



WESTERN

RECORDER

May 4, 1967

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HOSPITAL OFFERING FOR Sunday School Charity ON MOTHER'S DAY

HOSPITAL CHARITY DAY—Baptist churches throughout Kentucky have received promotional material like this poster, urging support for the special Mother's Day Offering for Hospital Charity on Sunday, May 14. All gifts received through this offering will help support the charity work of the three Baptist hospitals in Kentucky—Kentucky Baptist at Louisville, Central Baptist at Lexington, and Western Baptist at Paducah.



GLEANINGS FROM THE FIELD

EDGAR ROBERTS, a graduate of Clear Creek Baptist School at Pineville who has played a key role in the organization of the Michigan Baptist Convention, was one of the conference leaders at the annual in-service training session at the Baptist school April 20 and 21. Roberts was featured in the current Home Missions study book, *Forest Trails to Urban Jungles*.

RAYMOND RICH, pastor of Spring Valley Baptist Church in Kentucky's Bethel Association, preached during revival services recently at Emmanuel Baptist Church in New Albany, Indiana.

ADDITIONAL SUNDAY SCHOOL ROOMS have been added to Howards Mill Baptist Church in Boones Creek Association. The pastor is Maurice L. Bates.

TWENTY-ONE PERSONS made professions of faith during a recent revival at Spears Mill Baptist Church in Elkhorn Association. Sam Hatton of Glens Creek Church in the same association was preacher for the services. The Spears Mill pastor is Joe Carl.

FURMAN UNIVERSITY (Baptist) in Greenville, South Carolina, has received final approval of a \$1,150,000 college housing loan for a dormitory addition. Reservation of funds for this project was announced in December of 1966.

THE TEXAS BAPTIST PUBLIC RELATIONS Association recently elected Russell Clem of Baylor University College of Medicine, Houston, as its president and awarded 13 "superior" citations for public relations work during 1966. Five of the superior awards went to Southwestern Seminary, Fort Worth, and three were presented to Baylor University College of Medicine.

DONALD R. CARROLL, former Kentucky pastor and now pastor of Brentwood Baptist Church, Houston, Texas, was the evangelist in a recent revival at Lone Oak Baptist Church, Paducah. Pastor Isaac B. McDonald reports that 10 persons made decisions for baptism.

GLASGOW BAPTIST CHURCH has called Dee Wayne White, chairman of the music department at Campbellsville College, to serve as interim minister of music.

NEW MEMBERS OF THE STAFF OF THE HOME MISSION BOARD, Atlanta, are M. Thomas Starks, who will serve as a research specialist in the department of work with non-evangelicals; Edward Richenbaker, associate secretary in the department of missionary personnel; Richard Donald Hammonds, who will work in the department of special mission ministries; Harry A. Steele, secretary of purchasing services, and William B. Ard, secretary of records processing services.

GLENN GRABER, a former member of First Baptist Church, Ashland, Kentucky, has been awarded a Woodrow Wilson Fellowship to assist in the writing of his Ph.D. thesis at the University of Michigan. His study is entitled "The Relation between Morality and Religion—a Philosophical Study."

TOM LESTER, star of the television series "Green Acres," will be the speaker for a youth crusade for Christ at the Campbellsville, Kentucky, Baptist Church May 1-7. Services will be held nightly at 7:45.

TRIANGLE BAPTIST CHURCH was organized Easter Sunday on a huge sugar estate in southeastern Rhodesia. Approximately 200 persons were present, and 34 charter members signed the roll book.

FIFTEEN PERSONS united with Liberty Avenue Baptist Church, Bates Creek Association, during a recent revival. Evangelist was Liberty Avenue Pastor William Payne of Berea.

DIRECTORS OF RECREATION for the 1967 summer season at the two Southern Baptist assemblies will be Don Mattingly, Glorieta, and Jim Fox, Ridgecrest. Both will be responsible for assembly guest recreation, and each will supervise several staffers.

MISS DIANNA DUVAL, a senior at Georgetown College, has been named the recipient of two major graduate school study grants—the Danforth Fellowship and the Woodrow Wilson Fellowship. A native of Owensboro, Kentucky, she is majoring in English and minoring in philosophy. Her plans are to do graduate work in English literature, but she is undecided about which graduate school she will attend.

FRANK K. MEANS, secretary for Latin America of the SBC Foreign Mission Board, spent four days in Costa Rica in mid-March for an annual orientation period with missionary appointees studying at the Spanish Language Institute in San Jose. New Southern Baptist missionaries to Spanish America attend this school before going to their permanent fields of service.

DARRELL AND BETTY CRUSE of Kentucky, SBC missionaries to Brazil, may be addressed at Sonora, Kentucky, or 790 Wilson Drive, Madisonville, Kentucky, while they are in their native state on medical leave. After Mrs. Cruse undergoes surgery, they will return to Brazil.

THE NEW PASTOR OF THE CAVE CITY, Kentucky, Baptist Church is Freddie Steelman, former pastor of First Baptist Church, Russell Springs, Kentucky. A native of Mississippi, he has attended Campbellsville College and graduated from Mississippi State College. He presently is attending Southern Seminary at Louisville.

FUNERAL SERVICES for William Edward Burton, 61, a former president of the old Bethel College at Hopkinsville, were held April 20 at Campbellsville. He was serving as dean and registrar of Campbellsville College at the time of his death. Burton was also a former pastor of Cerulean Baptist Church in Christian County.

WESTERN RECORDER	
<small>"Earnestly Contend for the Faith Which was Once for All Delivered to the Saints" —Jude 3</small>	
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The Real Need of the Eastern Kentucky Mountains

by JAMES E. CASEY

Eastern Kentucky has become the experimental ground for many different kinds of government programs. Many of these are doing some good, but if one is honest with himself he must confess that much of what is going on is not getting at the heart of the issue.

The real issue in eastern Kentucky is not education. It is true we have people that cannot read and write, but these can be found in other areas of our nation. The real issue is not poverty. Certainly there are many in our mountains who do not have many of the finer things of life, but again this same condition exists in other areas of America.

The real challenge of our hills is that more of our people are un-churched than in most areas of America. According to the Council of the Southern Mountains, there are 44 counties in eastern Kentucky with a population of 853,678. Approximately 80% of these are unchurched. In some counties the percentage may run even higher. It is a documented fact that where we have large, strong aggressive churches there we have less poverty and the educational level is much higher. Christian-

ity stands for cleanliness and a high standard of living.

I have been a missionary in the Kentucky mountains since 1954, and I have seen many changes in our mountains in these past 12 years. I have noticed that when we go into an area and establish a mission or start a church, it is not long until the whole community takes on a different look. The hope of our mountains lies in the preaching of the gospel and the establishing of missions and churches.

At the present time our mission expansion is cut back because of the tremendous thrust in the field of education. To the unbelieving man or woman up the hollow or across the creek we must take the gospel if we expect to change the pattern of our hills. Somehow we must present to those who have never darkened the door of any church that we really preach one gospel. If we expect to win our people and save our mountains we must show our people we are one in Christ.

The cry of our hills is for more dedicated, consecrated Christian workers. We need people in the fields of medicine, education and business to come

into our mountains and dedicate themselves to the task of evangelizing our people. There are areas in our mountains where we need preachers to proclaim the gospel of redemption. The field is now white unto harvest but the laborers are few.

