



**WESTERN**

# RECORDER

NOVEMBER 18, 1965



**LADIES** of Immanuel Baptist Church, Lexington, registered more than 1,200 messengers by Thursday noon for the 128th annual session of the Kentucky Baptist Convention. Left to right are Richard and Barbara Clement, SBC Foreign mission appointees, Charles Jones, Pineville, Host Pastor H. B. Kuhnle, Truett Miller, Middlesboro, Mrs. Roscoe Covington, Jr., and Mrs. James Story of the Immanuel Church, Lexington.



**PEGGY CAROL BLAIR**, daughter of Mr. and Mrs. Other Blair and granddaughter of W. G. Potts, retired Baptist minister in Louisville, has a perfect Sunday School attendance record for 12 years and a perfect Vacation Bible School record for 13 years. The 15-year old girl has also been present in morning and evening worship services almost every Sunday since she was three weeks old. She is a member of the Farmdale Baptist Church where Jay Brown is pastor.

**MAXWELL AND BETTY SLEDD**, Southern Baptist missionaries to Nigeria, are now studying language in Enugu, where they may be addressed at Baptist Language School, Box 424, Enugu, Nigeria, West Africa. Maxwell is a native of Gilbertsville, and at the time of their missionary appointment in 1961, he was pastor of the New Brandenburg Baptist Church, Brandenburg.

**SOUTHSIDE BAPTIST CHURCH**, Louisville, has employed a new church secretary. She is Mrs. Myrvin T. Compton who has served Baptist churches as secretary before coming to Southside. Guy Gordon is pastor at Southside.

**LEON KILBRETH**, minister of education at the Beth Haven Baptist Church, Louisville, led a Sunday School Revival in the First Missionary Baptist Church, Zion, Illinois.

**THE FIRST BAPTIST CHURCH**, Barbourville, had groundbreaking services on October 1 for a new educational building. M. A. Reese serves as pastor of the Barbourville congregation.

**ELMER LUCAS**, a native of Kentucky and a fifty year graduate of Georgetown College, died October 29, in Arlington, Virginia, where he organized, built and was pastor of the United Baptist Church for more than twenty years. In Kentucky he served as pastor of the First Baptist Church, Bellevue, and assistant pastor of First Baptist Church, Newport. Mrs. Lucas, the former Libbie Lee Penn of Covington preceded him in death by fifteen years.

**TWO OUTSTANDING** young Baptist laymen in Warren Association were recently honored at the 28th National FFA Convention with the "American Farmer Degree". The young men are Maurice Heard, a member of the Clear

Fork Baptist Church who has had ten years of perfect Sunday School attendance and is now serving as Sunday School secretary, and Joe A. Chapman of the Woodburn Baptist Church, son of Mr. and Mrs. J. Granville Chapman.

**THE OTTAWA BAPTIST Church** of Rockcastle Association had eight additions by baptism, two commitments for special service and several rededications of life in their fall revival. Evangelist was Russell Singleton, pastor of the Woodstock Baptist Church, Pulaski Association. The pastor at Ottawa is Don Downing.

**THE BULLETIN** of First Baptist Church, Middlesboro, reported the death of C. C. Earle and described him as one who exerted influence for good and righteousness. "Literally thousands of lives have been touched by this humble servant of God," the bulletin stated.

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

Vol. 139 No. 45

**WESTERN RECORDER**  
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**ROLLIN BURHANS**, president of Kentucky Southern College, was evangelist for a week-end revival at the Baptist Tabernacle, Paducah. Charles H. Chandler is pastor.

**CARROLL HUBBARD**, Louisville, attended the annual fall meeting of the Radio and Television Commission. He is the Kentucky representative to the Commission which met for their first time in the new International Communications Center, Fort Worth, Texas.

**NORTHSIDE BAPTIST CHURCH**, Morganfield, reports a good revival with H. Bailey Sadler, superintendent of missions for the Ohio River and Ohio Valley Baptist Associations, as evangelist. There were ten rededications of life, four additions by baptism and four additions by letter. William Joiner is pastor.

**H. C. ZACHRY**, pastor of the Central Baptist Church, Winchester, recently celebrated his tenth anniversary with the church. The church honored the Zachrys with a reception after a Sunday night service.

