



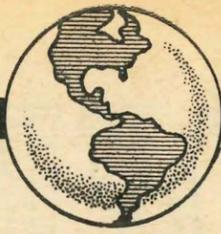
**WESTERN**

# RECORDER

APRIL 23, 1964



**PRESIDENT GEORGE WASHINGTON WRITES BAPTISTS** — Richmond, Va., Sept. 1, 1789 — (BP) — President George Washington has assured the Baptists in a letter that he would never have signed the new Federal Constitution if he had "entertained the slightest apprehension" that it might endanger the religious rights of anyone. He has assured them that "no one would be more zealous" than he in establishing barriers against the horrors of spiritual tyranny and persecution. Copyright, 1964, Historical Commission, SBC. Erwin M. Hearne, Jr., Artist; distributed by Baptist Press.



## GLEANINGS FROM THE FIELD

**RICHARD ALLEN FLETCHER**, son of Dr. and Mrs. Byron B. Fletcher, Hickman Baptist Church, Fayette Riverside, California, died of pneumonia on March 24 and was buried in the Olive Wood Cemetery in Riverside. Richard was almost 14 years of age and had suffered from cerebral palsy since he was 9 months old. Funeral services were conducted by Dr. S. G. Posey, former executive secretary of Southern Baptists in California and by the family's pastor, L. S. Polk. Dr. Fletcher is engaged in fulltime evangelism.

**THE JOSEPH VETTERS** have a new son. Born February 27, he weighed 7 pounds and 4 ounces and will answer to the name of Dwayne Kimberly. Vetter is the former pastor of Horse Cave Baptist Church and is now serving as chaplain in the U. S. Army.

**A. H. PHILLIPS**, pastor of the Columbia Baptist Church, left April 13 for Australia where he will be one of 137 evangelists and 11 song leaders to conduct revivals in 400 churches. The dates for the crusades are April 19-May 10.

**RANDELL JONES** has been ordained by the Sinking Spring Missionary Baptist Church, Murray, Kentucky. Jones has been called to the Mount Zion Baptist Church, Kuttawa, Kentucky. Norman Culpepper is pastor at Sinking Spring.

**L. H. TIPTON**, pastor of the East Hickman Baptist Church, Fayette County, has resigned. After 42 years in the pastorate at seven different Kentucky Baptist churches, he will spend his time in supply work, revivals and interim pastorate work. His address is Route 1, Box 31, Nicholasville, Ky.

**ALLEN W. GRAVES**, dean of the school of religious education at Southern Baptist Theological Seminary, will lead the daily Bible study on worship at the Brotherhood Leadership Conference August 13-19 at Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

**MORE THAN 50** people attended the literacy workshop at Clear Creek Baptist School to learn how to teach adults to read by the Laubach method. Cer-

tificates were issued to 27 persons who remained for six hours of classwork. The workshop was sponsored by the Southeastern Kentucky Woman's Missionary Union of the Kentucky Baptist Convention of which Mrs. K. S. Clendaniel, Clear Creek, is president.

**FORKS OF DIX RIVER** Baptist Church had a jubilee celebration March 20. The service was held in the home of Mr. and Mrs. Homer Rice with 76 attending. Sponsored by the W.M.U. of the church, decorations were antique and the program included history of Baptists, history of the Forks Church, "Looking Ahead" and a message by the pastor, Leon Greer. The group presented the pastor with a cake as an expression of their appreciation for him.

*Earnestly Contend for the Faith  
Which was Once for All Delivered  
to the Saints—Jude 3*

Volume 138 No. 17

### WESTERN RECORDER

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**OTTO M. SPANGLER**, pastor of the Burgin Baptist Church, reports a good revival with Joe Hinkle, pastor of the Brookside Baptist Church, Nashville, Tennessee, as evangelist. The meeting was held for two weeks and preceded by five months of bi-weekly visitation. Visible results of the revival included 24 additions by baptism, 6 by transfer of membership and 14 rededications. The pastor reports a spirit of concern and enthusiasm for the Lord's work.

**MRS. E. S. STRATTON**, sister of Dr. Victor Mantiply, pastor of the Southside Baptist Church, Louisville, has been elected president of the W.M.U. in the state of Virginia. Mrs. Stratton has a 22-year-old daughter at Georgetown College.

**D. CHESTER SPARKS**, former president of Oneida Institute, is presently with his son on Webster Pike, Harriman, Tennessee. He has been keeping busy supplying pulpits in the Harriman area. He served as pastor at Harriman for more than 8 years.

**HAROLD L. MALONE**, pastor of the Chamberlain Avenue Baptist Church, Chattanooga, Tennessee, has resigned to become pastor of the Crestwood Baptist Church in Des Moines, Iowa. Mr. Malone was pastor during his Southern Seminary days in the 1940's at the Long Ridge Baptist Church in Owen County. Before going to Chamberlain Avenue in Chattanooga 10 years ago, he was pastor of the First Baptist Church, Madisonville, Tenn.

**THE LEGISLATIVE PRAYER BREAKFASTS** sponsored by the Kentucky Temperance League and held weekly during the 1964 General Assembly were well attended and otherwise highly successful. Walter House, executive director of the Temperance League of Kentucky, has been asked to continue the prayer fellowship breakfasts for elected state officials, commissioners and directors of departments. These breakfasts will be on each Tuesday at 8:30 A.M., in the Capitol Annex Cafeteria. The first one of the new breakfasts was attended by 50 state officials.

**A RELIGIOUS SURVEY** in Greenville, S. C., revealed that 66% of the population are members of some church.

### IN REPLY:

## Mental Illness: Medical or Moral?

by Clarence Y. Barton

In the March 12 *Western Recorder*, Dr. Robert A. Proctor wrote an article entitled, "Mental Illness—Medical or Moral?" It is a timely subject since in 1963, 23,000 Kentuckians received mental health services from state facilities alone; 8,000 more went to Kentucky's private psychiatrists. However, the article was misleading. It presented mental illness as either a medical or a moral problem. Such a simple statement about mental illness does injustice to the complexity of the nation's number one health problem. The author's oversimplified explanation of the cause and treatment of mental illness does an injustice to the 84 psychiatrists in Kentucky who spend their lives caring for deeply trouble persons and their families.

The major criticism of Dr. Proctor's article is that he fails to make distinctions. This is quite amazing inasmuch as he writes from his position as an educational psychologist on the faculty of the School of Religious Education of the Southern Baptist Theological Seminary. It may be that the author has not had opportunity to get wide experience with ministry to the mentally ill or a wide acquaintance with the professional research on the subject.

Dr. Proctor makes few distinctions regarding the kinds of mental illnesses. This is an error that many laymen make in regard to mental illness. It is like saying that TB, cancer, heart disease and athlete's foot are the same thing: they are physical illnesses, have some characteristics in common, but are probably more unlike than alike, and furthermore, they respond to different kinds of treatment.

There are also different kinds of mental illness. A profound depression, for instance, is not the same illness as epilepsy, yet both are emotionally disturbing experiences. Each requires its own careful diagnosis and therapeutic approach. Furthermore, each person with the same mental illness requires an individualized treatment plan. The New Testament accounts of Jesus' ministry to the mentally and physically ill make it quite clear that He approached each sick person in terms of his own unique needs. Jesus did not have one stock phrase or response in His healing ministry; He obviously made practical distinctions, i.e. some He simply healed, (Matt. 8:16), others He asked if they had faith and then healed, and still an-

*Clarence Y. Barton, chaplain at Central Hospital, wrote this article in reply to an earlier article by Robert Proctor of Southern Seminary. See the "Forum", page 5, for a letter from Dr. Proctor.*

other He healed without even seeing him (Matt. 8:5-13). Jesus did not reduce all mental illness to a simple problem of irresponsibility.