A current mission project, Evangelism in Depth, seeks to mobilize all the believers in eastern Kentucky, and this may be the greatest opportunity for Baptists of our generation to win our mountains for Jesus Christ. Right now many churches are planning to enter this evangelistic effort to carry the gospel message to every person in our mountains.

I firmly believe that if any lasting progress is to be made in our mountains, it will have to be done by the church. The church has the answer to the ills and needs of our people, but the question is, will we be able with our limited resources to do all that should be done? It is our prayer and sincere desire that Baptists will arise and thrust out into every area possible to meet the needs of our society.

James E. Casey is pastor of First Baptist Church, Wheelwright, Kentucky.

Thoughts on the Question of "Childhood Conversion"

by WAYNE E. WARD

One of the sharpest issues in Baptist life today is the question of child conversion. Because of their strong emphasis upon conviction of sin and the necessity of the "new birth," Baptists have always wanted children to be old enough to "know what they are doing" when they make a public profession of faith in Christ and request baptism.

Most denominations have settled this problem by taking the children of their members and sprinkling them in infancy. Thus, they are reared as "baptized church members" from the beginning. Although they may later be confirmed in a ritual of personal dedication and commitment, at about 12 years of age, they are not confronted with the crisis of confessing their lost condition and publicly trusting Christ as their personal Saviour. Baptists believe that only the Heavenly Father can draw men to Christ (John 6:44), so they wait for the inner working of God's Spirit in the heart of the child to bring about a genuine response of faith.

But there is where the problem has arisen! Teachers and parents have seen over-zealous appeals extended to children who were very young. Sometimes, in the effort to make converts in an

evangelistic service, strong emotional pressures have been applied to junior, and even primary, classes and departments. Some junior teachers have boasted that no one has ever gone through their class "without becoming a Christian!"

Such external pressures are extremely dangerous. They may coerce a false response. Children may yield to adult pressure, rather than to the Spirit of God. They may go through life innoculated against a genuine experience of faith because they think they are already saved.

In an effort to deal with this very real problem, some suggestions are being made which may create even worse problems. Some have suggested the setting of an arbitrary minimum age—perhaps 12 years old—since Hebrew boys became "sons of the law" at about 12. Others suggest that puberty, or dawning sexual maturity, must be reached before the child can be received for baptism and church membership. Some have suggested even more maturity—the later teens—in order to get the child past the early crises of dating, vocational choices, and emerging adult responsibilities.

But all of these suggestions have a

fatal flaw. They assume that we can set up a kind of external calendar within which we will permit the Spirit of God to work his miracle of conversion. Anyone who has worked carefully with children knows the clear evidence of God's Spirit convicting and drawing the child to him. The child needs the undergirding power of Christian belief and the nurture of the Christian community at every point of his physical and psychological development. He needs to be on the **inside**—not the **outside**!

Those who have taught young ministers and missionaries for many years can tell you that almost all of them publicly trusted Christ before they ever left the junior department—that is, before they were 12. Many came at eight or even younger! The point was that they made a genuine response to God in their hearts, and their churches guided them along the Christian journey toward maturity.

All of us should beware of external pressures put upon children or adults. But we should welcome with open arms those who come with the clear evidence of the inner working of God's Spirit. Conversion is a miracle whether one is eight or 80!



The 1967 Convention Outlook

At this time it appears this year's Southern Baptist Convention at Miami Beach, May 30-June 2, will be one to enjoy but not one with the excitement which often characterizes Baptist conventions. We have learned, however, that appearances are often deceiving when it comes to Baptist meetings. Some issues could appear unexpectedly and provide plenty of excitement.

The chief topic of conversation among Baptists today is federal aid to higher education. But since the Southern Baptist Convention does not sponsor colleges and federal aid is not available to seminaries, this debate takes place on the state level where Baptist colleges are sponsored. Preoccupation with this and other issues within the state conventions is one of the explanations for the rather quiet Southern Baptist Conventions the last several years.

Southern Baptists, unlike some other religious groups, are reluctant to speak as a convention on national and international political and economic issues. This is wise on our part because it avoids making statements on issues which are beyond our qualification to speak, such as Vietnam, Red China and the United Nations.

This is not the year for an exciting election of a convention president. Since President Franklin Paschall is eligible for another one-year term, he will surely be re-elected.

Paschall has made a good president. He has fulfilled his responsibilities ably, not letting the honor go to his head but keeping the responsibilities on his heart. He wisely realizes the convention president is not a convention policy-maker nor does he have to make the press every week. Paschall has visited mission fields in South America and in Asia in addition to making many appearances all over the convention, yet he has missed only six Sundays from his pulpit due to convention responsibilities. This is praiseworthy and exemplary.

Though without promise of exciting issues, this year's convention, like all others, will be colorful and inspiring. Miami Beach will add to the color if not to the inspiration. As usual the program will be so crowded from Monday a.m. through Friday night that a conscientious messenger will feel guilty taking off even enough time for a dip in the Atlantic. Those looking for recreation in this wonderful world of South Florida will have to go early or stay after the convention adjourns.

A look at the program of the convention and the auxiliary meetings gives assurance there will be something for everyone's taste. The full time evangelists and evangelistic singers will be there for their own meeting as will the ministers of music and education. Revered pastors like Ted Adams of Richmond and J. D. Grey of New Orleans will appear as will some of the younger generation leadership like Ken Chafin of Louisville and Jim Plietz of Florida. From the entertainment world will come Anita Bryant, and from the sports world Gary Player will appear. In fact, you name it and you will almost be certain to have it on one of the programs in Miami Beach.

Of all the programs planned, the Woman's Missionary Union as usual has come up with the most inspiring. This alone will be worth the trip.

Something new has been added to the Pastors' Conference. This is a dinner dialogue to air issues Baptists face today and tomorrow. This affair has two handicaps as now planned. Sandwiched between the end of the Pastors' Conference on Tuesday p.m. and the opening of the convention Tuesday night, few will find time to participate. Also the \$10 registration fee will discriminate against those on a limited expense account. This dialogue idea could catch on and could make a wholesome contribution if it is properly structured and not misused by volatile and vocal axe grinders.

Any year and any place it meets, the Southern Baptist Convention is a memorable experience. The 1967 convention will be no exception.

In Defense of Southern Seminary

Baptists and especially friends of Southern Baptist Theological Seminary who read the list in the Sunday, April 23 issue of the *Courier-Journal* of those arrested in Louisville open-housing demonstrations were shocked and dismayed. The list contained several names of persons who gave the seminary as their address. Among these was Allen E. Stream, 23, who was charged, among other things, with public drunkenness. As it turns out, Allen E. Stream is not and never has been enrolled in Southern Seminary and obviously falsified his real address in an attempt to avoid prosecution.

At least three other persons in the list using the seminary as their address turned out not to be seminary students. Two of these were girls giving their age as 19 and one was a boy giving his age as 18.

The seminary has no students now enrolled under 21 years of age. All seminary students must be college graduates or be at least 30 years old. The seminary has provided the Louisville Police Department and the Louisville newspapers with a student directory in hope of avoiding the use of false information. The seminary cannot prevent demonstrators from giving false information upon arrest.