**E. E. SPICKARD**, interim pastor of the Mt. Pisgah Baptist Church, Muhlenberg Association, will be the evangelist in a revival at Second Baptist Church, Hopkinsville, beginning November 21. Marion T. Duncan is pastor.

**BETHLEHEM BAPTIST CHURCH**, Louisville, held their fall revival November 1-7 with Eugene I. Enlow, former pastor of Bethany Baptist Church, Louisville, as evangelist. Enlow is now pastor of the Immanuel Baptist Church, Tulsa, Oklahoma. Forrest H. Heeren, dean of the school of church music at Southern Seminary, led the singing. Ercil L. Barker is the pastor.

**OAKLAND AVENUE Baptist Church**, Catlettsburg, will have Jerry Vardaman, assistant professor of Biblical Archaeology, for evangelist in their revival November 14-21. Henry D. Johns is pastor.

**T. E. WILLIAMS**, pastor of the Bethel Baptist Church, Mercer County, served as an evangelist in a revival at the First Baptist Church in Newtown in the greater Cincinnati area. Pastor D. R. Plank reports nine additions and strongly recommends Williams as an evangelist.

**THE PASTORATE:**

**Five Talent Demands From One Talent Men**

by Jack Gullede

It's like waiting for the date of execution, without trial, judge or jury. Maybe it will happen. Maybe it won't. You try to tell yourself that it could never be, but you see it occur all the time around you. So it begins to bug you. Finally you conclude that it's just a matter of time until your number comes up.

No, I'm not talking about death. I'm referring to a pastor getting fired from his church.

A retired pastor and outstanding leader in the Southern Baptist Convention said, "There is an unparalleled restlessness today in our churches all across the convention."

This truth was brought home forcefully to me several weeks ago while conducting a revival in another state. While there, I learned that more than a half-dozen pastors had been forced to resign. Several others were reported to be hanging on by the skin of their teeth. These discharged pastors represented over 35 years of classroom training, and 75 years of service. Most of them will find other fields of service with some difficulty. Some will be limited because of the ordeal. A few probably will not survive. Another casualty chalked up on the increasing disabled list. An individual presumably called of God, set apart in public ordination, and in most cases representing a college and seminary education, plus many years of valuable experience, lost to the Kingdom of God. What a waste! How sad, especially in light of the fact that other denominations are begging for men to fill their depleted pulpits.

**THINGS** may seem to be going well for me today, and I have had a little taste of what is nebulously called a "success," yet fear and insecurity smolders in the heart. It can be fanned into open flame at anytime. The fortunate have good fire extinguishers. Others just burn.

Even when other factors are favorable, there is the frightening fact of creeping age. Every church today wants a young go-getter. You wonder what your situation will be in a few years when birthdays add up to a half century.

"When I was under 40 it was not too unusual to have several pulpit committees come to hear me in the course of a year," admitted an outstanding pastor. Then he added, "very few have bothered me since I passed my 45th birthday."

Trying desperately to separate self-pity from the harsh reality of things as they are, a pastor broods over the approaching time when he will no longer be wanted. Will some other church want him? Perhaps. Maybe not.

Someone has said that half the pastors want a new church, and the other half of the churches want a new pastor.

Why are so many churches apparently dissatisfied with their pastors? Are the pastors failing, or are the churches demanding too much? It seems that it has to be one or the other, or partly both. Has some deep resentment created a strained relationship between the pastor and layman? If so, what can be done about it? Let's build a bridge—quick!

**AS A PASTOR** with almost two decades of experience on the "firing line," I confess that I'm not without fault. I've made my share, and more, of mistakes. But if error of judgment is the charge, then we must all admit guilt. I could not honestly claim that my one talent has been fully developed and used as it ought.

But the fact is that most pastors have just ONE talent!

With the abundance of pastors, combined with the unrest of our day, churches are caught up in the success mania (partly because of our denominational emphasis upon growth, programming, etc.) that is close akin to the attitude toward a football coach—win or else! Little or no concern is taken in account of the raw materials, conditions of the field, and other contributing factors. We demand a winner, or we'll get a new coach! Perform miracles, if you must. We insist upon being like the big church across the way, regardless of resources, size of staff, or church leadership.

Have our churches been educated into expecting, or have they assumed the posture of demanding five talent production from basically one talented pastors?

I say YES!

I have heard pastor after pastor, in the average size church, share his feeling of utter frustration because of a sense of inadequacy to fulfill the people's expectations of him.

And the demands are still increasing.