In the article, the author fails to make the distinction between individual and group responsibility. He cites Glasser as saying that "disturbed people are not irresponsible because they are sick—they are sick because they are irresponsible." It is no doubt true that in some instances a particular person may be mentally ill in a specific way, largely because of a pattern of irresponsibility. But can it be said that the four-year-old boys admitted to the children's section of our psychiatric hospital with profound mental disturbances are "sick because they are irresponsible?" Have each of these children failed, as Dr. Proctor alleges, "to act responsibly according to his own accepted standard of values, morals and life goals?" Surely he would at least make distinction between the degrees of responsibility in these instances of mental illness. There is both corporate and personal responsibility in

### SOUTHERN BAPTISTS:

## On the Brink of Churchanity

by Jewell Barrett, Pastor  
Ohio Valley Baptist Church  
Ledbetter, Kentucky

Southern Baptists have been engaged in a massive, hyperactive program for some time now, and to where this trend might possibly take us gives cause for serious concern. Some notable characteristics of the practices and values in our current church life seem to point in the direction of some sort of convulsion or upheaval that could reach dire proportions. Most of our churches have experienced a marked growth in numbers and wealth that excels any comparable period in our history. Building are erected with elaborate designs, and furnished accordingly, to meet the needs and demands of our growing society. Elaborate and complex programs likewise have been put into motion to keep pace with the times. More and more the emphases seem to be on "churchiness" which could cause our Christianity to become merely "Churchanity". Are we on the edge or "brink" of this? As we look over our present horizon and hope the best for our churches, let us look at where we stand lest we stumble over the brink to failure. Here are some of the ledges on which we may be standing that could cause us to depart from historical Christianity for mere Churchanity.

### BRINK ONE: Belonging and Activity

The cult of belonging has manifested itself in our time and has given birth

mental illness. A careful review of the life experiences of emotionally disturbed persons repeatedly shows how they have been treated irresponsibly by parents, friends and community. In its deepest sense, they often have been "sinned against" from their earliest days. There is both corporate and personal responsibility in mental illness.

In the third place, the author does not recognize the wide range of treatment for mental and emotional illnesses. He rejects the idea that the emotionally disturbed person is "sick and should be treated as other sick people, that is, (with) 'tender loving care.'" Instead of treating the mentally ill with medical procedures or compassion, I take it he would have us say, "The cause of your brain tumor is your failure to act responsibly according to your own accepted standard of values, morals, and life goals." If we are to take his advice literally, such would be his "moral" approach which is supposed to be the "new look" in treatment.

A further fuzziness of thinking is apparent in Dr. Proctor's statement regarding the part conscience plays in emotional disturbances. He says, "The moral element in emotional disturbance

(Continued on Page 14)

to countless social organizations and numberless community activities. Just as it is the thing to join the local organizations, it is more important to belong to the church. Why should people join a church? Is it because they have a need of belonging to a group with high ideals; because it is proper culturally; because one will be looked upon as an atheist if he doesn't; because it is the proper way to rear children, or, is it because there has been a genuine experience with the Lord and there is a need to be a part of one of His churches?

Twin-sister to belonging is activity. The emphasis of most modern church programs has been so long and so much upon "coming to this and going to that" until the faithful groan under the load. Being on time and regular has more emphasis than "The just shall live by faith". One may be active without being faithful.

### BRINK TWO: Displaced Spirituality

The pastor, poor soul, is caught in the web he helped to weave, and is finding the stress and pace too much to bear. He must keep pace with the wheel-spinning program because he cannot slow it down for fear of hurting the church. He must continue to devote

(Continued on Page 15)



**Baptists and the Becker Proposals**

Does the United States Constitution need another amendment to guarantee Bible reading and prayer in American public schools? Judging by the current clamor for such a move, Yes. Judging upon careful study of the situation, No.

Why then all the furor? Congressmen report unprecedented pressure for such an amendment. By now more than 140 proposals of this nature have been made in Congress.

This popular move is at once encouraging and disappointing. It is encouraging in that so many Americans are concerned for preservation of spiritual values represented in Bible reading and prayer. It is disappointing in that if we succeed in getting such an amendment, we might lose the very thing we are fighting for so strongly.

The present strong reaction among many Americans is due mainly to a misunderstanding. This misunderstanding has to do with the 1962 Supreme Court decision ruling unconstitutional a prescribed prayer for New York school children and the 1963 decision by the same court ruling out required Bible reading and prayer in Maryland and Pennsylvania schools. In each case what the court ruled unconstitutional was required prayer and Bible reading. The court has never ruled against voluntary religious exercises by school children or anyone else. It simply has said the state cannot constitutionally conduct nor promote required Bible reading and prayer in public schools.

This present misunderstanding has been fed in some instances by preachers who did not either take the trouble to learn the facts or have ignored the facts. This is especially true of certain radio preachers who win popular approval and increased contributions by pushing the panic button. Some have even resorted to making false charges against their fellow Christians by accusing them of being against Bible reading and prayer for American children.

The most popular proposal for amending the Constitution is one by Congressman Frank Becker, a Roman Catholic from New York. A number of Baptists, Methodists, Presbyterians and other Congressmen have joined Becker in trying to get his proposal on the floor of the House. The Judiciary Committee has not cleared the proposal for House debate so far and a discharge petition requiring 218 signatures has been resorted to in order to force action. At last count the petition had 161 signatures.

What is Congressman Becker proposing? His proposal has three main provisions. First, it provides for

Bible reading and prayer in public schools if it is on a voluntary basis. This is commendable but is a needless provision until voluntary Bible reading and prayer have been ruled unconstitutional. The First Amendment already provides this and Becker's wording is inferior to the simple but profound language of the First Amendment.

Becker's second provision is more questionable. It provides for the guarantee of the use of government channels for the propagation of religion. Examples are "In God We Trust" on coins and "Under God" in the pledge of allegiance to the flag. As dear as these are to us, we ought to remember that such use of government channels for religious propagation has not been an extensive American practice as it has been in countries like Spain and Italy. Nor has it been considered a good thing by most champions of religious liberty in American history.

It ought also be realized that such use of government channels for religious purposes poses a real threat to freedom of religion from state control. The same authority used to put "In God We Trust" on coins could be used, if the majority decided so, to put "In Christ We Trust" or even "In God We Don't Trust" on coins. Would the former be fair to the millions of American Jews? What would Baptists say about the latter if it ever came about?

Let the government stay out of the business of propagating religion, even with religious slogans on coins. This belongs to free churches and free witnessing individuals. Our forefathers saw this clearly and thus framed the First Amendment. Becker's proposal would undo what they did.

The third part of Becker's proposal is the most dangerous of all. It is designed to prevent any practices provided for in the first two sections of his proposal from being construed as a violation of the First Amendment. In essence it cancels the First Amendment.

It would be lamentable if Baptists of all people went along with any proposals to weaken the First Amendment. Objective historians all give Baptists in early America and especially in Virginia credit for strong influence upon Washington, Jefferson, Madison and others who won the day for religious liberty by inserting the First Amendment into the Constitution. To give support now to any move to weaken this First Amendment would be to break faith with our forefathers and sell the birthright of coming generations.

The fact that the majority of our Congressmen has not rushed headlong into such a move in spite of

pressure from many well-meaning constituents is encouraging. They know and appreciate the meaning of the First Amendment more than most of us. But they are subject to pressure and because of this we have an obligation to let them know of our concern for the preservation of the First Amendment.

Responsible lovers of religious freedom must not be stampeded by wrong interpretations. Rather we must get the facts, consider the long range effects and reach our own conclusions. Then we need to communicate our convictions to our Congressmen. This is urgent now because hearings on such questionable proposals are scheduled to begin on April 22.

Fortunately we have access to such facts. A request along with 75 cents to the Baptist Joint Committee on Public Affairs, 1628 16th Street, N.W., Washington 9, D.C., will bring a packet of materials. These materials include the actual wording of the controversial Supreme Court decision with analyses of them by one of the foremost Baptist authorities on church and state problems in America.