Those seminary students who chose to participate in the open-housing demonstration will not be disciplined as long as they maintain decent and orderly behaviour, according to a seminary spokesman. The decision to participate in such demonstrations is an individual matter. No student acts as a representative of the seminary, and no official resolution has been adopted by any seminary group which would authorize a student to speak for the seminary on this issue.

Those quick to criticize the seminary or these students who choose to demonstrate should remember the Baptist tenets of individual responsibility to God and freedom of conscience. Each person must respond to God and react to current issues as he feels is right and according to truth. The right to protest inequality and to take a strong stand for the realization of the goal of justice and equality for everyone is sacred.

It is a serious matter to disobey law, and all other avenues should be exhausted before resorting to civil disobedience. However, it is to the glory of Baptists and not to their shame that many throughout history have gone to jail for disobeying a law which was against their conscience. This right should be respected today.

Above all, before we make charges or pass judgment, let us take the trouble to get the facts.

BAPTIST FORUM



Education Proposal A Good Idea

Dear Editor:

Your recent editorial concerning the empowering of the education committee with trusteeship is worthy of more than casual consideration (*Western Recorder*, April 13).

In 1958, the Kentucky Baptist Convention refused to allow the survey committee to even present its report which carried a recommendation for such a move. This concept of placing our schools under a single trusteeship has several valid reasons.

(1) It would establish a single educational philosophy which could be implemented on a Convention basis.

(2) It would make for a more efficient business operation through central purchasing and in other fiscal matters. It is trite, but true, that Baptists in Kentucky have few educational problems that could not be solved with adequate financing.

(3) It could remove the stigma of regionalism. Even though the schools are in different geographical locations, their programs should be strikingly similar. The use of cooperative monies in a restricted locale is inadequate stewardship.

(4) It would help each institution to evaluate its contribution in the light of the whole and not compare itself with its former status. If academically, financially, and spiritually, it did not measure up to the standard accepted by all as the norm, then it would forfeit its right to exist.

This is not a shot in the dark. We

already have two excellent historical experiences of over a decade of the commission form of trusteeship. The Baptist hospitals, and the child care programs are classic testimonies of success.

The giving of trusteeship to a single body for all our schools is not the final answer to our educational dilemma, and it probably will not meet with vigorous enthusiasm by the administrators of the respective institutions; but I am convinced that it is a step in the right direction.

Harlan, Ky.

Earl S. Bell

Wants Seminary Evening Classes

Dear Editor:

Southern Seminary has been asked for several years to begin having evening classes. Interstate highways have made many of the rural churches of Kentucky, Ohio, and Indiana available to the seminary. Many of these churches have pastors who are not able to attend seminary during the day. They have to provide for their families and other responsibilities.

This matter has been brought to the attention of the seminary leadership on several occasions. The churches are constantly being asked to pay close allegiance to the Cooperative Program responsibility. True it is that this allegiance is accepted and well spent. In the matter of the seminary portion of this dollar, there is some question. The rural or part-time pastor is not able to take advantage of the seminary facilities and faculty unless he can attend during the day.

The seminary has stated that a student should be able to experience the fellowship of the other students. True, but fellowship is only part of one's seminary training, and the counsel of men of spiritual strength also is important.

Rural churches should make their voice felt. Resolutions should be considered on the local and associational levels encouraging the seminary to offer courses for credit during the evenings.

It is strange that an individual can secure a master's degree in education or a degree in law by evening study, and that a seminary degree is denied.

Southern Seminary needs to be asked by the Baptist associations of Kentucky to provide that for which there is a great need. I am only the voice of one crying in the wilderness, but I am crying a truth that I pray you will consider. How does your church feel on this matter?

Falmouth, Ky.

Tim Herring

Applause Is Out of Place

Dear Editor:

It's SBC time again! Will it be an unmannerly mass meeting, or an expression of the best democratic freedom in the world? Applause is a problem. To applaud implies the right also to boo. At certain times, should we do either? Applause as a device to express public opinion when divisive issues are before a democratic body should be alternated with time for those who want to boo! Both seem out of place at all times of business in our SBC.

Let us listen carefully and quietly to all aspects of the issues, then vote; it is a time-honored method of deciding with dignity the issues before a religious democracy. Let's do it! Let us retain the dignity becoming to the world's best democratic assembly.

Martinsville, Va. Roland M. Brewer

(CONTINUED ON PAGE 13)

South African Crusade to Continue Without Support of Home Board

A spokesman for the Baptist Union of South Africa said that plans for a revival crusade in his country are likely to continue, despite cancellation by the SBC Home Mission Board of its supporting role.

Keith W. Reid, secretary for the South Africa Baptist Christian education department, said that Southern Baptist preachers had lost a great opportunity for evangelism.

The Baptist Home Mission Board was to have recruited about 100 preachers for the September crusade, but backed out when the Baptist Union and the South African government placed stipulations on the agreement, including a statement that an integrated party of evangelists could not be welcomed at the airport, and that preaching on race was forbidden.

Reid said loss of Southern Baptist support may delay the simultaneous crusades in about 100 of the Baptist Union's 138 churches. He expressed disappointment in the decision, however, emphasizing that his reaction is personal and reflects no official stand of his denomination.

"It seems to me that there is widespread ignorance regarding the complex racial situation that exists in South Africa and some of the problems which have to be faced regarding languages, wide divergence of cultures and stages of development on the part of various segments of the South African population," he said.

"One hundred American pastors visiting South Africa would have had the opportunity to see the situation for themselves, would have formed their own conclusions, and would have been able to view South African race problems with a good deal more knowledge and sympathy than present inexperience allows," he added.

Reid said he saw no reason for the "no-preaching-on politics" stipulation,

since visiting preachers "were unlikely to spend the short time available attacking government policies."

He said, however, that South African authorities had told the Baptist Union that American preachers would be granted visas as evangelists and "they would be expected to be evangelists and nothing else."

Reid said that the Executive Committee of the Baptist Union is composed of representatives of every major racial group in the nation. He said there is no official restriction against multi-racial worship in the churches, although practical considerations of language and personal preference make it impractical in most cases.

PREACH "LORDSHIP OF CHRIST," SAYS AUTREY

Meanwhile, the director of the division of evangelism of the Home Mission Board, C. E. Autrey, said not only the race issue but a theological concept was involved in the decision to cancel participation in the South Africa Revival Crusade.

"The concept is simply this: that it is not enough to preach Jesus as Saviour, we must preach Him as Lord and Saviour," Autrey said.

"To bring them (men) to Christ as Saviour can be done without mentioning the race issue, but the converts cannot be taught to live as Christians without teaching them their relations to all people," he said. "We must lead all converts, therefore, to recognize the lordship of Jesus."

Autrey said that dignity and freedom of the individual constitute part of the purpose of the whole gospel.

"It is my opinion that if there had existed a Home Mission Board in the Middle East soon after the ascension of the Lord Jesus, and if all the implications of the gospel had been thoroughly pursued, Christianity would not have died in Palestine and in the Middle East," he said.

The issue of human dignity and freedom existed in Palestine and in the Middle East and still does, as it does all over the world, he stated. "If Christianity had faced this issue and taught its converts to live like Christians and respect the dignity of all men, it might not have died there."

"It is a sobering thought to realize that Christianity may die in North America for the same reason."

Tucker Named Associate Editor, Christian Index

Bert O. Tucker, press representative for the public relations department of the Baptist General Convention of Texas, has been elected associate editor of *The Christian Index*, effectively May 10.