An executive secretary that is frequently asked to counsel with pulpit committees confided in me that most of them have qualifications and requirement for prospective pastors that are impossible.

Are imperfect churches demanding perfection in the pulpit?

Alarming word comes from across the convention of more pastors leaving the local pulpits for other type positions. There is growing concern about the escapism from the pastorate, and similar emigrations altogether from the ministry. A choice pastor told me that he had an opportunity for a good secular

job. He took it. In his own words he admitted, "I didn't want to be left 'holding the bag' with no place to go."

I can almost hear the pious cliches mounting up, "trust in the Lord," or "the Lord will take care of you," etc. And I wonder then if these friends of mine, that have been fired with no place to go, bills piling up, failed to have faith and trust in the Lord.

This is more an evasion than an answer.

Some practical way must be found to deal with this growing dilemma. A new philosophy must emerge to better relationships between pastor and people.

As long as the surplus of preachers rush for every available pulpit of any size, the law of supply and demand will hold sway. Perhaps, in a few more decades, when the shortage of men for the pulpits catches up with us, our churches can learn once more to be satisfied with a simple one talented pastor doing the best he can with God's help.

Demanding five talent production from one talent preachers will only lead to impairing the work of God's Kingdom, the dissatisfaction and unrest of the churches, and the feeling of failure on the part of the pastor.

Written by **A One Talent Pastor**



**CHRISTIAN LIFE COMMISSION, SBC**

... Unethical "Bait and Switch" bulk meat sellers are bilking Americans out of millions of dollars annually, according to Robert Madeira, executive secretary of the National Institute of Locker and Freezer Provisioners. Addressing his twentieth annual Southern Weights and Measures Association Conference in Louisville, Madeira warned that unwary housewives are deceived by dealers who "bait" the consumer with a cut-rate piece of meat which is then switched for another piece of meat.

... "The most overwhelming paradox of our time is to permit half the human race to be hungry while we struggle to cut back on surplus production ...

"I believe that we ought to declare an all-out war against hunger. ... We should announce to the world now that we have an unused food-producing capacity which we are willing and anxious to use to its fullest potential"—Senator George McGovern (D., S.D.). Senator McGovern introduced a bill which would authorize the federal government to buy American-produced food to give to hungry nations or to sell to them at bargain prices.



### The 1965 Tuned Convention

The advertisers of the 1966 model of a certain automobile are calling it "the tuned car". This is their way of saying the car has the traditional qualities enhanced by the best in engineering, styling and improvements.

If the 1965 Kentucky Baptist Convention in Lexington continues as it has begun (this editorial is written midway in the convention to meet a press deadline), it might well be known as the tuned convention. There has been the traditional emphases upon the treasured Baptist tenets but the convention so far has also possessed an unusual spirit of openness and ventilation. The sophisticated words to describe such a spirit are "relevancy" and "confrontation". In more everyday language it can be said that we faced the issues.

The Committee on Order chose speakers for the convention who were not all found on the usual convention circuit list but they were those who are on the cutting edge of our modern Baptist witness. An illustration was Dr. Luther Copeland of Southeastern Seminary who, as a missions statesman and teacher, looked at the horizons of his hearers who would be a vital force in world evangelism of tomorrow. His call for inter-racial missionary teams and possible cooperation with other religious bodies in mission endeavor are not the kind of suggestions often heard in the past by Southern Baptists.

Convention President Frank Owen took the call for relevancy and confrontation seriously in his presidential address. He unwrapped for open examination the knotty issues discussed more often by Baptists in off-stage conversation. With his power of analysis, his utter honesty and his unusual ability to articulate clearly, President Owen talked about the ecumenical movement, modern Biblical interpretation, racial integration and church-state relations. Owen's message was unusual for a Baptist preacher in that it contained more questions than affirmations. In these issues, however, the questions must be asked before the affirmations are made. His admission of the complexity of these issues and his refusal to give dogmatic answers made for a good hearing and widespread appreciation of his words. It was an example of responsible denominational leadership.

One of these critical issues listed by President Owen, namely church-state relationships, was very much on the minds of the messengers. There was an awareness of the acute problems our schools and their leaders face today in keeping up with this fast moving

educational world. The messengers in contemplating how to react to any specific suggestions for helping our schools seemed to have two concerns. One of these concerns was to demonstrate in every honorable and responsible way their appreciation and support for Kentucky Baptist schools. The other concern was not to be panicked into hurried and possibly irresponsible action that might severely hamper for many years to come other missionary and evangelistic responsibilities of Kentucky Baptists.