History reveals that it is almost impossible for people to appreciate their freedoms until they are lost. Let this not be the case in the matter of preserving the First Amendment.

**Proper and Improper Demonstrations**

It is almost inevitable that extremism would appear in any movement characterized by deep convictions and strong emotions. Surely this could have been expected in the current civil rights struggle in the United States.

Wherever extremism appears, tragedy is always a possibility. This possibility became actual in the death of the 26-year-old Presbyterian minister, Bruce William Klunder, in Cleveland on April 7.

The minister seemed to be asking for death when he threw himself behind a bulldozer which was already blocked from going forward by other demonstrators lying prostrate in front of the earth moving machine. The demonstrators were protesting the construction of a new school because they contended its location would tend to make it a segregated school.

The right to protest and demonstrate is not to be

denied any American citizen. It is part of the democratic process. Furthermore, all Christians are to obey God rather than man. This means if existing laws are counter to what one believes is God's will for his own conduct, he is free to violate the law provided he is willing to pay the penalty for disobedience.

Baptists have heroic examples of protesting existing laws with disobedience for conscience sake. John Bunyan, an English Baptist preacher, preached in the village square which was against the King's law. He went to jail rather than quit preaching and spent 12 years in prison refusing the offer of freedom because it meant his promise not to preach publicly.

Roger Williams had his property confiscated and was banished from the Massachusetts Bay Colony because he refused to obey the laws concerning religion. Early Virginia Baptist preachers disobeyed the law against preaching without a license and went to jail.

How are these examples to be interpreted and followed in today's human struggle? Everyone must decide for himself but certain principles should guide.

Demonstrations for the sake of harassment are questionable. If one chooses to disobey the law, let him pay the penalty for such disobedience willingly. When demonstrations result in mob action or inspire bystanders to violence against police or construction workers, they are wrong.

Police officers are obligated to perform their duties. Demonstrators who go limp only make it harder for them to do their job. This is a kind of non-violence which is violent. John Bunyan nor Roger Williams chose such methods.

When demonstrators block traffic or the entrance to factories and the like, they are going beyond the point of protesting. In demonstrating for their rights, they are robbing others of their rights.

In the current struggle to achieve equal rights for all Americans, there is a proper way and an improper way to protest. It ought to be recognized that everyone who is for the cause cannot conscientiously condone nor participate in improper methods. This is especially true of such extremism as that which resulted in the death of the Cleveland minister.



**More On Mental Illness**

Dear Editor:

I had expected some letters such as the one you received from Reverend Clarence Y. Barton in response to my article entitled, "Mental Illness—Medical or Moral?". However, I must admit I had expected them to come from physicians and not from Baptist preachers. If you elect to print the article which Reverend Barton enclosed with

his letter, I would appreciate your printing this letter which responds to only two points of it as a footnote.

Reverend Barton states in his letter that I write, "as an educational psychologist on the faculty of the School of Religious Education of the Southern Baptist Theological Seminary." The article on mental illness was not written as an educational psychologist, but as a result of my experiences while on

leave from the Seminary at the University of Illinois. During the academic year 1962-63, I was on the staff of the Department of Psychology at the University of Illinois as a Visiting Scholar. Also in this connection, I was given a research grant by the Eli Lilly Endowment Fund and functioned as a psychotherapist and research consultant at a state research hospital. The article on "Mental Illness" was written on the basis of research conducted at that hospital.

The criticism which Reverend Barton makes of my use of the term "mental illness" is a justified one. I used this term because it is a term wide in popularity used to cover a wide variety of

(Continued on Page 12)

## Revivalism and Early Baptist Growth in America

by Glen Lee Greene

During the early colonial period, Baptists in America suffered considerable persecution. They witnessed heroically, but they were a minority group, few in number, and without much influence. Through the spiritual vigation of frequent revivals, especially in the middle of the eighteenth and first part of the nineteenth centuries, Baptists enjoyed a remarkable growth and expanded their witness to all parts of the country. Revivalism has had a central place in the building of the denomination in America.

### The Great Awakening

The religious phenomenon known as the Great Awakening was named for a series of revivalistic movements which generated new interest in spiritual matters over a period of several years. Baptists did not initiate the movement, although they reaped much benefit from it, especially in the South. The Great Awakening began in the Middle colonies in the 1720's, came to a climax in New England about 1740, and shortly afterward spread over the South.

Revivalism sprang directly from the situation within the colonies. In the background was a long period of tension aroused by an atmosphere of war and political unrest. On the religious side, orthodoxy had become somewhat sterile, for the ardor of Puritanism had cooled and the churches had suffered a decline of spiritual power. Many persons in the churches had never known the Christian experience related by their fathers and grandfathers. Calvinism had arrived at a state of eclipse; its earlier forms were unsuited to the new frontier individualism. German Pietism helped to spark the revivals through some branches of sectarian Christianity.

Undoubtedly there was a good deal of latent fear among the people, and some of the revival preachers made extreme, thinly disguised appeals to do it. One of the great leaders, however, was Jonathan Edwards, who was a quiet, scholarly man—he wrote his sermons! Yet once, when he was preaching on "Sinners in the Hands of an Angry God," the people made such an emotional outcry that Edwards had to call them down so that he might go on with his sermon. Criticism of the re-

*Glen Lee Greene, a native of Louisiana, is a graduate of Louisiana College and New Orleans Baptist Seminary. He wrote this series of articles on Baptist Heritage at the request of the Training Union.*

vivals and the methods employed by some of the preachers created much dissension.

### Baptist Revival

Baptists began to grow as the Great Awakening gained momentum. They achieved numerical strength in New England through defections from Congregationalism. Old line Calvinists saw no need for the revivals. Theological liberals were culturally estranged from such revival tactics. The "New Lights" promoted the revivals. Baptist ranks were split into Regular and Separate Baptist churches. At first the Separates in New England were those who had withdrawn evangelistic endeavors. In the South both Separate and Regular Baptists shared a warmhearted awakening and were brought together through revival. Baptists in the colonies had only 60 churches at the time of the Great Awakening, but by 1776 they had 472 churches.

### The Second Awakening

A period of religious apathy and decline followed the American Revolution. Baptists had been so busy fighting for religious liberty that they grew careless about evangelism. Deism was rampant. The West had become a haven for rogues and outlaws and was known for its general lawlessness and behavior.

Another wave of revivals, known as the Second Awakening, began about 1795 and continued until the early 1840's. The second period of revivalism was different from the first in that it lasted longer and was more general in character. The awakening began in the East and was especially noticeable in the colleges, where the students were deeply moved. It quickly spread to other parts of the country. There was little of the excessive emotionalism in the East that had been seen before but in the West, where "camp meetings" became popular, the revivals were marked by more excitement and strange manifestations than had ever been known in the country.

### Baptist Harvest

Before the Revolutionary War, Baptists numbered less than 10,000. Within a quarter of a century they had increased that number to more than 100,000. This remarkable growth resulted from Congregationalism and adopted the Baptist position. These were the great revivalists.

By and large the revivalistic awakening achieved its main support from the

rural people. City people, the better educated and those brought up in a more conservative culture tended to shy away from the emotional excesses often displayed by those associated with untutored revival preachers. Separate Baptists, who carried along the revival movement with gusto, did not adopt the Philadelphia Confession of Faith. They considered the Bible alone sufficient to declare their beliefs. The Separates criticized the Regulars for their lack of evangelistic zeal; but the Separates, in turn, were characterized as uncouth, poor, awkward, and ignorant. Regular Baptists were mostly the better educated town people; but Separate Baptists were largely the underprivileged frontiersmen and rural villagers.

On the whole Baptist participation in the Great Awakening helped to give the common man more recognition. Whereas before the religious life had been to a great extent reserved for the aristocratic classes, the awakening helped to give ordinary folks a place and a greater voice in the church. Democratic processes began to take hold—the radical spirit of the Revolution that was soon to follow. This democratizing effect was no small contribution of Baptists.