Tucker will succeed Jack U. Harwell, who was associate editor for nine years before being elected editor last November. Harwell succeeded John J. Hurt, now editor of *The Baptist Standard*, the Texas Baptist newsmagazine published in Dallas.

Tucker is a native of Wilson, Oklahoma, a graduate of Louisiana (Baptist) College and New Orleans Baptist Theological Seminary. He also holds a certificate from the Professional Photography School at Winona Lake, Indiana. (BP)

Autrey again emphasized that the church must teach redeemed men to live as Christians should live.



Autrey

"I refuse to substitute social actions for the gospel of redemption, but neither would I stop short of teaching new converts their obligations and relations as Christians," he said.

"We must practice our gospel as well as preach it," Autrey stated. "Thus, it is not either/or, but it is both/and." (BP)

TV Used In Costa Rica

BAPTISTS IN COSTA RICA presented a special television program each Sunday in March. For the first two weeks the feature was **Walk Beside Me**, a two-part film on the life of the apostle Paul. The Palm Sunday presentation was **The Lord's Supper**, a film based on the famous painting by Leonardo da Vinci, and on Easter there was a taped program with sermon and special music.

McGUFFEY READERS

The McGuffey Readers listed below are reprints of the famous 1870 edition, having been printed from the original old plates. Order now at the following prices postpaid.

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Stiff Opposition Predicted for Judicial Review Bill

A bill providing judicial review of certain acts of Congress on the basis of First Amendment prohibitions faces a serious bottleneck in the House of Representatives.

The bill, sponsored by Sen. Sam J. Ervin (D., N.C.) and seven other senators, was passed by the Senate without open opposition. It is now pending in the House Judiciary Committee of which Rep. Emanuel Celler (D., N.Y.) is chairman.

The judicial review bill is an effort to provide a way nine acts of Congress can be tested in the courts. These involve various kinds of federal aid to church-related schools.

The chief opponents in the House of Representatives, according to sources on Capitol Hill, who asked not to be quoted, are Rep. Celler, Rep. John W. McCormack (D., Mass.), Speaker of the House, and Rep. Hale Boggs (D., La.), chairman of the House Ways and Means Committee.

Celler's public position is one of neutrality. He is reported to have promised to hold hearings on the bill after several other hearings have been completed. This means that the hearings may take place either late this year or sometime next year.

The Judiciary Committee chairman is reported to have questions in his mind about the judicial review bill which can be cleared up only by the hearings. There is no indication as to what the questions are.

Opposition to the bill is saying that indifference in the members of the House of Representatives is evidenced by the fact that only one representative has introduced a bill similar to the one in the Senate. This was done by Rep. Benjamin S. Rosenthal (D., N.Y.).

In order to counteract that argument there is a movement in the House of Representatives to enlist 15 carefully selected congressmen on a non-partisan basis to introduce bills identical to the one passed by the Senate.

On the positive side, Sen. Ervin said in a speech to the Senate that "Opposition which used to be so strong is now crumbling."

Other observers, however, say that, although Ervin's statement is a good political move, the opposition has not crumbled as much as he would like to think.

Ervin continued, "There is ample reason for the increasing support for judicial review in Congress. That reason can be stated simply: It is impossible for Congress to legislate intelligently or for the administration to administer intelligently in a constitutional vacuum with no judicial guidelines as to what federal aid is consistent with First Amendment proscriptions against an establishment of religion."

Support Cited

The North Carolina Senator cited a large number of newspapers and organizations that support his bill. Among these is the Baptist Joint Committee on Public Affairs.

He cited only one organization opposed: Citizens for Educational Freedom (CEF). This is a group of citizens, largely Roman Catholic, that is dedicated to public aid to religious schools.

CEF charged that Sen. Ervin tried to slip the judicial review bill through Congress without adequate public attention. Ervin vigorously denied it.

According to CEF, public aid to church schools is both legal and desirable. In its attack on the judicial bill CEF claims that Congress cannot confer on the courts jurisdiction to hear First Amendment cases.

And so the matter stands. Unless the advocates of judicial review succeed in producing enough favorable sentiment in the House of Representatives, the bill is doomed to its fate of last year—death by inaction. (BP)

Missionary Journeymen Appointments Go to Four Young Kentuckians

Four Kentucky Baptist young people have received "conditional" appointments as missionary journeymen by the Foreign Mission Board of the Southern Baptist Convention. They must complete all requirements in a journeymen orientation conference this summer before being assigned overseas.

The Kentucky youths are Miss Wanda

Carpenter, Bowling Green, a social worker for the Warren County welfare agency; Miss Velna Faye Litsey, Philpot, a senior at Western Kentucky University, Bowling Green; Miss Juanita Byrd, Berea, a senior at Mississippi College for Women at Columbus, and Franklin Butler, a native of Miami, Florida, who is a senior at Georgetown College.

Southern Baptist journeymen are single college graduates under 27 years of age who spend two years overseas sharing their Christian faith while performing certain skills under the direction of career missionaries. The first group, sent out in 1965, will return home this summer.

Miss Carpenter will work in a Baptist good will center in Accra, Ghana; Miss Litsey will teach at Ricks Institute near Monrovia, Liberia; Miss Byrd will teach at Hong Kong Baptist Theological Seminary, while Butler will help with Baptist church music programs in the Philippines.

The prospective journeymen will begin eight weeks of training at Virginia Intermont College, Bristol, on June 17. Their curriculum will include Christian doctrine, Bible, missions, evangelism, area studies and world affairs, language study, training for special skills, health and personal development, and physical education.



Miss Carpenter



Miss Litsey



Miss Byrd



Butler

HERBERT C. CRALLE FUNERAL HOME

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HIGHLIGHTS OF THE BIBLE LANDS

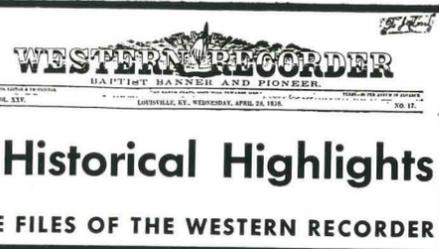
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DR. JOHN M. CARTER
Tour Director and President, Campbellsville College

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BAPTIST BANNER AND WESTERN PIONEER.

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO May 2, 1957

H. Cornell Goerner, professor of comparative religions and missions at Southern Baptist Seminary in Louisville, was elected secretary for Africa, Europe and the Near East by the SBC Foreign Mission Board.

25 YEARS AGO May 7, 1942

Editor Victor I. Masters criticized the tendency of some church groups toward church union and the preaching of the "social gospel." He was especially critical of W. R. Cullom, a professor at Wake Forest College, who called on Southern Baptists to join with other groups in establishing guidelines for a just and durable peace and working for the end of World War II.

50 YEARS AGO May 3, 1917

J. W. Michaels, who signed his article as "evangelist for the deaf" with the

Kentucky Baptist mission board, reported that he preached to about 40 deaf persons at Fourth Avenue Baptist Church, Louisville.

"The deaf are very anxious for me to give more attention to them, but the field is so spacious, that it takes a year or more to get around," Michaels said. "I am in hopes of arranging so as to have a smaller field or fewer places to attend to, taking in the larger cities and preach[ing] to them more often."

