every hand but

television presents its most graphic example. One without any knowledge of past American life watching television programs today would never suspect America was ever anything but a nation of immoral and lewd libertines.

Recent political scandals related to the White House and Congress have put prominent Americans in the same class as common criminals. One is made to wonder if any honest person is left in the land.

Is this abandonment of the Judeo-Christian ethic a natural drift of the result of scheming and wicked society manipulators? Probably both.

Are things as bad as they appear? Is America beyond redemption? Is the Judeo-Christian ethic gone forever? Are we in the post Christian era?

I think not. While we need to face reality and never hide our heads in the sand, we should not leave unchallenged the claims that America is past the period when biblical morality is taken seriously.

Our morals are not as low as those that characterize television programming. All office holders are not dishonest and principleless. Marriage is not about to give way to free love. Homosexuality will not be considered as a respectable alternative life style. Honesty, integrity and chastity are still ideals for millions of Americans.

Let us not lower our personal standards nor our high expectations of others. America as a nation will never become Christian nor is that the plan of God. God does not make a nation Christian but makes Christians whose lives influence national standards.

If Christians are the salt of the earth as we are supposed to be, the Judeo-Christian ethic will be a strong influence in American society not only in this generation but for our children and our grandchildren. Lord grant it!

Report on Salary Information

The week following the 1977 sessions of the Southern Baptist Convention Jim Cox, associate editor of Western Recorder, addressed a request to heads of all SBC agencies for salary information on agency personnel. The convention messengers had requested such information be provided upon request.

The result of Cox's request was immediate response from almost all agencies with several agency heads responding by telephone. Other agencies were not long in sending the information. Doubtlessly the fact that Cox is a state Baptist agency staff member prompted an immediate reply, but he did not identify himself as such and there is no reason to think any Baptist would not receive the same information upon request.

Southern Baptist Convention agencies are to be commended for complying with the request of the convention messengers. The discussion in Kansas City left

the impression that requests for such information had not been granted by some agencies and this is apparently true. Now the air is clear and with Baptists this is always good.

Most replies to Cox's request were in the best spirit. Resentment was reflected in one or two instances and one agency head demanded the full salary information on Cox in exchange for furnishing his.

In most instances the information was full and clear. In a few cases calculation based on a salary scale and schedule was required to arrive at an annual figure and there was no uniformity in reporting fringe benefits.

Here are some conclusions based on the information provided by the agencies:

1. Agency heads are generally well cared for in compensation. Fringe benefits are especially generous. Health and life insurance and retirement plans are provided for all agency personnel and most

agency heads are furnished an automobile and a home or a generous housing allowance.

2. Salaries of agency employes are above what most Southern Baptist pastors are paid but are below salaries of pastors of some large churches in the Southern Baptist Convention.
3. Southern Baptist Convention agency heads and executive secretaries of state conventions (especially older and larger state conventions) are paid about the same but the compensations for Southern Baptist agency staff members are generally above those paid state convention agency staff members.
4. Nobody will get rich solely from compensation by Southern Baptist Convention agencies.
5. Some agency heads are sensitive about salary information. The information they send is marked "confidential" or "not for publication." Other agency heads are willing to share the information without condition or reservation.

6. As usual, the truth is not as bad as rumors. Some Baptists would be surprised to learn how much agency personnel is paid but more would be surprised the pay is not more.

Finally, there are two ideas about compensation for Baptist pastors and denominational workers. One is that no one in God's ministry should receive more than enough to provide basic sustenance. The other is that the remuneration for their services should be at least somewhat in keeping with their ability, training, experience and responsibility.

The actual fact in the matter is that Southern Baptist agency heads come somewhere in between these two views. They receive considerably more than enough to survive on but not what their skills would call for in the business world. It would probably be more in keeping with reality to refer to them not as denominational servants but professional level executives and administrators. This does not mean their dedication is less; it does mean their compensation is above that of paid servants.

Baptist Forum

Holy Wars

It is with sadden heart I pick up my pen to write these words. I like to write about God's love and the beauty he creates. But alas, there is a burden on my heart about the controversies that rage within some Baptist churches.

I call these controversies holy wars because they are fought in the name of religion. Ministers are being run away from the churches that called them by people who cannot stand to hear the truth. As long as the preacher is hitting someone else that's fine, but when he steps on your toes that "dude" has got to go. Ministers are quitting the ministry every day because the pressures are too great.

There are other instances when some preachers go about sowing discord among the brethren and plenty of the members are ready to help him sow it. Churches are splitting apart, families are splitting and friendships of many years are destroyed over a disagreement in the church. And yet we all fully expect to go to heaven and live with God when we won't speak to our neighbor or brethren here on earth because he dared to disagree with us in

church.

We have gotten so high minded that the drunk up the street or the prostitute across town or the dirty little street child is not welcome in our churches because we would not want people to see them coming out of our fancy church doors. I am afraid if we do not take inventory of our individual lives and see ourselves as God sees us, we are going to miss the boat.

We wonder why we cannot get the sinners to church or when we try to witness to the unsaved they turn a deaf ear. The reason is quite obvious. They know about our holy wars and want no part of it. So before we can carry out the work Jesus left for us to do we are going to have to stop the wars within our churches and be the Christians we claim to be.

Mrs. Earl Brewer
Greenville, Ky.

Thanks for the Help

On behalf of the members of First Baptist Church, Pikeville, I want to thank Kentucky Baptists for their help in our time of need.

The check delivered to us from the flood relief fund of Kentucky Baptists was beyond anything we ever expected. We are indeed grateful. Also, to our many friends, churches and church groups that sent help directly to our church, you have a special place in our hearts. We have been made to realize anew that Christian love goes beyond denominational lines as we heard from people and churches of other faiths across our nation.

Even though we were severely damaged practically everything has been replaced and a visitor would never know we had a flood. Our people have worked hard, given generously and have a great spirit of optimism.

What have we learned from it all? To love each other more, to work together harmoniously, to be thankful for what we have and to be more sensitive to the needs of our fellow man. It is true, God can bring good out of chaos.

Thanks again for your help.

Curtis H. Warf
Pikeville, Ky.

Baptist News in Brief

'Son of Sam' Baptized By Louisville Church

David Berkowitz, the man accused of being New York City's .44 caliber killer—"Son of Sam"—was converted from Judaism to Christianity while stationed at nearby Fort Knox, Ky., and was baptized into the membership of Beth Haven Baptist Church in southern Louisville.

Tom Wallace, pastor of the independent Baptist congregation, acknowledged it in an interview at the office of the former Southern Baptist church.

"He made a profession of faith in Jesus Christ here. I baptized the fellow. I noted he was a Jewish boy who had found Christ. Anytime a Jewish person comes forward to take a stand in a Baptist church it's a little special. I asked the people to pray for him.