A new appreciation of the importance of evangelism came to Baptists along with their participation in the Great Awakening. New England Baptists experienced a healthy growth. The Philadelphia Association was stimulated to attempt more extensive largely from the Baptist revivalistic emphasis.

In Boston the First Baptist Church opposed the earlier revivals, but in the later awakening it experienced a moving spiritual revival in 1803. This church baptized 135 persons within a two-year period. The Second Church of Boston made an even better record. Throughout New England and the Middle States the story was the same. It was the South, however, where the greatest gains were made. Generally, Baptists did not endorse the camp meetings. They were mostly opposed to the extreme emotionalism and extraordinary features of these strange meetings. Revivals among Baptists were usually in the local churches and associational meetings and were of the type called "protracted meetings."

On the western frontier Baptists reaped an abundant harvest. More than 10,000 were added to the churches in Kentucky alone between 1800 and 1803. By 1844, Baptists had more than 6,000 ministers and more than 9,000 churches. Their membership was 720,046. This increase of 360 per cent over a thirty-year period topped the population increase of the United States, which amounted to only 140 per cent in the same period.

### CEDARMORE:

## More Than 200 Register For Stewardship Meet

A fast-moving agenda with a variety of features will high-light the first annual Stewardship-Foundation Conference, May 4-6. The conference will open at Cedarmore Assembly on Monday night, May 4, and close Wednesday noon, May 6. Executive Board members, associational stewardship chairmen, moderators, and missionaries are invited. Over 200 have pre-registered.

A new feature of this conference will be a session on family finance. There will be filmstrips and films on the family budget, plus booklets to guide families in planning their spending.

Those attending will in turn conduct stewardship conferences in their associations this summer. The meeting is jointly sponsored by the Stewardship Promotion department, and the Kentucky Baptist Foundation. Robert J. Hastings has planned the sessions dealing with church finance, and A. M. Vollmer those dealing with the work and ministry of the Kentucky Baptist Foundation. The regular May meeting of the Executive Board will precede the conference on Monday afternoon, May 4.

### RETARDATION:

## Johnny Was Dying

by Roy Cissna

Johnny was dying (that's not his real name, though). He had been having severe convulsions and was bleeding from the eyes, ears, nose, and mouth. Johnny was just a child and he was retarded.

He had learned to say only a few words like "Daddy", "Mamma", "drink", "ride", and "bed". Now he was dying. His father stood by the side of his bed as he awoke from his last convulsion. Johnny looked up at his father and said, "Daddy, me 'choo choo'".

"Alright, Johnny, you rest now and when you're better Daddy will get you the best 'choo choo' in town."

"No, Daddy, Johnny ride 'choo choo' to God." These were Johnny's last words as he slipped away—to ride the "choo choo" to God.

Does this sound like a "made-up" story? It is a true story. This retarded child who had no real language or understanding (we thought) said these words and showed us that as a retarded child he had a special awareness of God's reality and presence.

This true story shows us that we must minister to the retarded and their families.

The Kentucky Baptist Convention is having a state-wide workshop on mental retardation at the Southern Baptist Theological Seminary in Louisville, June 6, 1964, beginning at 9:00 a.m.

We are inviting every Baptist to come who has an interest in retarded persons and their families. This includes:

- ▶ Parents who have retarded children
- ▶ Interested persons in the churches
- ▶ Pastors and other church staff
- ▶ WMU presidents or representatives
- ▶ Brotherhood presidents or representatives.

The purpose of the clinic is to present facts, methods, and materials so Baptist churches can extend their ministries to include the retarded.

Why should your church be represented? Because for every 100 babies born—three are retarded. If there are no retarded in your church family, there are some in your community—if not—there will be. This is a growing problem and Kentucky Baptists must accept the challenge.

For information contact Bill Goble, Kentucky Baptist Building, Middletown, Kentucky.



No. 1 in a series

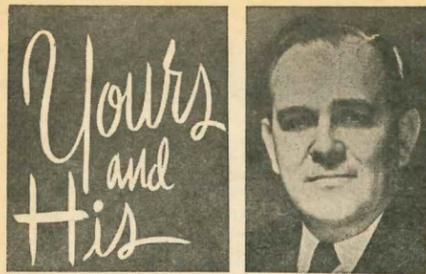
## Somebody Cared

Hello there! I am Margie Miller, and that's one-year-old Matt sitting on my lap. Next to me is my husband, Dr. G. C. Miller, a professor at North Carolina State University. Next to him is Cindy, and Mark and Missy are in front.

I want to thank God that somebody cared back in 1940 when I went to live at Spring Meadows Children's Home. Through their Board of Child Care, Kentucky Baptists gave me a home until I graduated from Berea College in 1951.

I hope your church will observe Cooperative Program Sunday, June 21. Remind your fellow members of all the wonderful things the Cooperative Program means—such as caring for me when I needed a home in 1940.

*Observe* **COOPERATIVE PROGRAM**  
Sunday June 21



**Healing For Christ Again**

Jesus sent out his disciples to preach, teach and heal the sick through his power. He had this three-fold ministry personally. Followers today seek to do what Jesus did, and what He commands: preach, teach, heal.

Our methods? Prayer and Christian doctors, nurses and hospitals—both at home and abroad as a vital part of our mission program supported by the Co-operative Program. How grateful to God am I that I belong to a missionary church, associated with a missionary Kentucky Baptist and Southern Baptist Convention!

**Healing In Kentucky Hospitals**

Kentucky Baptists have three fine hospitals—at Paducah, Lexington and Louisville. Mr. H. L. Dobbs is the Executive Director of the Hospital Commission and administrator of the Louisville hospital; Homer D. Coggins is the Lexington administrator, and Ben R. Brewer is at Paducah. Our healing institutions are in good hands. They minister to untold thousands in the Name of the Great Physician. As one who spent three weeks in Louisville hospital last year, I can testify to the spiritual atmosphere and the fine program of physical care given.

A school of practical nursing at Paducah, schools of medical technology at Lexington and Louisville, and a full school of nursing at Louisville add to our ministry and provide Baptist nurses and technicians for the future.

**Charity Offering—Mother's Day**

One of our greatest needs as Baptists is to give a worthy offering taken on Mothers' Day for charity work in our hospitals. Last year, the total offerings were only \$35,847—but the charity needs and related demands were \$317,303. This is a great opportunity for us to share in the healing ministry of our Lord through our hospitals.

Someone must pay for treatment of those who "have no money"—if Baptists will do it Mothers' Day, then the hospitals will be able to improve their service to all. Remember—plan for a generous offering Mothers' Day Sunday at Church.

Yours and His,

*Harold G. Sanders*

**Kentucky Baptists**

**Broadway Presents Oratorio In a Unique Way**

The Adult Choir of the Broadway Baptist Church of Louisville is presenting the oratorio entitled *Saint Paul*, by Felix Mendelssohn in an unusual way. They are presenting the oratorio in four sections, one section on four successive Sunday evenings for the evening service as follows:

April 19—The Martyrdom of Steven

April 26—The Conversion of Paul

May 3—A Light To The Gentiles

May 10—The Course Finished.

Pastor E. F. Perry is presenting a meditation based on the scriptural text of the section of the oratorio for each of the four Sunday nights.

Guest soloists are Jean Cassidy, soprano; Ann Martin, alto; Jay Wilkey, tenor; and William Ramsey, bass.

Phil Landgrave is the director.

**Robert Moser Ordained To Gospel Ministry**

A council authorized by the Pleasant Grove Baptist Church, Route 2, Rockhold, Kentucky, ordained Robert McNeil Moser to the gospel ministry on March 14, 1964.



**Robt. McNeil Moser**

Dr. J. W. Lester served as moderator

Brother Moser, a retired naval officer, studied at Clear Creek Baptist School and is now a student at Cumberland College.

Bill Large, song leader of Pleasant Grove, led the opening hymn. Opening prayer was by Sam Bill Smith.

and Dean Kenneth S. Clendaniel served as interrogator, both of Clear Creek Baptist School.