Today, Louisville's Fourth Avenue Baptist Church is one of the few churches in the Southern Baptist Convention which has a special worship service for deaf persons. Deaf members of the church constitute a separate congregation known as the Fourth Avenue Church for the Deaf.

125 YEARS AGO May 5, 1842

Larkin Nall, clerk of the Hartford, Kentucky, Baptist Church, wrote a letter to the editor, warning other Baptist congregations about the shady tactics of a man who joined the Hartford church several months before, swindled several members "out of considerable sums of money" and then left town.

Nall's description of the swindler was colored with a bit of editorial judgment: "Said _____ is about 40 years of age, 5 feet 7 or 8 inches high, tolerably square built, has a down look, a bloaty or unhealthy appearance, wears spectacles when at work, and his hair is generally combed very smooth, dresses very neat, particularly when not at work, is very sociable with acquaintances but distant to strangers—at trade he is a first rate shoe and boot maker, and is well calculated to deceive the most cautious."

Wayne County Baptists Memorialize Flora Dodson

A dedication ceremony for a memorial marker at the grave of Miss Flora Dodson has been planned by the Wayne County Associational Woman's Missionary Union. The service is to be at the Elk Spring Valley Cemetery on May 8 at 2:30 p.m.

Miss Dodson spent most of her life in service as a missionary to China. She ministered in China until the doors were closed to mission work and then served in Hong Kong until illness forced her retirement. She is buried in the Elk Spring Valley Cemetery in Wayne County.

Speaker for the occasion will be Isaac Hucaby, pastor of the First Baptist Church in Monticello. Mrs. Robert L. Percy, chairman of the Flora Dodson memorial marker dedication committee, invites friends of Mrs. Dodson to attend the service.

Louisville Pastor Baptizes A Three-Generation Family

Charles Blanc, pastor of Grace Baptist Church, Louisville, recently had the unique experience of baptizing a three-generation family while enrolling the fourth generation in Sunday School.

Baptized were Mr. and Mrs. Jerry Brown along with Jerry's father, Mr. Otis Brown and the grandparents, Mr. and Mrs. Skaggs.

The fourth generation representatives enrolled in Sunday School at the same time are twin four-year-old sons of Mr. and Mrs. Jerry Brown.

Pastor of Immanuel Baptist Church, Paducah, Honored

T. L. McSwain, pastor of Immanuel Baptist Church, Paducah, for the past three and one-half years, was surprised and honored by his congregation with a resolution of appreciation and a "Duke of Paducah" award April 23.

The surprise was planned while McSwain was in Louisville recently, preaching a revival at Ralph Avenue Baptist Church.

Mayor Tom Wilson of Paducah presented McSwain with the "Duke of Paducah" award. The honor is presented occasionally by the city to outstanding community leaders.



NEW BAPTIST HISTORICAL LEADERS—The three new officers of the Historical Commission of the SBC meet with newly-elected officers of the Southern Baptist Historical Society following the recent annual meeting of the two organizations at Nashville. Historical Commission officers are (left to right) Fred C. Schatz, Nashville, chairman; Richard N. Owen, Nashville, vice-chairman, and Martin Bradley, Nashville, recording secretary. Elected new president of the Historical Society was Mrs. Ollin J. Owens of Greenville, South Carolina. Davis C. Woolley, executive secretary of the Historical Commission, is treasurer of both organizations. At far right is H. I. Hester, Liberty, Missouri, secretary of the Historical Society.

London Baptist Church Joins U.S. Association

A Baptist church in Bedfordshire, England, is now a member of the Chicago Southern Baptist Association in Illinois.

The Sharpence Southern Baptist Church in Bedfordshire is apparently the first church in England ever received into an Illinois association.

Howard Baldwin, a native of Virginia and pastor for six years of the Temple Baptist Church in South Chicago Heights, is pastor of the Bedfordshire church.

When the Sharpence church became pastorless recently, a former member of Temple Church in Chicago who was stationed at a nearby military base, recommended Baldwin, his home pastor. Baldwin was contacted, and the church asked for a tape recording of one of his sermons. In January, Baldwin moved to England as the church's pastor.

Since then, the church participated in

the Annie Armstrong offering for Southern Baptist home missions, an annual offering in Baptist churches in the United States to support nation-wide missions efforts in America. The church also plans to give to the Chicago association missions program, and to world-wide SBC missions causes through the Co-operative Program.

The English church was organized about three years ago, mainly through the efforts of American military families stationed nearby. It is a member of the European Baptist Convention, comprised of English-speaking churches throughout Europe, many of which are also affiliated with Baptist conventions in the United States.

Estep Urges Baptist Openness to Changes In Catholic Church

A Baptist seminary professor, speaking to the Southern Baptist Historical Society meeting at Nashville, urged Southern Baptists to welcome with Christian love every indication of openness within the Roman Catholic Church.

W. R. Estep of Southwestern Seminary at Fort Worth, speaking on "Baptists and the Ecumenical Movement," said that as a result of Vatican Council II, there is a new and refreshing openness on the part of Roman Catholics toward the Protestant world.

Estep added that there is also a new impetus for Bible study within the life of the Catholic Church, and a corresponding emphasis on preaching.

"Certainly Baptists will welcome whatever changes toward a more evangelical position Rome may have," he declared. "Let us welcome every indication of openness with Christian love. As never before, Rome needs our prayers that this 'aggoiramenta' (renewal) may not stop."

Estep also traced the effects of the current Consultation on Church Union (COCU) efforts to unite 10 Protestant denominations in the United States into a religious body with 24 million members, saying the actual basis for the proposed merger is "a little difficult to determine."

Estep, author of a recent book entitled *Baptists and Christian Unity*, concluded as a result of his study that Baptists cannot afford to be ill-informed or wrongly motivated concerning the current ecumenical movement.

"The kind of future the church has is dependent to some degree upon the vitality and purity of the Christian witness today," he said. This vitality, he added, depends upon "fidelity to the Word of God."

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SBC Historical Commission Endorses "National" Name

The Historical Commission of the Southern Baptist Convention elected new officers and approved a brief recommendation endorsing adoption of a name for the Southern Baptist Convention that reflects "our national constituency."

The brief recommendation on the convention name change came as one of seven recommendations from the Historical Commission's promotional committee. It was adopted without discussion or debate.

The brief recommendation said: "That the Historical Commission endorse the proposal that the Southern Baptist Convention adopt a name that reflects our national constituency."

It is believed to be the first time that an agency of the Southern Baptist Convention has taken official action endorsing a "national" name for the convention, although the executive secretary and the official publication of the SBC Home Mission Board each have endorsed changing the name of the con-

vention.

The Executive Committee of the convention is currently studying the proposal, but no immediate action is expected.

Major business action of the Historical Commission was election of Fred C. Schatz, dean of Belmont College (Baptist) in Nashville, as new chairman, succeeding C. Penrose St. Amant, dean of theology at Southern Baptist Theological Seminary, Louisville.

Other officers of the commission were Richard N. Owen of Nashville, editor of the *Baptist and Reflector*, elected vice chairman; and Martin Bradley, secretary of the SBC Sunday School Board's research and statistics department, recording secretary.

The commission also urged editors of state Baptist papers to index articles appearing in their publications, and devoted much of one session to discussions on how to properly index a publication. Several of the state paper editors attended.