This convention won't likely find the whole answer to the desperate needs and the knotty problems in charting the course for Kentucky Baptist higher education. Only a miracle could accomplish this without long and careful consideration. What is important is that many people of good will and noblest intention are working unselfishly and patiently to find the right way. If we ever lose this, heaven help us.

### One Hope for Our Baptist Schools

Saturday, October 16, was one of the truly significant days in the long impressive history of Georgetown College. A record homecoming crowd returning to the campus found many reasons for a gay and happy celebration. Among these were an outstanding student body, a faculty of outstanding ability and dedication, a beautiful autumn campus, a parade of spectacular floats, dormitories in finest array and an undefeated football team. But the source of most joy and gratitude was the new Lee E. Cralle Student Center which was dedicated in simple but moving ceremonies.

President Robert Mills presided over the dedication exercises in his typically able manner. His review of the developments leading to the gift of the building by Mr. and Mrs. Cralle and his description of the meaning of the facility to the life of Georgetown College put a lump in many throats and brought tears of joy from those who remembered the old and shabby facilities for student activities in bygone days.

The new building surpasses any description. It incorporates the best architectural lines of the historic buildings surrounding it and itself is a major contribution to the classic atmosphere of Georgetown. Each of the three floors of the \$1,200,000 structure has its own atmosphere climaxed by the third floor where worship and meditation facilities have been simply but beautifully provided. The Ira and Mary Porter Chapel on this floor has been furnished by and named for two of Georgetown's most valuable benefactors.

This little chapel has a beauty of simplicity which embodies the finest of Georgetown's distinctive spirit.

Shining through all the day's activities was a lifting spirit of optimism and hope. To look at such a magnificent and useful building and know that it was a gift seemed too good to be true. This was so unlike many other buildings our colleges have gotten only after discouraging fund raising campaigns, big loans and long hard repayment.

Mr. and Mrs. Lee Cralle, the donors, are not Baptists but they have challenged every Baptist with this expression of faith and confidence in the ministry of our Baptist schools. The following words of Mr. Cralle in presenting the building to the student body are impressive and worthy of long pondering. Such an attitude one of the bright hopes for our schools in the years ahead.

"Our gift to you in the form of the building which we are dedicating today is not the result of an impulsive act on our part. We selected Georgetown College as the recipient of the gift because we believe

in the type of education it affords and in its strength to survive. We gave serious thought to it. We approached it as though we were making an investment which we believed would increase in value and would pay dividends throughout the years. We are now convinced that it will do just that, particularly since we have seen the enthusiasm with which it has been received. It has already enriched our lives. It will always be a source of satisfaction and joy to us. It will be a source of pride to our daughter and to her children because they had inherent interest in it.

"This building which bears our name will be a constant reminder that here at Georgetown College is a part of us, because that which a man gives away often becomes his greatest possession.

"We hope that in accepting this building you will do it with a determination to forever cherish it, that you will always love it and that you will use it in a way that will enrich your lives physically, intellectually and spiritually."

## BAPTIST FORUM



Pastor's Pen:

### One Way Out

It is predicted, upon present trends of population growth that the world's population (presently three billion) will double in the next 35 years (by 2000 A.D.). . . . Six billion mouths to feed and backs to clothe. Twice the food and fabric needed. And after that, in six generations, the population of the United States alone will reach nine billion. That is three times the present population of the world. The United States will be just one great megalopolis from coast to coast and border to border. All concrete, asphalt, and high-rise apartments and office buildings. People, people, people everywhere.

Think of the foot explosion. There will be 18 billion feet and 18 billion elbows. 18 billion feet competing for a place to just stand, and 18 billion elbows gouging the other guy out so you can stand. Competition will increase in geometric proportion.

Think of the toe explosion. There will be 90 billion toes in these fifty states. More of them will be sore proportionally than ever before—because there will be so little unclaimed space to walk upon. More people will be nursing hurt feelings, indulging self-pity, bleeding visibly, and bewailing the transgression of their rights. There will be more and more demonstrations as the distinction between mine and thine becomes more difficult to establish. One gigantic, pulsating mass of what we used to call "humanity" grabbing for their rights, and grimly hanging on.