Frederick R. Roth, faculty member of Cumberland College, gave the charge to the church and to the candidate.

The Bible was presented by Lowell Siler, deacon.

Carl Robbins, associational missionary, Mt. Zion Association, led the ordination prayer.

G. Willard Reeves, faculty member, Cumberland College, served as clerk for the ordaining council.

John Engel, pastor of Grays Baptist Church, Grays, Kentucky, pronounced the benediction.

Brother Moser, a native of Virginia, became pastor of Rockhold Baptist Church soon after entering Cumberland College where he continues his studies for the ministry.

**Dry Ridge Holds Special Services**

The Dry Ridge Baptist Church burned their note on February 9 as an indication of the retirement of the debt on the church building. They also said goodbye to the Kenneth Coles, pastor and family that have served the church prior to accepting the call of the First Baptist Church, Morehead, Ky.

They voted to build an educational building in 1956. Cost of the building was approximately \$30,000. In 1960 the church voted to sell their old pastorium and build a new one at a cost of \$22,000. Later, the sanctuary was remodeled, including new carpeting, chairs, painting and heating system. Cost of the remodeling was \$13,278.

During this time of expansion, the church budget increased steadily and gifts to the Cooperative Program were increased.

**C.E.A. "CATCH-UP" REPORT DAY - APRIL 27**

- ▶ Every reporting church up-to-date in sending pledge cards and early payments to the Middletown office (P.O. Box 217)
- ▶ Additional 100% churches (already some since the last report day)
- ▶ And MANY NEW REPORTS from the "No Report" churches! Use the report cards.

The pastor of a large church: "It is now or never for our Baptist schools. . . . Our church voted 100% to accept its suggested goal . . . we are not going to fail by not trying . . . we are following the suggested plan and every member of our church is going to be offered the opportunity to participate in this great program."

Another pastor (after presenting the suggested goal): "Much to my surprise my men said, 'we can do this, what we need is more faith.' I never cease to be amazed at the wonderful way the Lord works for us."

The pastor of a church that increased its suggested goal—then exceeded the new goal, writes: "Our method for reaching our goal was ASK—Matt. 7:7." He is right. There is simply no substitute for this method! One Kentucky Baptist observed recently: "We ought to change 'CEA' to 'SOS'—'Save Our Schools!' CEA is just that important!"

**Not "we will, if we can" — but, "WE CAN, IF WE WILL!"**

G. R. Henson, pastor of the church when the educational building was started, returned to bring the message on the special occasion.

**Campbellsville Enters Building, Holds Revival**

The first service held in the new sanctuary of the Campbellsville Baptist Church was March 23, 1964. It was also the beginning of the spring revival for the church.

The church voted unanimously to have J. Chester Badgett, pastor, serve as evangelist for the meeting.

The first Monday night there were 500 present for the service. Visible results of the meeting included 14 professions of faith, five additions by letter and several rededications. J. P. Jardine, minister of music for the church and faculty member at Campbellsville College, led the music. The first song sung by the congregation was "To God be the Glory." Badgett's first sermon was entitled "Jesus Counts the Cost."

The sanctuary of the church was destroyed by fire in February, 1962. The new auditorium cost approximately \$550,000 and will seat approximately 1,400.

Badgett is in his fifteenth year as pastor and is presently the president of the Kentucky Baptist Convention. Immediately after the revival he left for Hawaii where he will be assisting in the revival crusades in that state.

**Archie Hume, Gospel Singer, Dies in Tompkinsville, Ky.**

Archie Hume, well-known gospel singer and Baptist lay preacher, died December 14, 1963, at the War Memorial Hospital, Tompkinsville, Ky. He was 71 and the victim of a heart attack.

Most of his ministry of music was in south central Kentucky and northern middle Tennessee. He taught music, led singing for revivals and conducted singings. His first wife, Pearl Hall Hume, assisted him in his music. She preceded him in death in 1939.

Known for his love of music and gospel singing, Hume was the father of seven children. Survivors include the widow, Mrs. Zilpha Goad Humes, the seven children and 17 grandchildren.

At the time of his death, he was a member of the Gully Creek Baptist Church.



**Archie Hume**

**FIRST RA CAMP Application — David Allan Wyatt, member of Central Baptist Church, Lexington, Ky., is shown with his pastor, Homer Carter. David was the first to apply for a reservation for the RA Camps at Cedarmore for this summer. He is ready for the first week, June 8-12. Four weeks of camping will be held, beginning on June 8, 15, 22, 29. The request for reservations should be sent to the Department of Brotherhood, Baptist Building, Middletown, Ky. 40043.**



**South Park Chapel, Louisville, Will Constitute April 26**

The South Park Baptist Chapel, a mission of Beechmont Baptist Church, Louisville, will be constituted into a church on April 26. Paul Justice, pastor of the mission, and M. D. Morton, pastor of Beechmont, made the announcement. Speaker for the occasion will be the moderator of Long Run Association of Baptists, Dr. Carroll Hubbard, pastor of the St. Matthews Baptist Church.

The South Park Chapel is located in south Louisville. Former pastors of the mission and others will be recognized during the afternoon program. Prior to Paul Justice becoming pastor of the mission, Darrell Ellsworth served as pastor. Before him was Alton McEachern, now pastor of the Westmoreland Baptist Church, Huntington, West Virginia.

**Some Space Open Yet For 1964 Messengers**

ATLANTIC CITY, N. J. (BP)—Many hotel and motel rooms are still available here if you want to come to the Southern Baptist Convention and Baptist Third Jubilee Celebration next month.

That's the latest word from the SBC Housing Bureau here.

Sold out are hotels and motels in the lowest price range or nearest Convention Hall, site of the SBC and Jubilee sessions.

Jitney transportation on Pacific Ave., paralleling Boardwalk, will bring messengers at more distant motels and

hotels—where space is still available—within a 20-cent ride of Convention Hall. George N. Bagwell, local contact for accommodations, said there are other hotels and motels in the area. Since these are not registered with the Housing Bureau, there's no way to know the quality of service they provide.

The SBC Housing Bureau, 16 Central Pier, Atlantic City, can supply interested persons with rates and names of hotels and motels on its list which still have space to reserve.

**Conventioners May Attend World's Fair in New York**

Ernest H. MacEwen, Jr., pastor of the First Baptist Church, Wilkes-Barre, Pennsylvania, is planning a trip for those interested in going to the World's Fair in New York City. He is arranging the package trip to include transportation from Atlantic City to New York, breakfast for three days, admission tickets to the fair for two days and an orchestra ticket to the outstanding and controversial play—The Deputy by Rolf Hockhuth—for Tuesday evening.

The price for the package is \$54.00 per person when two share a room. If three share a room, the price is \$49.00.

Reservations must be made immediately. Hotel space is at a premium. Check for the full amount must accompany the reservation. If space is exhausted, the entire amount will be refunded.

Checks should be made payable to Ernest H. MacEwen, Jr. His address is 48 South River Street, Wilkes-Barre, Pennsylvania.

# KENTUCKY BAPTISTS AT WORK

## Sunday School

### Jubilee Year - Jubilant Boys and Girls

by Roy E. Boatwright

Visualize if you will one hundred seventy thousand happy boys and girls meeting every morning for ten consecutive days in Vacation Bible Schools provided by their churches. The greatest concentrated effort to teach the Word of God to boys and girls is the Vacation Bible School. These schools provide a great opportunity to win boys and girls to Christ, to teach them principles of Christian living and to inform them on denominational practices.

Perhaps, a few churches are contemplating less than ten days. Some faculties would close a school in five days, others in eight days. A ten-day school is so much more profitable that it is not advisable to consider any fewer days. A good Vacation Bible School calls for adequate training and planning on the part of the faculty.