PUBLIC RELATIONS AWARD—John Earl Seelig (right), assistant to the president at Southwestern Baptist Seminary, Fort Worth, Texas, receives a \$250 cash award for the best entry in the 1967 Religious Public Relations Council's Creative Communications Competition. Presenting the award, along with two plaques for other top awards in the competition, is Marvin Wilbur, executive secretary of the council. W. C. Fields (center), public relations secretary for the SBC Executive Committee, presided over the Philadelphia convention as outgoing president.

Southwestern Seminary Wins Top RPRC Awards

Public relations specialists from three Southern Baptist organizations won six of the top 13 awards presented by the Religious Public Relations Council during its annual national convention at Philadelphia.

Southwestern Baptist Theological Seminary, Fort Worth, won the top award of the year, and three of the 13 awards presented.

John Earl Seelig, executive assistant to the president at the Baptist seminary, accepted the awards, two which went to him and another to Billy Keith, news director at the seminary.

Seelig's work on a general information brochure won the Paul M. Hinkhouse Grand Merit Award, a \$250 cash citation, as the best of the 157 entries in the organization's Creative Communications Contest.

The annual report of the Southern Baptist Annuity Board, produced by John Bloskas of Dallas, won two awards, including one of two Merit Award scrolls, one of the three top awards in the competition. The report won the top honors in the annual report category.

In the public relations project category, Agnes Ford of the Southern Baptist Sunday School Board, Nashville, won top honors for her work on the board's Book Fair.

Alien Immersion Controversy Brews In North Carolina

by TOBY DRUIN
Associate Editor, *Biblical Recorder*

A storm of controversy is brewing over the baptismal waters of North Carolina's largest Baptist association at Charlotte, but it may be October before full force of the storm hits.

Mecklenburg Baptist Association likely will consider a resolution in October that would restrict its membership to churches which require members to be baptized by immersion.

A constitutional amendment has already been drafted to that effect, and will be considered by Baptist pastors in the association in a special meeting in early May. If approved by the pastors, it will be presented to churches in the association for their action.

The constitutional amendment stipulates: "The churches affiliated with this association shall be churches who use the New Testament as a statement of their faith and church policy and require that members be immersed in water on the basis of belief in Jesus Christ as Saviour and Lord to qualify for church membership."

The baptismal fracas was precipitated by a recent decision by St. John's Baptist Church in Charlotte to accept members from other denominations which practice sprinkling or effusion (pouring) as their mode of baptism.

The St. John's decision was the result of an 18-month study by a church committee, according to the pastor, Claude Broach.

A "Statement of Position on Baptism" was adopted by the church which states:

"We consider baptism to be an act of obedience following conversion which symbolizes the believer's identification with the Christian faith and whole Church as the Body of Christ. Such baptism is 'believer's baptism.'"

The statement also sets forth that "In keeping with earliest Baptist tradition we, upon majority recommendation of the pastor, associate pastor and officers of the deacons, will accept a candidate's baptism as valid, without regard to mode, if it was for him an act of obedience which followed conversion and symbolized his identification with the Christian faith and the whole Church as the Body of Christ."

Broach has emphasized the "believer's baptism" aspect of the statement. The church will continue to baptize new converts by immersion and will not accept members without immersion who were baptized as infants.

Another Charlotte congregation, Myers Park Baptist Church, accepts members who have been baptized by sprinkling either as infants or believers.

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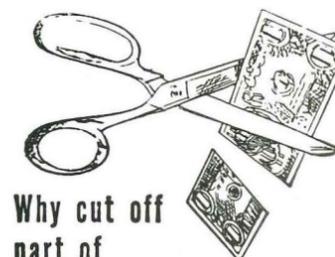
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Thanksgiving Offering Reaches Almost \$300,000

Kentucky Baptist churches gave almost \$300,000 to the 1966 Thanksgiving Offering for Baptist children's homes.

C. Ford Deusner, general superintendent of the Kentucky Baptist Board of Child Care, said a total of \$297,159.54 had been received when books were closed on the offering March 25. The total is \$22,000 over the 1966 goal and \$32,000 more than the amount given for the 1965 offering.

"The Board of Child Care, the central administrative staff, and the staff and children of the three homes wish to express their gratitude to God and to Kentucky Baptists for this record-breaking offering," Deusner said.



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Baptist Editor Blames Stokely Carmichael For Recent Race Riots in Nashville

by JIM NEWTON

Recent race riots in Nashville were incited by "the hate spewed by a racist," a strongly-worded editorial in the Tennessee Baptist Convention's *Baptist and Reflector* has charged.

Editor Richard N. Owen, in an editorial "Blinded by Hate," blamed Stokely Carmichael of the Student Non-Violent Coordinating Committee (SNICK) for inciting the riots.

Another Nashville Baptist leader, Foy Valentine of the Southern Baptist Christian Life Commission, agreed that Carmichael probably triggered the riots, but laid the blame to the conditions of poverty, injustice, unemployment and *de facto* segregation among Nashville Negroes.

The riots which lasted for three hectic nights near the campuses of two Negro universities in Nashville, resulted in gunfire, looting, arson, molotov cocktail bombings, tear gas incidents, and more than 30 arrested and a score injured.

Students at Tennessee A&I (Agricultural and Institutional) State University,

and to a lesser extent, students at Fisk University (both Negro institutions), participated in the riots, aimed primarily at Nashville police authority.

The *Baptist and Reflector* editorial reflects perhaps the majority opinion of the white community, by placing the blame on Black Power Stokely Carmichael, and his "message of hate."

"Stokely Carmichael and his henchmen intended to stir up trouble," the editorial said. "Trouble erupted like a putrid boil in Nashville; the same as it has in dozens of other localities following the appearance of Carmichael."

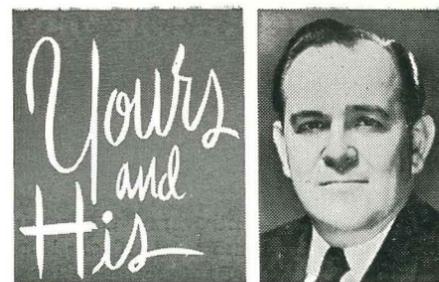
"It is deplorable that some students who should have known better were misled by this Black Power advocate," Owen wrote. "They were incited to violence with the hate spewed by a racist. They were goaded to hate law and order, hate the police force, and cry 'brutality' in demeaning police officers, to hate authority and hate the administration of their schools.

"Hate has one harvest: destruction," the editorial declared. "Hate is incipient bloodshed. . . . Hate is the violent offspring of jealousy. It is rage, ill-will, contempt for others. It issues from rejection of the right of others and rebellion against the authority of God."

Valentine concurred with Owen's observations on Carmichael, but added that SNICK and Black Power concepts are appealing to students because of their long Negro heritage of frustration and oppression.

"Let there be no misunderstanding," Valentine said. "There is still tragic poverty, gross injustice, and massive unemployment among the Negroes of Nashville.

"These conditions frustrate the idealistic students who want a better life now," he observed. "They grasp at anything, even Carmichael's Black Power, which offers the promise of a better life for them, their children, and their race without the kind of delay which has been their lot for 350 years." (BP)



Your Record of Gifts

The record of gifts from the churches through the State Convention treasurer are shared with you through the last two issues of the *Western Recorder*. Be sure to see what your church did the first half of the convention year for (1) Cooperative Program, (2) C.E.A. and (3) designated mission gifts. The Convention year began last September, and this report covers only gifts received by February 25. Our thanks to you and your church for your cooperation in "Sharing Christ with the world."