"But," added Wallace, "then he was lost in the world."

Records at the 3,500-member church show that Berkowitz was one of 2,200 persons baptized there by immersion in 1973. Baptized on May 6, he is still a member of the church, although his card has long since been transferred to the "inactive" files.

Those who remember Berkowitz from his church-going days in Louisville say

he was an "exemplary Christian," that it is almost impossible to believe that he is now accused of killing six people and terrorizing New York City for more than a year.

"He was a person seeking deliverance from his past," said Wallace, noting that Berkowitz was said to have been embittered by the fact that his natural parents gave him up for adoption.

Moreover, Wallace added, Berkowitz is reported to have been experimenting with hard drugs during his Army tour in Korea, just prior to coming to Fort Knox.

Can Churches Cope With Energy Crisis?

Southern Baptist leaders spent two days in Nashville surveying how Christians can become part of the solution, rather than part of the problem, in a world in which a runaway appetite for energy forewarns a crisis affecting all aspects of life.

Speakers at the consultation on "The Energy Crisis and the Churches," sponsored by the Christian Life Commission, approached the problem from technological, economic and ethical points of view.

Suggested alternatives involved sobering changes in lifestyle, programs, institutional structures and use of resources.

"This crisis time," said Cecil Ray, N. C. executive secretary, "offers the church with the special occasion to tell believers and non-believers that there is a special Christian view of material things . . . Christ's followers cannot be indifferent to acts of abuse of God's creation any more than we can turn deaf ears to the needs and hurting of God's people."

Rutledge Is Home Again

Arthur B. Rutledge, retired executive director-treasurer of the Southern Baptist Home Mission Board, has returned home following hospitalization for three heart attacks in July.

Doctors said Rutledge has made encouraging progress and that after several weeks rest will probably be able to resume a regular schedule.

Since his retirement on Jan. 1, 1977, Rutledge has lived near Cumming, Ga., and has been writing and teaching.

Mrs. Rutledge, who has been ill for some time, was hospitalized for one week longer than her husband but was also able to return home.

Double Exposure

Paul, in his letter to Ephesus, wrote some beautiful lines which have tremendous implications for us today. "The husband is head of the wife . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself . . . Children, obey your parents in the Lord . . . Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (5:23,28; 6:1,4). Practice of the old axiom, "The family that prays together stays together," was never required more than now. The father who leads his family in this endeavor is surely rewarded beyond measure.



Vol. 151, No. 34

10 Advertisers Drop 'Soap' Sponsorship

Ten of 11 advertisers listed by Television Digest as the scheduled sponsors of ABC-TV's "Soap" series have indicated they will not sponsor the new show—at least temporarily, according to reports received by the Christian Life Commission of the Southern Baptist Convention (SBC).

The Christian Life Commission sent letters to each of the advertisers asking the companies to withdraw sponsorship if they actually planned to purchase commercial time during the show.

Two of the original sponsors (Warner-Lambert, American Home Products) said they have removed their names from the list of advertisers for the present, but that decision could change after further evaluation.

The only corporation listed as a sponsor for the first episode of "Soap" is Timex, which has promised to announce a decision soon on whether it intends to remain a sponsor.

Foy Valentine and Harry N. Hollis Jr. of the Christian Life Commission, denounced the show as "prime-time pollution" and a "30-minute dirty joke" after previewing the first two segments, and SBC president Jimmy Allen, who has also seen the introductory episodes, said the show is "obviously designed by those who would pander to lower sexual appetites for profit."

Companies listed in Television Digest which have chosen not to advertise on the show are Datsun, Keyser-Roth Hosiery, Lever Brothers, Miller Brewing, Pfizer, Revlon and Volkswagen. A spokesman for American Motors told the Christian Life Commission that company is working with an advertising agency to cancel its commercial participation in "Soap."

1980 Congress Dates Set

Dates for the 14th Baptist World Congress in Toronto have been set for July 8-13, 1980, according to the Baptist World Alliance, Washington.

Warren R. Magnuson is program committee chairman. This will be the 75th anniversary of BWA's founding.

"To This Upcoming Series We Strenuously Object"



Board Ups Literature, Ridgecrest, Glorieta Costs

Trustees of the Baptist Sunday School Board approved a proposed Home Bible Study Series to provide study materials related to television and radio broadcasts.

Scheduled for release in September 1978, pending agreement with the Southern Baptist Radio and Television Commission, the curriculum will be offered free to broadcast audiences.

A Spanish edition of "Sunday School Adults" was approved for September 1978.

Trustees approved changes in the

church literature pricing formula which will result in an average 10 percent increase in literature rates effective April 1978. The last literature rate increase was implemented by the board in April 1976.

"Moderate rate adjustments" were also approved by the board for first-class hotel rooms, apartments and air conditioned rooms at Ridgecrest (N. C.) Baptist Conference Center; Chaparral rooms at Glorieta (N. M.) Baptist Conference Center; and conference service fees, effective June 1, 1978.

Western Recorder

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

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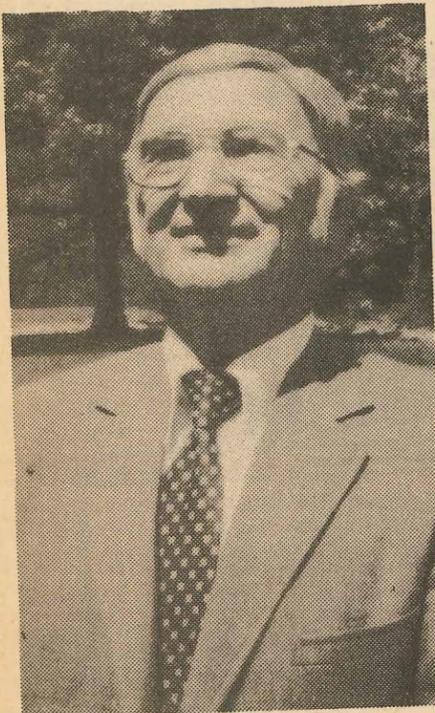
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Individual, \$3.60 (tax included); Foreign, \$3.75; Church Budget, \$2.50. All except church accounts payable in advance. Church accounts must have tax exemption number.

Baptist News in Brief



Heberlein to Manage Cedarmore Assembly

Frank A. Heberlein, acting manager of Cedarmore Baptist Assembly, Bagdad, since the resignation of Arlis C. Hinson last March, has been named permanent manager. The appointment is retroactive to July 1, according to Franklin Owen, KBC executive secretary-treasurer, who made the announcement this week following an executive board poll.

Heberlein joined the Cedarmore staff in 1972 as assistant manager. Earlier he served collectively for 36 years as minister of music and business manager in churches in Washington, D. C., Birmingham, Ala., and San Antonio, Tex.