Ten reasons for a ten-day school:

1. Weekday Bible Study classes in local church during public school year.
2. Christian day schools and academies.
3. Released time religious education
4. Good will centers of mission boards
5. Assemblies and camps
6. Summer sessions of several weeks after close of Vacation Bible School.
7. Special weeks of Bible study
8. Resource curriculum for church libraries.
9. Home Bible study.
10. Other types of Bible study programs.

At present, your Sunday School Department is receiving Associational Vacation Bible School Clinic reports. Perhaps ninety per cent of all the associations will conduct V.B.S. Clinics this year. It is not too late to plan and conduct an Associational Clinic for V.B.S. workers.

Contact your Sunday School Department if assistance is needed.

## Stewardship

### Kenneth Fendley At Cedarmore

by Robert J. Hastings

Kenneth Fendley, director of public relations at Georgetown College, is another faculty member for Cedarmore on August 24-26. These are the dates

for the first Conference on Public Relations, Promotion, and Creative Writing.

Who may come? Anyone looking for the answers to the following:

- How to publicize your church, association, or institution
- How to edit a better church paper
- How to create better public relations for your organization or institution
- How the *Western Recorder* can help you
- How to utilize your local newspaper
- How to promote special events
- How to write for denominational magazines
- How to reach your public

Mr. Fendley is well qualified to help you answer these questions. Recently he won an award at the Southern Baptist Public Relations Association meeting in New Orleans.

For further information concerning August 24-26, write Robert J. Hastings or C. R. Daley, Baptist Building, Middletown.

## Brotherhood

### David Mashburn At Cedarmore

by Forrest Sawyer

Mr. David Mashburn, Sr., of the Brotherhood Commission Staff in Memphis, will be one of three outstanding personalities assisting in the Brotherhood Universities to be held May 11-13 and



David Mashburn

May 14-16. These will be held at Cedarmore Baptist Assembly. The other two personalities will be Dr. W. J. Isbell, Jr., of Alabama, and G. A. Ratterree of Florida.

The May 11-13 University will begin at 6:00 p.m. with supper and will close on Wednesday morning with a prayer breakfast.

The May 14-16 University will begin on Thursday night with supper at 6:00 p.m. and will close on Saturday morning with a prayer breakfast.

Pastors and Brotherhood men who wish to attend either of these two Universities are asked to write Mr. Marvin Byrdwell, manager of Cedarmore Baptist Assembly, Bagdad, Kentucky, for reservations.

## Woman's Missionary Union

### Reports

by Mrs. Geo. R. Ferguson

Again questions are coming to our office about reports.

It is well to remember that monthly reports are to be made by members and circles to the WMS. In churches with one WMS the WMS president is the WMU president. In churches with more than one WMS each WMS reports to the WMU president. Each youth organization also reports to the WMU president.

Progress reports are made April 5 from church to association only. Associations report to regions and regions to state only at the end of the year.

### Church

See "Important Instructions" on page 1 of the WMS Report Book. Other organizations follow instructions in the report book for that organization. Each organization has a report book containing a year's supply of report blanks and detailed instructions on how to use them. The books carry the Summary Record Sheet, blanks for the midyear progress report and annual report on Aims for Advancement.

Kentucky WMU provides one free report book for each organization. These were mailed to the WMU president for distribution last October. They should be used monthly in recording progress on Aims for Advancement. Should the report book be lost or additional books needed for any purpose, they can be purchased for 25¢ from the Baptist Book Store or from the office of WMU in Birmingham. No priced materials are sold by Kentucky WMU. Kentucky

WMU cannot replace report books lost in the mails or reported to us as never received unless replacement is requested before January 1 each year.

### Association

The Associational president studies the "Important Instructions" on page 1 of the WMS Report Book in order to be informed on the plan of reporting.

She forwards youth reports received from the churches to Associational YWA, GA and SB Directors.

There is no progress report from the Association to the Region. The Association reports only annually.

These instructions were mailed to all WMU presidents with the report books last October.

## Training Union

### Regional Drills and Events by James Whaley

The Regional Training Union Junior Memory Work, Intermediate Sword Drill, and Young People's Speakers' Tournament will be held the week of April 27-May 1 as follows:

April 27  
Central ...Beechmont Baptist, Louisville  
Southeastern—

First Baptist, Williamsburg

April 28—

Southern—  
Horse Cave Baptist, Horse Cave

South Central...First Baptist, Mt. Vernon  
April 30—

Northeastern .....Unity Baptist, Ashland  
Southwestern .....East Baptist, Paducah  
May 1—

Western .....First Baptist, Central City  
North Central—

Gano Ave. Baptist, Georgetown

These meetings will begin each evening at 6:45. However, the participants should report at 6:15 to the conductor of the event. At each of the eight regional Training Union events, one person will be chosen in each division to represent the region at the state convention which will be held May 9 at Bethany Baptist Church, Louisville, Kentucky.

## Church Music

### Beaver Dam Attains First 1964 Music Standard of Excellence by Eugene F. Quinn

Mr. Wesley McCoy, band director for Carson-Newman College, Jefferson City, Tennessee, will return to Kentucky as an adjudicator in the Southeastern Regional Festivals at Cumberland College in Williamsburg on May 8 and 9. Mr. McCoy is known in Kentucky from his days as minister of music in the Beechmont Baptist Church of Louisville. Congratulations are in order to Mr.

Johann Yang, minister of music of the Beaver Dam Baptist Church, and his whole church. Mr. Yang and his workers have attained the first recognition in Kentucky for 1964 of a Standard Baptist Church Music Ministry.



Johann Yang

Writing to Mr. Yang from the Church Music Department in Nashville, Dr. Loran R. Williams says, "It is indicative of the fine leadership you are providing for the Beaver Dam Baptist Church and the excellent music ministry which they have through your leadership."

Standard work in the music ministry may secure copies of the Standard of Excellence at the Music Department at the Kentucky Baptist Building in Middletown, Kentucky.

## Remember

If you do not have your messenger registration cards for the Southern Baptist Convention, write for them at Office of the Executive Secretary, Baptist Building, Middletown, Ky. 40043.



Emergency Care Is Given in the Intensive Care Unit of One of Our Kentucky Baptist Hospitals

"To be doubly blessed is to have both the opportunity and the means to serve your fellowman". Your Kentucky Baptist hospitals need funds to make their healing ministry a reality for those who are destitute.

MOTHER'S DAY OFFERING

May 10, 1964

"Christianity in Action"

## PRAYER IN SCHOOLS:

# The Use of Words Makes a Difference

by W. Barry Garrett

Many people are upset at the United States Supreme Court because they think the Court has refused to "permit" children in public schools to pray. As a result of this misunderstanding these misinformed people are beating the drums for a constitutional amendment that would "permit" or "allow" Bible reading and prayers in public schools.

Likewise, some are upset at the Baptist Joint Committee on Public Affairs because the Committee has agreed with the First Amendment in its present form and has opposed proposed constitutional amendments that would alter its meaning.

This disturbance is largely the result of failure to look at the meaning of words. Key words in the controversy are "permit" and "allow." In neither the New York Regents' prayer case (1962) nor the Schempp-Murray cases (1963) did the Supreme Court rule against "permitting" or "allowing" children to read the Bible and to pray.

In both cases the Supreme Court refused to "permit" or "allow" school boards or state legislatures to regulate such praying and Bible reading.

In the New York Regents' prayer case the State Board of Regents composed a

prayer which was recommended and published as part of their "Statement on Moral and Spiritual Training in the Schools." The Board of Education of Union Free School District, No. 9, New Hyde Park, N. Y., "acting in its official capacity under state law," directed the school district's principal to cause the prayer to be said aloud by each class in the presence of the teacher at the beginning of each school day.

To this situation the Supreme Court said: "The constitutional prohibition against laws respecting an establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by government." Nothing about "permitting" or "allowing" people to pray was involved in the case.

In the Schempp-Murray cases the state laws of Maryland and Pennsylvania required daily readings of portions of the Holy Bible and/or recitation of the Lord's Prayer in the public schools. The Supreme Court found that these were laws requiring religious exercises and thus in violation of the First Amendment.