The more people there are, the more difficult it is to get along with one another. When you live in your own tent, and see a passing caravan once

(Continued on Page 9)

### In Accord With Wayne Ward's Position

Dear Editor:

In the November 4th issue you invite the readers to reply to Professor Wayne E. Ward's position as expressed in his article, "Federal Support: Principle or Expediency." Here is my reply:

Amen, may his tribe increase!  
Georgetown, Ky. George W. Redding

Dear Editor:

Federal Support: Principle or Expediency by Wayne E. Ward was the best part of the paper this week. I do not want our Baptist colleges to accept federal support. I would rather help support schools that do not accept federal help. Maybe we can't keep up with other colleges. We should be able to suffer a little persecution from the talk about us by standing firmly on principle. I have been wanting to express myself on this for a long time.

Fordsville, Ky. Mary (Jolly) Richards

Dear Editor:

Thank you for publishing this fine article by Dr. Wayne E. Ward against federal support for our Baptist institutions. In these days of creeping federal encroachment in all sections it is so encouraging to see this fine article by Dr. Ward. We were lucky to have Dr. Ward hold a revival several years ago in our First Baptist Church in Danville. Dr. Ward is one of the truly great men of our Southern Baptist Convention.

### WESTERN RECORDER STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

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## Building Changes Reflect Home Missions Growth

ATLANTA (BP)—A remodeled, eight-story office building which houses the staff of the Southern Baptist Home Mission Board here reflects the recent growth of the national agency.

The building, located at 161 Spring St., NW, has had its face lifted outside and remodeled inside. In addition, the agency was renting out a major portion of the eight floors two years ago, now they use every inch.

Through these offices Southern Baptists give more than \$7½ million annually in their effort to make Christians of the people in the United States, Cuba, Panama, and Puerto Rico.

Here Baptists direct the 2,500 missionaries and share in missions for language groups, city and rural missions, work in juvenile rehabilitation, and more than 90 other missions ministries.

The agency moved to Atlanta from Marion, Ala., in 1882, but rented quarters until its first building was bought in 1945. This building was occupied briefly and became part of a trade the next year for the present offices.

Purchase of the 161 Spring Street building by the mission agency came in 1946: the location is a strategic, downtown one, and the mission building is surrounded by new, towering skyscrapers. At the time of purchase there were only three floors but the other five were added as a business investment.

The staff of 27 missions officials and office secretaries needed only two floors in 1946. The other six went to rental quarters for commercial firms.

In tribute to the two men most responsible for purchase and enlargement of the building, the agency named it the Lawrence-Garrison Building in 1962.

J. B. Lawrence, still active in Atlanta at 94, was the executive secretary in 1946 and G. Frank Garrison, now assistant executive secretary and director of the church loans division, was president of the Board.

Expansion of the personnel of the missions force actually came faster than space was available in the building. For years workers doubled up in offices, and space was unavailable for some functions.

Meanwhile by 1959 the agency's growth had reached the point where good administration made it wise to organize the many departments into five divisions. Today there are 118 employed at the building.

These divisions actually reflect what goes on in the building. There's education and promotion, church loans, evangelism, chaplaincy, and the huge division of missions which employs most of the 2,500 missionaries.

In 1964 Courts Redford, executive secretary for 11 years after Lawrence, retired, and the largest renter of the

building, a pipeline company, moved out of the three and a half floors they occupied.

The board of directors (56 pastors and laymen elected by the SBC) asked for a restudy of space needs, especially since they were moving the division of evangelism from Dallas to Atlanta. This move placed all of the administration offices in Atlanta.

The study turned up needs for more office space, a larger chapel, conference rooms on each floor, a photographic studio, a library, an historical-exhibit room, and a lobby and reception area.

Arthur B. Rutledge, the new executive secretary-treasurer, also has asked the Board to create another division—that of business administration—and to continue expansion in other areas of missions work.

## Georgia Editor Wants Staff For Moral Issues

ATLANTA (BP) — The editor of Georgia Baptists' *Christian Index* here editorially criticized the state's Baptists for their weak voice in moral issues and asked for staff personnel for a strengthened Christian Life Commission.

John J. Hurt of Atlanta, outspoken editor of the widely-circulated Baptist weekly, wrote, "The Georgia Baptist Convention is speaking only with a whisper in a day when it should thunder."