A native of Erie, Pa., Heberlein is an alumnus of Ithaca College, Westminster Choir College, Princeton, Alice M. Sloan Voice Center and Erie Conservatory of Music. A widower since January 1976 he has three sons and three granddaughters, all of whom live in the Washington, D. C., area.

James Whaley, coordinator of the KBC's Church Services Division, stated, "We are very confident of the demonstrated qualifications Mr. Heberlein has to fill this office. We are also

happy to report that we have had a good summer at Cedarmore with increased participation. Our Cedarmore operation is in the black. We are grateful to have climbed above this line over a period in which Kentucky Baptists have developed and added to this great conference center."



The September issue of Home Life, publication of the Baptist Sunday School Board, will focus on relationships between parents and college students. George Knight, formerly of the Western Recorder staff, is Home Life editor.

Ordination of Woman Ok'd, Vetoed in Dallas

The second largest Southern Baptist church in Dallas has voted to accept women deacons, and also has authorized pastor A. Douglas Watterson to proceed with plans to ordain Mrs. Martha Gilmore to the ministry to serve as a chaplain.

The 6,200-member Cliff Temple Baptist Church will become Texas' fourth Southern Baptist church to ordain a woman minister if the ordination council approves.

Meanwhile, across town, the pastor of the nation's largest Southern Baptist congregation, W. A. Criswell, said his church would "never" ordain women.

"The Bible has a definite prohibition against it. It explicitly says that a minister shall be the husband of one wife (Paul's advice in I Timothy)," said Criswell, pastor of the 19,000-member First Baptist Church of Dallas.

"When a woman can meet that qualification, she can become a minister."

Watterson said the Cliff Temple Church voted to ordain women without asking for his recommendation. He feels many Southern Baptists agree with Criswell and many also adhere to Paul's instructions: "Suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

However, said Watterson, some other Southern Baptists have come to believe that the apostle Paul's advice was "socially conditioned by the conditions of women in biblical times."

Most members of Cliff Temple, he thinks, prefer Paul's words in Galatians: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Jesus Christ."

Mrs. Gilmore, a member of the Cliff Temple Church since childhood, asked the church to ordain her as a minister to serve as a chaplain in jails and hospitals.



Mrs. J. Marse [Marian Gibbs] Grant, wife of the editor of Biblical Recorder, Raleigh, N. C., is the first woman chairman of the SBC committee on order of business. The committee will plan the 1978 SBC meeting in Atlanta.

Tongues: Pentecostal and Corinthian

by Frank Stagg

Glossolalia or "speaking in tongues" is explicit at most in three books of the Bible: Mark, Acts, and I Corinthians. In Mark 16:17 the text is uncertain, for ancient manuscripts differ. In Acts some manner of tongues is explicit in 2:4; 10:46; and 19:6. Nothing in the context of Acts 10:46 or 19:6 makes clear the nature of tongues there. In Acts 2 there is abundant evidence. The nature of tongues in I Corinthians 12-14 likewise is considerably described. It comes down, then, to two crucial passages: Acts 2 and I Corinthians 12-14. The tongues in Acts 10:46 and 19:6 are understood either in terms of Acts 2 or I Corinthians 12-14, without which we would have no clues as to the nature of tongues in the New Testament.

The authentic text of Mark goes through 16:8, but beyond that it is uncertain. Many old manuscripts end at 16:8 and others which include further readings have notations indicating the problem of the original ending. Late manuscripts include verses 9-20, and there are several other endings beyond verse 8. Most scholars hold that either the original ending of Mark has been lost or it actually ended with 16:8. In any event, the preoccupation of the "long ending" with salvation for him that "believeth and is baptized" (v. 16), "tongues" (v. 17), taking up serpents and drinking "any deadly thing" (v. 18) probably did not belong to the gospel of Mark originally. There is not a trace in the gospels that Jesus in any way was related to "speaking in tongues."

Tongues at Pentecost

When the Holy Spirit came upon the waiting disciples on the day of Pentecost, it is said that "they began to speak with other tongues" (Acts 2:4). "Unknown" is a mistranslation, the New Testament never referring to "unknown tongues" (17-23 refers to an "unknown god"). The Greek word for "other" can imply different kinds of tongues. The one fact which Acts makes clear is that tongues at Pentecost were "understood" by each in his native language (vs. 6, 11). Verse 6 says that each was hearing "in his own dialect," this term in 1:19 referring to the Aramaic language. Using this same Greek word *dialektos*, Acts 21:40 refers to "the Hebrew dialect." Further, the

expression "utterance" in 2:4 is repeated in 2:14 to describe the intelligible preaching of Peter. Whether a miracle of speech or hearing, "tongues" at Pentecost were understandable to each in his own native language, without the aid of an interpreter.

Tongues at Pentecost were "incarnational." Already the Word had become flesh in Jesus Christ (Jn. 1:1, 14). At Pentecost the Word of God was further "enfleshed" as it broke through language barriers so as to be understandable to each who was willing to hear. This was a sign, an actual event pointing a direction for the church. Acts is the story of an "unhindered gospel," breaking through barriers of language, geography, cultic distinctions, ethnic identity and racial difference. It is the gospel for all people, and the miracle at Pentecost was a mighty affirmation of that and a step in that direction.

Miracles were signs pointing the way. Jesus fed a multitude from a lad's lunch. He made concern for the hungry primary. We today cannot feed multitudes like that, but we can feed them. That is the point. We cannot in English be understood in the other languages of the world, but we are commissioned to preach the gospel so that each can hear in his own language. That is the continuing imperative of Pentecost. The Word of God is to be enfleshed, not defleshed. It is to be preached in a language understandable to each.

Tongues in Corinth

Only in I Corinthians did Paul write about tongues, although the Holy Spirit is prominent in many of his letters. "Tongues" was a subject already on the agenda in Corinth. Paul dealt with it as a problem, not as something he was advocating. The problem was so great at Corinth that he devoted three chapters (12-14) to it. In effect he said, "Cool it." He did not say "Stop it," but he did say "Tongues will stop" (13:8). The love chapter was written to cope with the problem of tongues. Faith, hope and love are primary and abide. Knowledge as we now know it will be absorbed into something greater. Only for "tongues" does Paul use the Greek word for "cease" (translations sometimes obscure this).

Paul discussed tongues in relations to problems of division, pride, competition even in worship, disorder and

repelling outsiders. At best, tongues were meeting the ego needs of some; but they were such a threat at Corinth that Paul counseled restraint, one at a time and not more than two or three per service and only if there were an "interpreter."

What he meant by "I speak in tongues more than all of you" is not clear. He spoke more than one language. Probably he meant that he could outdo any of them in this if he desired. This is the only slender support possible from Paul. He undercuts it by preferring "five words with my mind" to "ten thousand words in a tongue" (14:19). Tongues at Corinth not only were unintelligible but did not require "the mind." They were motor reactions, whatever the validity of the spiritual experience behind them.