Specifically, the Court said: "The place of religion in our society is an exalted one, achieved through a long tradition of reliance on the home, the church and the inviolable citadel of the individual heart and mind. We have come to recognize through bitter experience that it is not within the power of government to invade the citadel, whether its purpose or effect be to aid or oppose, to advance or retard. In the relationship between man and religion, the state is firmly committed to a position of neutrality." Nothing about "permitting" or "allowing" people to read the Bible and recite the Lord's Prayer was involved in these cases.

The First Amendment guarantees that government shall make no law prohibiting the free exercise of religion. Every decision of the Supreme Court involving the religion section of the First Amendment indicates that it would stand firm against any governmental action that would attempt to regulate the religious life of the people.

The impact of the proposed "Becker amendment" would be to "permit" or "allow" school boards or state legislatures to regulate praying and Bible reading in public schools. It is this kind of "permission" and "allowing" that is forbidden by the First Amendment and which is opposed by the Baptist Joint Committee on Public Affairs.

It should be axiomatic that the Bill of Rights (first 10 amendments to the Constitution), guaranteeing the rights of the people against the encroachments of government, should be unamendable. The nation should stop and think before it is stampeded into destroying the First Amendment which has been a bulwark for freedom in our American heritage.

Our Baptist forefathers made a most significant contribution to religious freedom in their efforts to get the First Amendment into the Constitution. It would be tragic if present-day Baptists because of misunderstanding and misinformation were to contribute to the undoing of the First Amendment.

## BAPTIST FORUM

(Continued from Page 3)

behavior disturbances. To be more exact, the theory set forth in my article refers only to functional behavior disorders. This term refers to those behavior disorders which have no known organic (physical or chemical) cause. Louisville, Ky. Robert A. Proctor, Jr.

## Concern For Constitutional Rights

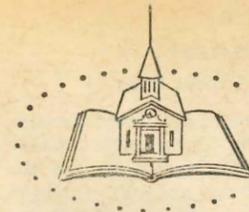
Dear Editor:

To many the great moral issue of our day is the passing of a bill called civil rights that makes conviction without jury trial legal. A moral question is raised when powerful bureaucrats opinions replace the jury system. The vital constitutional principle, "innocent 'til proven guilty," is sacrificed for a Munich type of agreement that falsely promises peace in our time. A moral question is certainly raised. May the management of private property be usurped without fair compensation to the owners? Castro said yes, and we see the harvest. An even deeper spiritual question is raised. As people look to and trust big government for present and future care, the need for personal divine guidance and the exercise of living faith diminishes and leads toward atheism as seen in the USSR.

Louisville, Ky. John R. Sampey, III

## Editor's Reply:

I believe most Americans will agree with your concern for such Constitutional guarantees as trial by jury, "innocent 'til proven guilty" and the right of private property. I hope the day is near when more Americans will be equally concerned for other Constitutional guarantees like justice and fair treatment for all Americans without regard to color of skin. This would involve some of the aims of civil rights proposals such as the right to register and vote, the right to live where one is able to pay the fare and is willing to behave, and the right to eat or sleep in places which have been licensed by the state to sell public accommodations.



## SUNDAY SCHOOL LESSON

By H. C. Chiles



## CHRISTIAN PRINCIPLES IN EARNING A LIVING

(This Lesson for Sunday, May 3, 1964)

People face the necessity of earning a living for themselves and their dependents. To this task they devote much thought, time and energy. In the performance of this privilege and duty some foolishly yield to the temptation to ignore God and to live as if the acquisition of material possessions is the chief and supreme goal in life.

### Luke 12:22-31.

The preceding verses tell us that while Christ was speaking to the assembled multitudes one of his hearers requested Him to arbitrate between him and his brother in the division of their inheritance. Christ promptly declined to comply with his request, but used the opportunity which it afforded to warn the man, as well as His other listeners, against the danger and sinfulness of covetousness. He declared that real life does not consist of the abundance of things possessed. To put His hearers on guard against the sin of covetousness Christ spoke the parable of the rich fool and then made the application of it.

Two things harass the kinds of people—anxiety about food and clothing for today and fear of the uncertainties of tomorrow. Christ did not teach that intelligent forethought and industry in providing for our daily needs and the needs of our loved ones are not good and proper, but He did warn us against the sin of worrying about or tearing ourselves to pieces over these things. Worry about these things is unnecessary, unchristian, unavailing and useless. Our Lord taught that trust in God is an adequate antidote to worry. Worry is simply a distrust of God. Worry is due to one's thinking that God is either incapable of supplying his needs or that He will forget and fail to do so. To the extent that one is anxious about his material needs, he shows a lack of faith in the ability, love and willingness of God to supply them. Regardless of what thought or concern one exercises with reference to his material needs, they can be provided only in accordance with God's directive or His permissive will. God insists that life is more than things. The spiritual is worth immeasurably more than the physical. Therefore, things should be our servants and never our master.

In His attempt to get His followers to live without undue anxiety or needless worry, our Lord points us to nature for some splendid examples. The fowls of the air neither sow nor reap, and yet they do not go hungry. God made them to live at His expense. The birds do not worry about what they shall eat and drink, and yet God takes care of them and provides for them. Since these inferior creatures are fed by Him, without a care on their part, God will certainly be mindful of His children and feed them.

Just as God provides food for the ravens, He provides raiment for the lilies. The lovely lilies preach a wonderfully convincing sermon against our care-filled, harassed and troubled lives. They are submissive to the will of God. They appropriate what God provides and then share it with others. We are impressed with the fact that the lilies are just what they appear to be, no more and no less. What a fine virtue is genuineness! How repellent is hypocrisy and insincerity! What poor creatures we become when we pose as other than we are, and attempt to impress people as being what we are not!

Since God cares for the least of His creatures, and even the grass of the field, He certainly will care for those who trust Him. The first step toward getting what we need in life is a proper relationship to God and His program. Right relationship to God and devotion to Him and His way of life for us will insure happy, useful and successful living.

Our Lord commands us to put first things first. So many of us put last things first, but really intend to attend to first things by and by. Primary things are frequently neglected because of absorption in things which are secondary. Unless His command to seek the kingdom of God and His righteousness is obeyed, the promise will not be fulfilled. Give God His rightful place in your life and He will see to it that all these things will be added. Your major task is to do His will and when that is done the necessities of life will be supplied.

### I Thessalonians 4:10-12.

This chapter was written for the purpose of giving practical advice about the conduct of Christians. After winning his way into the affections of the Thessalonian Christians through his sincere commendation and appreciation of them for their brotherly love, which they had already displayed, Paul exhorted them to increase more and more in this important virtue and great duty. He honored them for their achievements in the realm of brotherly love, but he also urged them to strive diligently for a more perfect exemplification of the love which God had revealed in His Son. This should be the goal of every Christian.

Love for our brethren in Christ is one of the evidences that we are the children of God and the followers of Christ. Without real love for one another we can never prove to others that we are genuine Christians.

Some of the members of the church at Thessalonica were expecting the immediate return of Christ. As a result of their belief in His imminent return, they indulged in idleness and ere long began to meddle in the affairs of others. Consequently they lost the respect of unbelievers and this grieved the Apostle greatly. He firmly believed that Christians should live in such a manner as to merit the respect of those who did not make any profession of being followers of Christ.

Paul exhorted the Thessalonians to make it their ambition to be quiet. Had that been their attitude their record would have been quite different. Seemingly some dread to be quiet. They delight in a row to such an extent that they will create one gladly, if it is necessary to do so, in order to have one in progress.

All Christians are urged to avoid inquisitiveness and to be diligent in attending strictly to their personal business. This procedure will protect them from meddlesomeness and idleness, either of which is a curse to any participant. Every Christian is obligated to engage in the service of the Lord. Those who diligently work to do His will are not dependent upon others for the necessities of life. Not only do they earn an honest living, but they also receive the respect of those who have never made any profession of faith in Christ.