Tell The People

Baptists thrive on truthful information. Did your church observe "Cooperative Program Sunday" April 16—or near that time? What a wonderful way to help Baptists understand what sharing the Lord's tithes in the church with the denomination does to carry out the Great Commission!

Do not wait until next April to do it again! Take every opportunity to "tell the people." Every sermon should be missionary. Then, too, as you begin to think about Vacation Bible School, plan to tell the children a little each day before the offering about the Cooperative Program, and send their pennies and dimes as a special offering for the Cooperative Program, to our office here. Tell the children. They are tomorrow's leaders in the church.

As you begin to plan your budget for next year, plan to give much, much more for world missions through the Cooperative Program. How to do this? First, lay the needs on their hearts. Second, determine to increase your budget greatly. Third, determine to give an increased percentage of your new budget to the Cooperative Program. Challenge the people!

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The Convention's Position on Federal Loans

Dear Editor:

Would you grant me enough space to deal with a matter that seems to deserve some clarification? I refer to the discussion that continues in the columns of the *Western Recorder* on the church-state question.

I gather from reading the various resolutions appearing from the churches and associations that the opinion is pretty general in thinking that the Convention has passed some blanket prohibition of our colleges accepting federal funds in the form of loans. This is not the case. The motion of Bob Brown in the 1963 annual session to prohibit the acceptance of loans was tabled (See pages 158 and 184 of the 1963 Annual). In the 1964 session Dr. Pettigrew offered the following substitute for the Bob Brown motion (tabled the previous year):

1. That the Convention urge that institutions of the Convention shall not ask for nor receive grants from government sources.

2. That the Convention make every possible effort to finance the current capital needs of its institutions with loans from non-governmental sources.

3. That the Convention president appoint a committee of 15 to work with the Christian Education Committee (as a sort of advisory board) to devise means of securing necessary funds from non-governmental sources to meet the immediate capital needs of our institutions. (See pages 158-159-160 of 1964 Annual)

In the special session of the Convention June 27-28, 1966 Harold Wainscott presented the following recommendation of the Executive Board and moved its adoption: "I move that the Executive Board recommend that the Kentucky Baptist Convention allocate \$300,000 per year for capital needs to our schools and education institutions and student centers remaining in the Kentucky Baptist Convention fold on the basis of the revised CEA percentage and that each school or institution be permitted to borrow money as it wishes; and that the Kentucky Baptist Convention borrow for

the B.S.U. Department." Wendell Rone offered the following amendment "and that each school or institute be instructed to borrow the money from private sources." This wording to be substituted for the phrase in the Committee's motion "and that each school or institute be permitted to borrow money as it wishes." This amendment was approved.

The action as finally passed by the special convention reads: "That the Kentucky Baptist Convention allocate \$300,000 per year for capital needs to our schools and educational institutions and student centers remaining in the Kentucky Baptist Convention fold on the basis of the revised CEA percentage and that each school and institute be instructed to borrow the money from private sources; and that the Kentucky Baptist Convention borrow for the B.S.U. Department." This was adopted by the vote of 561 to 299. (This will appear in the 1966 Annual which is now on the press.)

This information is given to clear the thinking of our people as to the action of the Convention relating to federal loans. The only prohibition passed by the Convention is with relation to the funds approved by the special convention in June of 1966. The only other action taken by the Executive Board was the approval of Georgetown College, making loans for student housing from the Federal Housing Administration some years ago. And as I recall, this approval was by unanimous vote of the Board.

Louisville, Ky.

Lewis C. Ray

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The Commission now produces 22 weekly radio-TV programs which reach a potential audience of 50,000,000 persons. The recent telecast of "The Vine," an SBC-produced film, over NBC television brought overwhelming response.

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Brotherhood

Charles Maples to Speak At Intermediate Conference

by Forrest Sawyer

Charles C. Maples has been pastor of First Baptist Church, Gatlinburg, Tennessee, since 1957. His grandfather and father served the church prior to Charles' service as pastor. His only son is a ministerial student at Carson Newman College . . . who knows?

Maples' father was a Baptist minister for over 50 years and his grandfather for more than 60 years. His pastorates include churches in Missouri, Georgia and Tennessee.

His denominational affiliations include service on the Christian Life Commission, SBC, Tennessee Hospital Association, Board of Trustees and the Tennessee Baptist Convention, Executive Board.

Maples has a Mus.B. from Drury College Conservatory and the American Conservatory in Chicago, an M.A. from Mercer, a Ph.D. from the University of Chicago, a D.D. from Drury College and an LL.D. from Atlanta University.

He has been "preacher" at Ridgecrest Baptist Assembly, at the Glorieta Baptist Assembly, the Falls Creek Baptist Assembly in Oklahoma and has filled engagements in 23 university and college institutions on this continent.



Charles C. Maples

His community affiliations and offices have been international in scope.

The committee which has formulated the program for the Intermediate Conference at Cedarmore, June 19-23, feel gratified in being able to present this servant as the "preacher" for the Conference. The Conference will begin with a banquet on Monday evening, June 19, followed by group participations, climaxed with a concert by Mr. Gioele Settembrini, an Italian tenor.

The Conference will close at noon on Friday, the 23rd.

Church Music

John Boggess Teaches At Junior Music Camp June 19-23

by Eugene F. Quinn

The Junior Music Camp at Cedarmore on June 19-23 will have the able services of John Boggess to teach **Music in the Bible**. Mr. Boggess has recently moved from Hyland Baptist Church of Henderson to the First Baptist Church of Central City as a full time staff member.



Boggess

Juniors and leaders should register directly with him or Cedarmore Baptist Assembly, Bagdad, Kentucky.

Kentucky Music Awards Ranked Second Music awards earned in Kentucky from October to March, places Kentucky second in the Southern Baptist Convention.

HIGH FIVE STATES

Name of State	Music Awards
Georgia	624
Kentucky	609
Alabama	605
Texas	451
New Mexico	432

KENTUCKY ASSOCIATIONS EARNING MOST MUSIC AWARDS

Name of Association	Awards Earned
Lon Run	226
Severns Valley	82
Christian County	54
Elkhorn	46
Daviess-McLean	28
South District	24
North Bend	23
Franklin	22

Annuity

"The Laborer Is Worthy Of His Hire"

(Luke 10:7)

by A. W. Walker

There was a day not too long ago when many Baptists thought preachers should make their living at secular work and offer their ministerial services without remuneration. This is true in a few cases even today.

This view is in conflict with the clear teaching of the Scriptures. The Apostle Paul teaches that "they which preach the Gospel should live of the Gospel" (I Cor. 9:14). We believe this means they should live of the Gospel in their active ministry and also when they are no longer able to serve.

Just as the opinion was held in earlier days that the minister (or other church employee) should make his livelihood from secular work, it is true today that some church members have no sense of responsibility for the minister when he reaches retirement age or if his health should break down. These people feel it is all right for business corporations to provide retirement funds for their employees; but they are unwilling to make an honest effort to provide for their pastor's future security.

We are glad, however, to find that this is changing. More and more churches are recognizing they do have a continuing obligation to provide for their ministers and are taking advantage of the Southern Baptist Protection Program as the best approach in doing so.