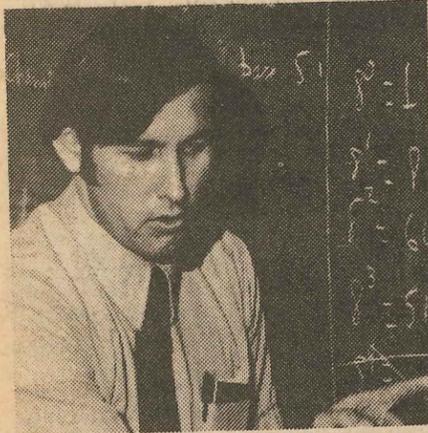
Tongues at Corinth were not like those at Pentecost. At Corinth the Word was defleshed. Jesus talked in such a way that he was understood by fishermen, farmers, children and anyone who was willing to hear. Pentecost is on that pattern. At Corinth "the spiritual" wanted to talk the language of angels (13:1). Jesus moved into the world; at Corinth "the spiritual" tried to move above it. Corinthian tongues reversed the direction of both Jesus and Pentecost. Modern "tongues" are Corinthian, not Pentecostal.

The most devastating warning from Paul came at the beginning of the section on tongues (chaps. 12-14). He reminded the Corinthians that as pagans they once were "misled" even as they were "led," at that time misled into following "speechless idols." Then in effect he warned, "Don't let it happen again!" He warned that no one speaking in the Spirit of God says, "Let Jesus be accursed" (12:3).

Why would Paul need to write this to a church? Apparently, there were some who were so "spiritual" that they were rejecting the earthly Jesus in favor of what they considered to be a higher gift of the Spirit. Jesus was too earthly for them. His "poor talk" was too mundane for them. In effect, if not literally, they thus were saying, "Let Jesus be anathema!" Paul called them back to Jesus. If it is of the Holy Spirit, he will be honored. Those led by the Spirit say, "Lord Jesus!" (12:3). If it is not like Jesus, it is not of the Spirit.

Frank Stagg is senior professor of New Testament studies at Southern Baptist Theological Seminary. This is the second article of a two-part series.

Christian Education



Frank Cheatham, assistant professor of mathematics at Campbellsville College, has been elected president of Sigma Zeta national honor society. Cheatham holds degrees from Campbellsville, Tennessee Tech and University of Kentucky.

Lee Joins GC Faculty

William Ronald Lee has been named to the music faculty at Georgetown College.

Lee holds degrees from Jacksonville State University and University of Georgia. He comes to Georgetown from a teaching associate post at University of Kentucky.

Reed is 'Outstanding'

Larry Reed, associate professor of music at Campbellsville College, has been selected for Outstanding Young Men of America for 1977. Reed holds degrees from Furman and Columbia universities and participates in several national music organizations.

Florida Pastor Named SBTS Giving Director

George M. Hall of Palm Beach Garden, Fla., will be director of deferred giving at Southern Baptist Theological Seminary effective Sept. 1.

A native of Elberton, Ga., Hall is a graduate of University of Georgia and Southern Seminary, where he is completing the doctor of ministry degree.

Hall comes to Southern from the pastorate of Lighthouse Baptist Church, North Palm Beach, Fla. He is a former associate pastor of Louisville's Walnut Street Baptist Church and has pastored Valwood Park Baptist Church, Dallas, Tex., and First Baptist churches in Middletown, Ky., Homer, La. and Alexander City, Ala.

He is married to the former Donna Bonnett and they have four children.

Mrs. Greynolds Honored

Margaret Greynolds, chairman of Georgetown College's department of communication arts, has been appointed Southeast province secretary-treasurer of Pi Kappa Delta national forensic honorary fraternity.

Mrs. Greynolds, who is president of Kentucky Forensic Association, has been mentioned as a candidate for the directorship of the newly-instituted American Forensic Association which will meet next April.

Southern Benefit Stars Nutt, Hawaiian Singers

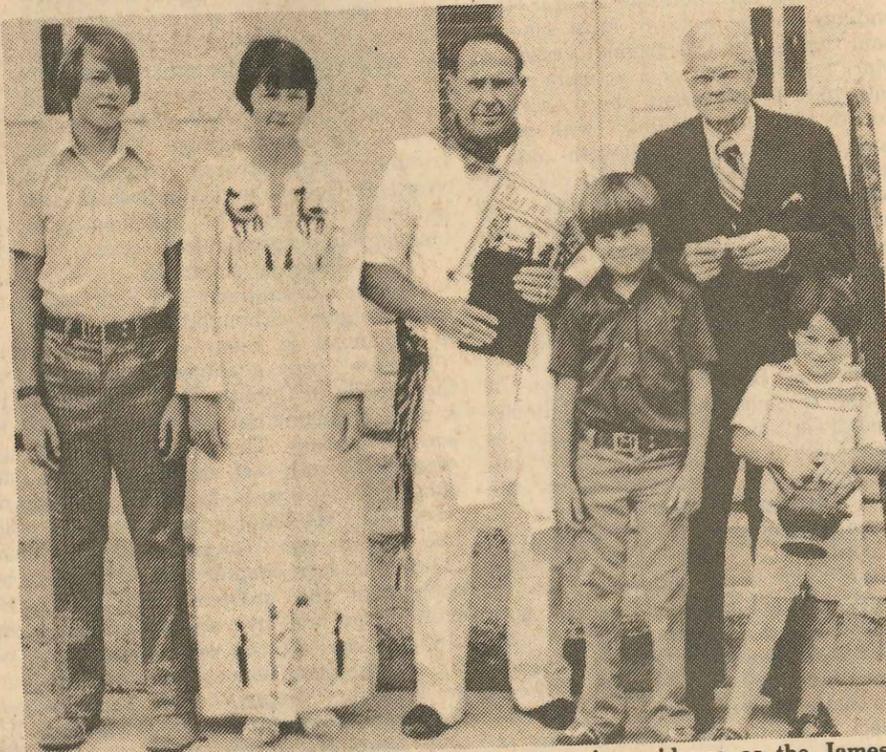
What do you get when you mix a "Nutt" and a couple of pineapples?

When mixed at an upcoming benefit performance at Southern Baptist Theological Seminary you get an evening of entertainment featuring the humor of Louisville's Grady Nutt with the melodies of Southern Seminary's Hawaiian singers, Randy and Gay Hongo.

The benefit will be held Sept. 15 at 7:30 p.m. in Southern's Alumni Chapel. An admission charge of \$1.25 will be used for Southern's student summer mission program.

Now entering its fifth year the student-led and funded effort annually sends a number of seminarians to mission spots in the United States and abroad. This summer 14 students worked in several states plus the countries of Liberia, Panama and Honduras.

Tickets for the show may be purchased at the door.