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## CLASSIFIED ADS

Advertising under these headings is only nine cents per word including initials and addresses.

Minimum charges, \$1.80. Since the above rate covers only the mere cost of publishing we ask that payment in full accompany each order, thus eliminating the cost of postage.

**SINCE YOU DON'T DRINK** alcoholic beverages you probably qualify for an exceptional plan of insurance on your Auto, Home, Life or Church. It is worth your time to find out. For the name of the agent nearest you, contact:  
Preferred Risk Mutual Insurance Co.  
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Louisville 7, Kentucky  
Phone 893-2566

**PONTIACS AND CHEVROLETS**, also all makes used cars and trucks. Call **BILL WIGGINS**, Cooke Pontiac, Fifth and York, Louisville. 989-9151, Residence TW 5-3724.

**For Rent**—Apartment, Bardstown Road area, Rowena Road, 2 bedrooms, fully equipped kitchen, good surroundings—\$100.00 per month. Kennedy Realty Co., Phone 454-4072.

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**Mental Illness:  
Medical or Moral?**  
(Continued from Page 3)

is that these persons have acted in ways which their own consciences disapprove." Dr. Proctor seems to set the conscience up as an absolute function which cannot err. He apparently assumes that if one lets his conscience be his guide, he then will be morally sound and healthy. This simply is not a New Testament idea; the Apostle Paul instructs us about different kinds of conscience. (Eph. 4:17-19) Many an anti-social and a social person has acted in his "conscience" approves, but this does not mean he is either healthy (whole) or acting morally. Conversely, emotionally disturbed persons often become excessively concerned about insignificant matters, i.e. keeping the law but losing the spirit of it. The point is, a person may have an unhealthy conscience, in which case the conscience itself needs healing.

Though I do not know all the resource persons and materials Dr. Proctor has called upon. I do know some of them. The quoted "authorities" tend to come from the erratic fringe of psychologists and psychiatrists. One exception would be he reference to Dr. Antno T. Boisen as suggesting that "mental illness" is more likely to be a moral problem than a medical one." The use of this statement, however, is misleading. In Boisen's *Exploration of the Inner World*, he makes some distinctions about the kinds of mental illness. He very clearly points out the difference between the so-called organic and functional mental illnesses and specifically states that he is writing about those illnesses which are emotional in origin.

I welcome Dr. Proctor's insistence on the dignity and worth of the person—mentally ill or not. But his reduction of mental illnesses and reactions to one cause and to one kind of treatment, I must protest. In the discourse the author says he presents the "new look" in psychiatry and clinical psychology." Just as in the field of women's fashions where the "new look" is often extreme and short lived, so is this fad among a few isolated psychologists and psychiatrists likely to pass soon from the scene.

I would extend an invitation to Dr. Proctor and pastors in this state to relate themselves responsibly to the state mental hospitals at Lexington, Danville, Hopkinsville and Anchorage. I would send out a "Macedonian call" to come over and help us. Full-time chaplains trained in the clinical pastoral care of emotionally disturbed persons welcome the serious ministry of such persons. Come get acquainted with the 6,000 patients in these hospitals (the largest number of whom are Baptists).

Be confronted anew with the challenge William James threw out when he said, "No religion can claim to have an ultimate answer until it can answer the cries of 'help, help' from the mentally ill."

**On the Brink of  
Churchanity**  
(Continued from Page 3)

his time and effort in promoting to the extent that he hasn't the emotional vigor to emphasize repentance, faith, honesty, love, the lost, eternal judgment and the comfort of our hope. The congregation gets a short devotion after a long lecture on the next meeting, the lagging budget, choir absenteeism, the two-dozen committee meetings on Wednesday evening, and the local school program. The devotion is always followed by an invitation to join the church. The emphasis upon the secondary while neglecting the primary will further produce a shallow "Churchanity" that cannot meet the perplexing problems of modern life!

**BRINK THREE: Youth vs. Age**

Many churches have been infected by the "youth cult". The economic world is seeking the vigor of youth and turning aside the aging. Experience and judgement are exchanged for vitality. It is increasingly difficult for a pastor to get a church of any promise if he is past forty-five, while the novice is sought for his "fresh ideas", dramatic enthusiasm, and physical stamina that can keep up with the perpetual program. The clamor for the aging church members to step down and give the young ones a "chance" is all too familiar. Youth is no substitute for insight and perseverance. Our faith is called "the faith of our fathers", and this historic faith may suffer if the banner changes hands too often.

**BRINK FOUR: Courting the  
World's Favor**

The fear of being branded "fanatic" causes extremes of any kind to be frowned upon. No one must disturb the *status quo*; deep convictions must be kept silent for they cause tensions. We must be one homogeneous glob or else be labeled as uncooperative, unpatriotic, or individualistic. In this sort of attitude our churches become apologetic for such concepts as sin and judgement, honesty and individual responsibility, repentance and clean living. The fear of offending, of persecution and censure is appalling. The fear of the world leads to courting its favor, thus the church becomes a snivelling, compromising organization divorced from the imperative of Jesus Christ to preach the gospel of repentance, faith and love to every creature.

**BRINK FIVE: Compartmentalization**

Everything has its place; everything is neatly compartmentalized for us to-

day. A part of our lives is for pleasure, one for patriotism, another for economics, one for love and hate, one for sex, and a part for religion. Morals are judged this way: business is business, and religion and moral behavior are something else. This category concept is embedded into the moral fiber of many church members so that one may be a petty crook and maintain a prominent position in the church at the same time without a feeling of disgusting hypocrisy. Why? Because religion is that little two-hour ritual on Sunday morning for the tiny compartment called "soul", and has nothing to do with business on Monday or pleasure on Saturday night. If this concept of morality continues to pervert the truth that Christianity is a life—all of life, our churches will continue to lose power with God and corrupt our witness in society.

**BRINK SIX: Apathy**

Wars and continuous rumors of wars, human misery on every hand has affected our sensivity. The blood baths of two world wars, the Korean War, Communist purges and Jewish massacres by the Germans make it difficult to feel for human misery. Our shocking crime and divorce rates grow less "shocking" to us.

This lack of feeling is evident in our churches. Remorse for personal sin, concern for the non-Christian is a marked trait of our local churches. Where is tenderness, warmth, courtesy, humility and respect. The inability to feel is the blight of a dead religion. How can we love without feeling? How can we hate hypocrisy and injustice without feeling?

Our apathy will bury us! And it will cause our religion to become more external and less internal. The Christianity found in the Roman catacombs had warmth and life there because those who worshiped there had life.

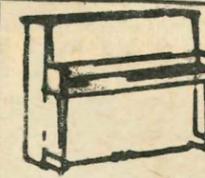
Baptists have long insisted upon a personal salvation, and that nothing could substitute for this spiritual relationship with God through Jesus Christ. This position is the Biblical foundation for founding a church and membership in it. To abandon this position is to plunge into the abyss of a dead Church-anity.

**Hobbs Has New Book**

Herschel H. Hobbs, pastor of the First Baptist Church, Oklahoma, City, Oklahoma, has a new book just published.

Hobbs, former president of the Southern Baptist Convention, has entitled his latest book *Preaching Values from the Papyri* (Baker, \$2.95). The primary purpose is to study certain Greek words as they appear in the papyri in the New Testament.

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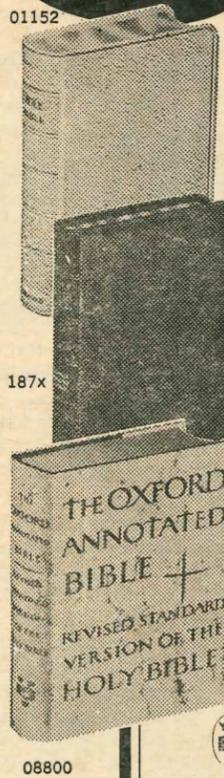
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