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SUNDAY SCHOOL LESSON

By H. C. Chiles



GAMALIEL ADVISES THE COUNCIL

(This Lesson for May 14, 1967)

Acts 5:27-39

So successful were the apostles, Peter and John, in preaching about the resurrected Christ and in healing the sick that the jealous Jewish authorities had them arrested and imprisoned. They were determined to eliminate Christianity, which they considered to be a very troublesome movement. God immediately sent an angel to release the apostles from the prison, and to command them to continue their preaching in the temple. Peter and his associates did not behave like escaped convicts but as men whose work had been interrupted temporarily.

I. The Confusion of the Sanhedrin

(Acts 5:27-28)

When the high priest sent officers to the jail to have the prisoners brought before the senate of Israel on the next morning, they discovered that the prisoners had escaped. That even the guards had not noticed their escape indicates that something supernatural had occurred. The authorities were in great distress when they received the detailed account of the complete security of the prison and the absence of the prisoners. What an embarrassment this was to them!

Visualize the robed members of the court ready to deal with the prisoners who had escaped from prison. Imagine their chagrin and perplexity when they received the report that the apostles whom they had put in prison were teaching publicly in the temple. Upon learning this, they had the officers to take the apostles into custody again and imprison them, but "without violence for they feared the people." One reason why the people favored the apostles was because of their burning zeal for the salvation of lost souls and for the instruction of the saved, which was in striking contrast with the complete lack of concern for souls on the part of the religious leaders who opposed them.

When the apostles were brought before the Council, no questions were asked about their escape from prison because no further test about supernatural power was desired. After placing the prisoners in the center of the Council,

the high priest charged them with disobeying the order which they had received not to teach in the name of Christ. He asked them: "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine." Whether the high priest was making this admission consciously or unconsciously it was very damaging. The authority of the Jewish leaders was superseded by that of the humble apostles of the Lord and that was a contributing factor to their jealousy of the Lord's servants.

II. The Courage of the Apostles

(Acts 5:29-35.)

Peter and the apostles explained their refusal to obey the mandate by saying that they were not in the world primarily to obey man, but rather to obey God. Convinced that God was with them, the apostles refused to be frightened by threats, stripes, imprisonments or death. It was imperative that they actually do the will of God, and deliver His message. Regardless of what others may say or do, by way of opposition, every believer in Christ must obey God. When a Christian is truly obedient to God he will be opposed by the world, and frequently persecuted, but at the same time he will be cared for and empowered by the Almighty.

Peter boldly and bluntly declared that Christ had been crucified unjustly, but that God had raised Him from the dead, and had given the Spirit to those who obeyed Him. Naturally any mention of the resurrection was the last thing that his audience wanted to hear. A mere reference to the resurrection was like flinging a burning match into a keg of powder. The apostles told them that the Christ whom they had put to death was ready and willing to forgive their sins if they would repent. It was truly

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wonderful that He Who could hate sin with such vehemence could also love sinners with such passion.

III. The Counsel of Gamaliel (Acts 5:36-39)

Instead of humbling themselves and repenting of their sins, these enraged opponents of the apostles were furious and resolved that they would kill them. One of the members of the Council, Gamaliel, quickly arose to advise his associates not to kill the apostles. This outstanding teacher of the law thus restrained these wicked men from slaying the apostles. Gamaliel's theory was that if the work of the apostles was not of the Lord that it would quickly come to nought. On the other hand, if it were of God, and they injured the apostles, then they would be guilty of opposing God. Therefore, said he, "Let them alone."

Gamaliel was concerned that his associates avoid being arrayed against God. According to him, time had done its work upon Theudas and Judas of Galilee, and it could do the same upon others. He contended that if Christianity is of men it will soon pass away, but if it is of God it has come to stay and nobody can overthrow it, so let time prove it. God used the advice of Gamaliel to prevent His servants from being killed.

While Gamaliel's advice was not what the members of the Council wanted to hear, they agreed with him that they should not slay the apostles. Nevertheless, they proceeded to beat them with 39 stripes each. After inflicting this physical punishment upon them unmercifully, they threatened them and forbade them to propagate their faith.

With bleeding backs and pain-racked bodies the apostles went their way full of joy. They rejoiced that they were counted worthy to suffer for their Saviour and Lord. Because of their gratitude to Christ and their love for the souls of men, they were ready to face any foe, to suffer any hardship or to make any sacrifice which might be necessary to proclaim the gospel of Christ to those who needed it so badly. In spite of all the powers that were arrayed against them, those early Christians felt constrained to tell all whom they met that Christ is able to save to the uttermost all who come unto God by Him.

Walnut Street Church, Louisville, To Begin TV Ministry May 7

Walnut Street Baptist Church, Louisville, will begin live telecasts of its morning worship service this Sunday, May 7, over WLKY-TV, Channel 32.

The weekly feature will reach into homes within a 65-mile radius of Louisville. According to the TV station, almost 400,000 homes and 1,260,000 persons are located in the area covered by the broadcast.

Robert Young, associate pastor at Walnut Street, said the worship service telecast is intended primarily for shut-ins, hospital patients, persons who cannot attend Sunday services, and a large segment of the general public who have no active relationship with a local group.

The regular format of the worship service has been changed only slightly to accommodate the TV broadcast, Young said. Likewise, physical changes in the sanctuary to accommodate the TV cameras have been very slight.

Walnut Street has used extensive advertising and promotion to inform the public of the TV feature. Newspaper, radio, bus and cab advertising are being used this week in the Louisville area.

Young said Walnut Street had also

written all hospitals in the Louisville area, offering to provide each week small tray cards for patients which would list worship opportunities, including the Walnut Street telecast. Presently the church is committed to provide almost 2,000 such cards each week.

Walnut Street is the second Baptist church in Kentucky to begin the ministry of televising live its weekly worship service. Immanuel Baptist Church of Lexington began the same feature on March 12. Its morning worship service is carried weekly over WLEX-TV, Channel 18.

Chester Culver Accepts Pastorate at Flatwoods

Chester P. Culver has moved from First Baptist Church of Belfry, Kentucky, to become pastor of First Baptist Church, Flatwoods, Kentucky. He began his ministry on March 12 after serving the Belfry congregation for four years.

During the Belfry pastorate, Culver led the church in baptizing 70 and constructing a \$20,000 educational building.

Methodist Gives \$230,000 To Atlanta Baptist Church

A Methodist layman has given the Wieuca Road Baptist Church in Atlanta \$230,000 to erect a gymnasium-activities building, plus \$40,000 to establish college scholarships for young men considering the ministry of Christian recreation as a career.

The donor, who refused to let his identity be known, said a major factor behind the gift was the recreation program at Atlanta's Second-Ponce de Leon Baptist Church, in which his two sons have been involved.

He said Robert Ward, director of Christian recreation at Second-Ponce de Leon, had so influenced his boys that he wants the Wieuca Road building named for Mr. Ward.

He also suggested that as soon as Wieuca Road is financially able, that it erect a similar building for some other church in the Atlanta area.

William L. Self, pastor at Wieuca Road, said architectural planning will begin immediately. Joe Stone is chairman of the building committee.

Wieuca Road has recently purchased five additional pieces of property for parking space and is now making plans to erect another educational building plus a sanctuary to seat almost 2,000.

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