Cumberland College will have its own missionary in residence as the James Boswells, missionaries to Peru, spend this academic year at the Williamsburg campus. Shown here with Cumberland president J. M. Boswell [r] are James and Linda Boswell and their three children Keith, Micah and Christian.

Lincoln Bingham

Man on the Move

by Nancy McGough

When you've met Lincoln Bingham, you've met a busy man.

He is director of Louisville's Baptist Fellowship Center, the associational leader of 142 churches in 11 counties, pastor of West End Baptist Church—and now a student at Boyce Bible School.

Why would a man who has already "made it" in a career return to school while juggling an already overcrowded schedule? Bingham gives two reasons.

"I've always had a deep hunger for more understanding of the word of God," he says. In addition, he notes that as director of Baptist Fellowship Center, an organization which works jointly with Central District Association (a member of the predominantly black National Baptist Convention) and Long Run Association (the predominantly white Southern Baptist Convention counterpart) he likes to be affiliated with both groups.

"I wanted to establish an identity with both seminary communities. I've already gone to Simmons Bible College (a black Bible school) and so I decided to come to Boyce (on the campus of Southern Seminary)."

Besides promoting cooperation between the two associations, Bingham's work includes directing weekday ministries for the West End community, such as the day care center and the many sewing, camping and other recreational programs. In addition, he provides training programs for churches in the Central District Association, of which he is an associational leader.

Since he is pastor of West End Baptist Church, a congregation which has grown from 11 to 200 active members since he came 15 years ago, he spends a great deal of time traveling from the center on Catalpa Street to the church on West Jefferson Street.

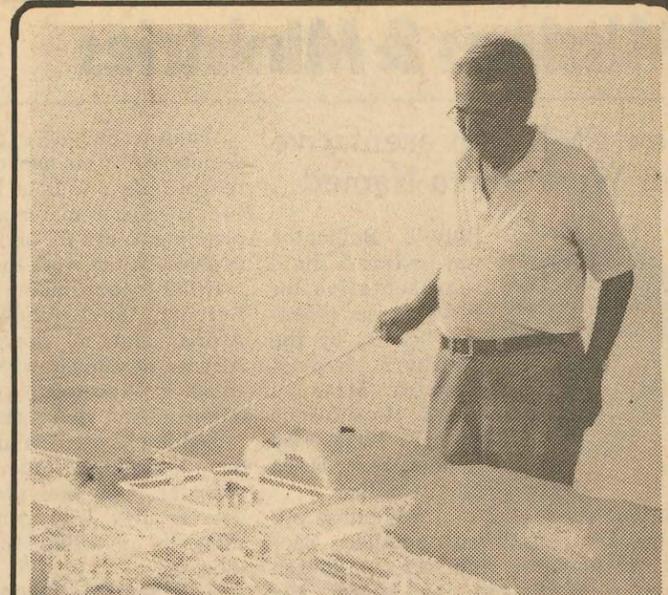
And if all of this is not enough to keep Bingham busy, he also makes weekly trips to the WHAS television studio as a regular panelist on the talk show, "The Moral Side of the News." He and the other panelists also help designate the distribution of funds for WHAS's "Crusade for Children."

Life began for this active black pastor 45 years ago in the small community of Cerulean, in Trigg County. He is married to the former Lillian Catherian Thomas and they have two children.

Although he has been director of Baptist Fellowship Center only two years, Bingham has worked unofficially with both black and white Baptist groups for many years.

"I'd like to get rid of this myth that black people cannot enjoy worshipping in a white setting, and vice-versa. I believe if you go to worship the Lord, it doesn't make any difference."

Bingham's dream is for "the church to really be the church without social or cultural intimidation."



Clear Creek's Resident Map Maker

"It's a lot of hard work. It just goes on forever," commented Clear Creek Baptist School professor Robert O. Fitts with a smile on his face. But one does not get the impression Fitts dislikes the ambitious task of making an 8 by 18 foot map.

"I don't know how many hours I'll have in this project when it is completed," Fitts added. "Wait until I have finished and I'll try to figure up the hours."

"A map is made from stance," Fitts remarked. "This is the position from which an area is viewed. In making this classroom map I consulted a lot of books, but I finally decided to use a map I found in the Westminster Historical Maps Of Bible Lands."

The map is located in a classroom at the Pineville school and its large size gives a student a feeling of distance when studying biblical geography.

"Students relate Bible lands to the world scene since this map covers quite a large territory" Fitts added.

The map is made of plasterboard and plywood covered with white wall latex paint. After scaling the map with the correct number of squares, Fitts draws the map a section at a time. It is then painted with colored flat oil paint.

In addition to working with flat, painted maps, Fitts has overseen the building of a full-color relief model of Jerusalem at the time of Christ.

When it is completed, visitors to Clear Creek can see the ancient city while lights and a recorded message trace the last steps of Christ in Jerusalem.

A native of Kingston, R. I., Fitts is a graduate of Carson-Newman College, Jefferson City, Tenn., and Southern Seminary. He has been a professor at Clear Creek since 1963.

Fitts and his wife, the former Lois Sinkhorn, have four children: John; Susanne, who is married to Don Mantooth, a missionary to Israel; Debbie and Douglas.

By the way in case you're interested, Fitts lists as his hobbies art work and making maps!

Missions & Ministries

New FMB Representative For West Africa Named



Billy L. Bullington was named field representative for West Africa, effective Oct. 1, by the Southern Baptist Foreign Mission Board. He succeeds John E. Mills, who is now West Africa area secretary.

Bullington Bullington will advise and consult with Southern Baptist missionaries and act as liaison between them and the board. His territory includes Liberia, Ghana, Ivory Coast, Nigeria, Togo, Senegal, Benin and Upper Volta.

Bullington had been stationed in Lome, Togo, where he was pastor of Coconut Grove Baptist Church, which he and his wife helped develop as a mission.

Davis L. Saunders, the board's area secretary for this part of Africa, said on return from a tour of his area that the two couples remaining in Uganda are planning to ask for additional personnel to assist in the work there.

Other opportunities are opening in Burundi, the Seychelles, South West Africa, and in Bophuthatswana, an African homeland within South Africa which is expected to gain its nominal independence in December.

Conditions in Uganda are not ideal, Saunders noted, and it will be necessary for personnel going there to be able to live with conditions as they exist, to be willing to minister where they can.

Both Southern Baptist couples presently in Uganda, Mr. and Mrs. James L. Rice and Mr. and Mrs. G. Webster Carroll, are stationed in Jinja where Southern Baptists have a Bible school. Mr. and Mrs. Harry B. Garvin, who also have been working in Uganda while living in Kenya, have returned to the United States on furlough.

Baptists Plan Broadcast Ministry to Arab World

Expanding from one to three transmission centers, the Southern Baptist broadcast ministry based in Beirut, Lebanon, plans to reach all the Arab world by 1979.

Currently the ministry uses Cyprus Broadcasting Corp. and reaches a limited portion of the Middle East, including Lebanon, Jordan and Egypt.

During the next two years plans include the use of two more transmission centers, one in Monte Carlo, Monaco, covering the North Africa area, and one in the Seychelles, covering the Arabian Peninsula.

This expansion will mean broadcasts aimed at 154 million Arabs in all 18 Arab countries and to the Arab-speaking population of Europe. The programming will be done in Arabic, except for one program a week in the Shelhoc language, spoken by more than eight million Berber Arabs in Morocco.

Cross Takes HMB Post



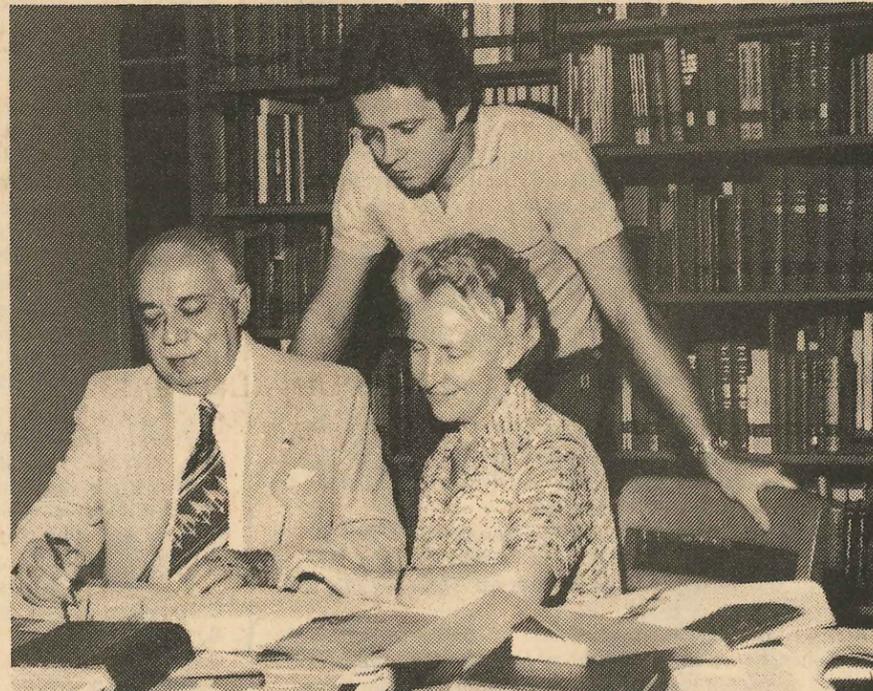
Dale Cross has resigned as director of missions for Chicago Metro Baptist Association to become director of metropolitan evangelism strategy with the Southern Baptist Home Mission Board.

Cross A native of Jackson, Mo., Cross is a graduate of Baylor University and Southwestern Seminary. He has previously been director of associational missions in Detroit, Mich., and a pastor in Michigan and Texas.

He and his wife Karen Sue have three children.

Saunders Notes Mission Opportunities in Africa

Although doors to Southern Baptist work in Ethiopia have been temporarily closed new prospects for missionary witness in Eastern and Southern Africa are opening up.



Mr. and Mrs. Antunas de Oliveira and their son Lincoln visited the library of the Southern Baptist Foreign Mission Board in Richmond, Va., recently while doing research on the history of the Baptist church in Brazil. De Oliveira is pastor emeritus of a church in Manaus, Brazil, and is the first Baptist elected to a national congress in South America.

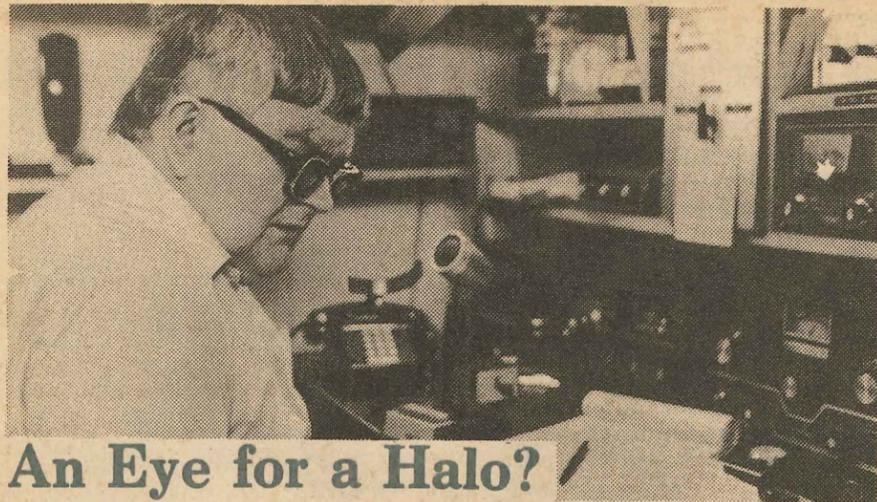
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An Eye for a Halo?

A blind man in Nashville and an optometrist in Florida have teamed up, along with other ham radio operators, to help others "see" a vision of mission needs.

Ralph Grubbs (in photo) of Nashville and Don Wennerberg of DeFuniak Springs, Fla., are two key links in a ham radio chain known as the "halo" missionary network.

Both men are dedicated Baptist laymen who feel that what they are doing is their own personal ministry to support missions.

Every day, from 2 to 3 p.m. Central time, Wennerberg acts as the network's controller while Grubbs stands by as a "helper station." They talk with missionaries all over the world from many denominations, but the majority are Southern Baptist missionaries from throughout Latin America.

Both men recently helped set up a connection that allowed two Southern Baptist missionaries speaking from their stations in South America, to address about 16,000 messengers meeting in Kansas City for the Southern Baptist Convention (SBC) annual meeting.

While the two ham operators have talked to each other countless times, they have never met face to face. And yet, both agree that their "daily meetings" on the radio waves are their most fulfilling and significant contributions to world missions.

Although Grubbs, whose brother, Tommy Grubbs, works for SBC Executive Committee in Nashville, became interested in ham radios as a youth in Nashville, it wasn't until blindness forced him to retire from accounting and bookkeeping that ham radio became really important to him.

The eye problem began with a detached retina and cataracts. After

having the cataracts removed, he suffered hemorrhaging that caused partial blindness.

Forced to give up his job, he tried selling real estate, but after six months he realized he couldn't work. Vision is now 85 percent gone. But his attitude of despair gradually turned to hope.

"I'm not afraid to lose my sight," Grubbs said. "The light of the world is Jesus and I see him through my heart, not through my eyes."

He began looking for something constructive to do. More and more time was spent at the ham radio transmitter.

"By accident, I ran across the missionary traffic nets," Grubbs explained. "I had to listen to them for a week just to figure out what was going on."

But he figured it out, and now he handles about 150 to 200 telephone patches each month, connecting missionaries with families, friends, or businesses.

"During the last two or three years, my time has been spent in a more worthwhile way than at any other time in my life," said Grubbs, a member of Hillhurst Baptist Church in Nashville. "I've found what I can do and how I can help. It just took a while to find it."

Grubbs had high words of praise for Wennerberg.

"If anyone needs medicine, glasses, you name it—Don will get it," Grubbs said. "Don runs the net and helps people get together on the frequency they want to talk on. He doesn't let them take time to talk on the net itself."

According to Grubbs, Wennerberg opens the net each day with the words, "Christ is the answer," in Spanish, Portuguese and English, and then follows with prayer requests.

After years as a ham operator, one

day it dawned on Wennerberg that "I had never heard the Lord's name used on ham radio."

Not long after that—about 10 or 15 years ago—he made radio contact with a couple of Southern Baptist missionaries and they began to make regular contacts. He would handle phone patches for them with the Foreign Mission Board headquarters in Richmond, Va., and other places.

"It was decided between us, with the Lord leading, that we would start a Southern Baptist missionary network," he explained.

What started out as a Southern Baptist network ended up as an interdenominational thing. And as it grew and became more organized, helper stations, like the one Grubbs operates in Nashville, became a necessity. Also, a daily time for "meeting" seemed wise.

The middle-of-the-day break in his businesses makes the optometrist rather busy. To compensate for the loss of office time, he has to go in early and stay "later at night than I should," but he still finds time to be active at First Baptist Church, DeFuniak Springs.

A strong believer in Christian stewardship, Wennerberg believes Southern Baptists have fallen short of what they should be doing for missions financially. He has a simple plan to help remedy the situation.

He says that if less than half of the 12.9 million Southern Baptist church members—six million of them—would devote themselves to a daily family prayer time for missionaries and give one penny a day over and above the Cooperative Program and the missions offerings, the financial picture would brighten up considerably.

Using this plan, Wennerberg, who also has personally taken overseas mission trips to fit glasses and tell others about Christ, feels three things would be accomplished.

"Prayer would open the doors for missionaries like nothing else could," he said. "Secondly, you'd be educating your children about missionaries and teaching them that God answers prayers. And third, if just half of all Southern Baptists would get together, you could almost double the foreign mission offering in one year.

In the meantime, a blind man and optometrist are going to continue a ham radio ministry, while praying that others will "see the vision" that they "hear" every day.

by Charlie Warren

State Missions Issue Coming Next Week

With the exception of the Sunday school lessons and advertising the Sept. 7 issue of Western Recorder will be devoted entirely to Kentucky Baptists' annual state missions emphasis. This interpretive package will portray all of the programs of work underwritten by the Cooperative Program through KBC agencies, departments and institutions. Most subscribers should receive it Sept. 6 as this issue will be printed before the Labor Day holiday.

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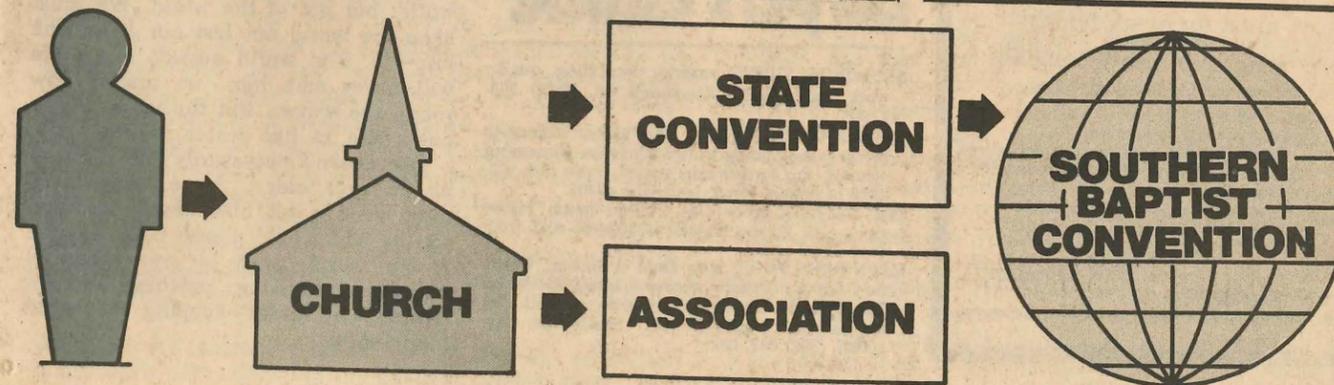
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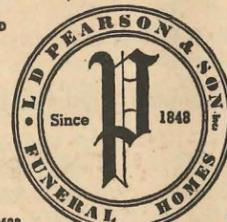
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Frank Owen



BOAT LEAKS

My grandfather was a sailor aboard a Union vessel at sea when Fort Sumter was fired on and thus fought with the Union forces. His brothers were Confederate soldiers. I suppose that is one reason I was born in Missouri (where grandfather settled) instead of Tennessee. I used to tell my churches in Alabama and Georgia that I was the first of our Owen tribe to venture back to Dixie.

My father's preaching would occasionally reflect grandfather's naval background. He used to say that the church in the world is like a ship in the sea. It is in the world, but not of the world. It's like a boat that lives in the water, but the water must be kept out of the boat.

A dozen years ago, three of us bought a houseboat of which I am by now the sole skipper on the Ohio River. She is old enough now that I have a lot of trouble keeping the water out of the boat. The rain gets in through the leaky roof and down between the weathered joints where the walls and deck meet. She is sun-baked and worn and the water gets in between the cracks.

It's replace the rotted studding, reseal the fiberglass, caulk the roof joints, pump out the hull and, alas, I recently have found a tiny leak in the hull itself. Last winter's terrible ice expansion, I presume. So whoever owns an old boat must pump and patch and caulk and seal.

Father's illustration fits Christians as well as the church. We are in the world, but not of the world. We must keep the world out lest our lives sink into sin. The world outside one's life will never sink him, no matter how rough the waves. But the world inside one's life is like water in the ship.

One doesn't necessarily find it easier as he gets older. Some temptations may wane a bit but others multiply. So he who would please God, yet live in the world, must be ever watchful and busy, caulking, patching and repairing the vessel—keeping the world pumped out.

Sunday School Lessons

Lessons for September 11, 1977

International Series

by H. C. Chiles, Murray, Ky.

Living Responsibly in Society

I Peter 2:13-17

Those Christians to whom Peter wrote this epistle were in the throes of great persecution by the civil powers. There was a tendency on their part to rebel against the civil government or to ignore their responsibility to it.

Our relationship to the world is different from what it was before we became the recipients of God's saving grace. Since the Lord Jesus saved us we have tremendous responsibilities as well as glorious privileges. It behooves us to abstain from those indulgences which are injurious to the soul and dishonoring to the Lord. With the enabling help from the Lord Christians can live circumspectly and thereby honor him.

Since the ones to whom Peter was writing were scattered abroad he urged them to be in subjection to the governments of the countries in which they were residing and to render all rightful obligations to them. He commanded respect and reverence for the rulers, subjection to the constituted authorities and obedience to the laws which did not conflict with God's word and will.

Inasmuch as human government is ordained of God it

is the duty of Christians to be good citizens and maintain the proper attitude toward their government. Defiance of governmental authority is a mark of disobedience to God as well as a violation of law. Christians owe the government under which they live such obligations as respect, subjection, support and obedience.

We are told that Christians should obey civil authorities for the Lord's sake. Such conduct on our part will silence all who would like to see us fall into difficulties. Christians have been set free from Satan's bondage in order that they may serve God acceptably and effectively. He has a right to expect them to be good citizens in whatever land they may reside.

Christians exhibit their patriotism and their obedience to God by giving proper respect to all human beings because they have been created in the image of God; by cultivating and promoting love among the believers in Christ, endeavoring to strengthen the ties that bind them together as the servants of the Lord; by giving proper reverence to God; and by giving proper honor to those to whom it is due. A sincere desire to do the Lord's will reveals itself in the best citizenship.

Life and Work Series

Stop, Thief!

Exodus 20:15

God has given man the right to possess that which he has made, earned or sowed. In the eighth commandment God prohibits one of the most common and widespread sins—stealing.

This commandment involves man's relationship to God as well as to men. God has a right to our homage, obedience and service, but all too frequently these things are withheld from him. Men often defraud God of time, money and life which rightfully belong to him. It is bad to steal from men, but it is worse to steal from God.

"Thou shalt not steal" is a command against stealing in every form. This vice may be practiced in various ways, such as robbery, taking property by force or violence; theft, taking of another's possessions without his knowledge or consent; fraudulent practices, such as loafing on the job, "borrowing" money from the cash register, using short weights and measures, deceptive advertising, the adulteration of goods, the concealment of defects, the misrepresentation of quality, taking advantage of others through extortionate interest, exorbitant rent, extravagant prices for commodities, refusing fair wages, etc.

Amos 8:4-6

Amos, God's fearless prophet, turned the fire of divine displeasure and righteous indignation against those out-

wardly respectable and professedly religious but greedy, self-indulgent, scheming and dishonest businessmen who took advantage of the poor.

In their desire for riches they begrudged the new moon and the Sabbath because it was necessary to suspend business transactions on those days, thus depriving them of the privilege of exploiting others. Amos warned those who did such things that a day of judgment was awaiting them, and God's woe would rest upon them.

James 5:1-4

Addressing the godless and rich Jews who unscrupulously robbed the poor and persecuted the Christians James spoke of the miseries which were scheduled for them and which were approaching rapidly. What they called treasures James considered trash. He told them that those who take unfair advantage of people who cannot protect themselves are subject to God's judgment. The Lord, before whom the last accounting must be made, takes note of all injustice and will certainly deal justly with all.

Ephesians 4:28

Inasmuch as most of Paul's readers in Ephesus had come out of paganism, where stealing was practiced extensively, they had not completely abandoned that sinful habit. Paul admonished them to discontinue stealing from others and to earn their livelihood by honest labor and doing good.

Mountains to the Mississippi



A noteburning was combined with homecoming day July 31 at Providence Baptist Church, Simpson Association. The note represented final payment on the sanctuary constructed in 1966. Pictured [l to r] are Margie Seng, Bernice Deasy, Jim Andrews, pastor Richard Hale, Earl Johnson and James Seng. Former pastors returning for the occasion included Richard Lankford, John H. Rushing, Cecil Jones and C. R. Daley.

Severns Valley to Mark Kruschwitz Anniversary

Severns Valley Baptist Church, Elizabethtown, will observe a special day Sept. 4 marking the 25th anniversary of its pastor Verlin C. Kruschwitz.

Friends of the popular pastor as well as members, former members and friends of Severns Valley church are invited to attend morning and evening services and the 4 p.m. reception.



Kruschwitz

Besides Severns Valley, Kruschwitz has also pastored St. Matthews Baptist Church, Nebo Baptist Church, Madisonville, and Zion Baptist Church, Columbia.

1977 Haworth Conference Scheduled for Lexington

"Family life in a reactive society" is the focus of Kentucky Baptist Convention's 1977 Haworth Conference, Oct. 3-4 at Central Baptist Church,

Lexington.

Program leaders for the conference, which will study family relationships and roles in today's changing society, include former Louisvillians Swan Haworth and Walter Jackson plus John and Letha Scanzoni, noted authors and lecturers.

Cost for the conference is \$10 single, \$15 couple and \$5 student. Reservations must be received by Sept. 30. They can be made by calling 1-800-292-9440 or in Louisville, 245-2101.

Crawley Receives Honors

Douglas Crawley, formerly of Campbellsville, now living in Bloomington, Ind., was recently selected for Outstanding Young Men in America and also Who's Who Among American Religious Leaders.



Crawley

He is former minister of music at Lowell Avenue Baptist Church, Campbellsville and is now serving as music and youth minister at Bloomington Baptist Church.

Birthday Celebration Set

Glen's Creek Baptist Church, Versailles, will celebrate its 176th anniversary with homecoming services Sept. 18.

Sam Hatton, pastor of Spears Mill Baptist Church, Paris, and a former 12-year pastor at Glen's Creek, will be guest speaker. A covered dish dinner will follow the morning services. Ken Underwood is pastor at Glen's Creek.

Larimore Observes 20th

Mr. and Mrs. Leon Larimore recently celebrated their 20th year of ministry at Third Avenue Baptist Church, Louisville. Larimore was ordained to the gospel ministry 40 years ago and came to the Louisville church in 1957.



Larimore

Herman Rowlett Retires

Herman E. Rowlett Sr. is retiring from Fourth Avenue Baptist Church, Louisville, Sept. 30. He came to Fourth Avenue in December, 1970, from Lebanon's First Baptist Church where he had been pastor for 12 years.

Prior to the Lebanon position, he held pastorates at Twenty-Third and Broadway and East Audubon Baptist churches in Louisville, Pigeon Fork in Shelby County, and several other Kentucky churches.

A native of Trimble County, Rowlett is a graduate of Georgetown College and Southern Seminary. He will be open for supply and interim pastorates after retirement.

Rowlett is married to the former Pauline Turner of Frankfort. The couple has one son, Herman E. Rowlett Jr., minister of music at Hustonville Baptist Church.



Rowlett