He wants the Christian position stated on moral issues, family life, race relations, and other areas of applied Christianity.

Citing issues of professional gamblers, marriage mills, and temperance problems, he said, "We are almost silent when evil and selfish men plot their strategy."

He called for a combining of two present commissions or committees, which only meet two or three times a year. These are the Christian Life Commission and the Committee on Public Affairs.

A number of other Baptist state conventions have Christian Life Commissions, but only Texas Baptists have full-time staff personnel assigned.

Hurt addressed his editorial to the soon-to-meet Georgia Baptist Convention, which will hold sessions in Augusta November 15-17.

"All of a commission program would not be in the legislative arena," he suggests. "It would sponsor seminars for pastors and laymen. It would provide programs for church and associational encampments. It would go into the churches with an educational ministry, knowing that an informed people would demand reforms."

## Joe R. Hampton Begins Pastorate in Taylor County

The Pleasant Hill Baptist Church in Taylor County has called Joe R. Hampton as pastor. He succeeds David L. Druen who was pastor there for 36 years and is now with Campbellsville College.



J. R. Hampton

Hampton attended Campbellsville College and Southern Baptist Theological Seminary. He moved to Pleasant Hill from the Manley Memorial Baptist Church, Louisville, where he served 13 years.

While at the Louisville pastorate, Hampton baptized 479 people. Reports indicate the church was blessed under his leadership as "... a warm-hearted pastor, diligent worker and fervent preacher of the gospel."

## Week of Prayer For Foreign Missions

by Mrs. George R. Ferguson

Date: November 28-December 5

Theme: "A Living Sacrifice"

Rom. 12:1 (Phillips)

Purpose: To understand better the real meaning of "a living sacrifice"; to give ourselves to intercessory prayer; and to desire real involvement in winning the world to Christ.

Daily Topics:

Monday—My Life—I Cor. 8:5; Rom. 12:1

Matt. 22:38; I Cor. 12:31 and 13:1-13.

Tuesday—My Prayer—Ps. 109:4; Matt. 7:7-11

Wednesday—My Home—Josh. 24:15; I Sam. 1:20-28

Thursday—My Money—Psalm 116:12; Mark 12:41-44

Friday—My All—Phil. 1:21; Phil. 3:7-14.

Preparation for this week is the responsibility of the Prayer Chairman and her committee. The stewardship and publicity committees will give assistance. Make this a week of prayer, not a week of programs. Stress the importance of maintaining an attitude of prayer and worship.

Study suggestions in *Royal Service* and begin preparation early. Notice the new plans for this week this year. Use the suggestions for each day at home and for the two Sundays and Saturday. Involve your family, shut-ins who cannot come to the church and those who take care of shut-ins in the observance of this important week. Note also the suggestions for an All-Day Observance on Friday, December 3.

A package of supplementary materials

was mailed in October to each WMU president for her to give to the prayer chairman. Order from the State WMU Office as many offering envelopes as you can use wisely. Let us do our best that this week of prayer may be the most meaningful ever.

## Ashland First Baptist Calls John M. Sykes as Pastor

John M. Sykes, pastor of the First Baptist Church, Statesville, N.C., since 1956, has accepted the call to become pastor of the First Baptist Church, Ashland. He will assume his Ashland duties on December 20.

A graduate of Wake Forest College, Sykes earned his doctor of theology degree at Southern Seminary in 1951. Before going to Statesville, he was pastor of the First Baptist Church, Cookeville, Tennessee.

Mrs. Sykes has been serving as a guidance counselor in the public school system. They have three sons: Johnny 18, a freshman at Wake Forest; Jim, 15; and David, 10.

## New Palestine, Christian County, Dedicates Remodeled Building

The New Palestine Baptist Church in Christian County has recently dedicated a completely remodeled three-story church building. The remodeled church now has an air-conditioned auditorium, restrooms, two new Sunday School departments, an enlarged nursery, a pastor's study and other facilities.

The remodeled building now has an exterior of yellow-white brick. A new baptistry was installed and used the first time on dedication day with the baptism of seven people.

Visiting speakers for the dedication exercises included J. H. Maddox, retired pastor of the Second Baptist Church, Hopkinsville, Garlon Sills, pastor of Henderson Memorial Chapel, Hopkinsville and Bill Hancock, former pastor of the New Palestine Church. The building committee was composed of Durward Clark, Keith Cornelius and Jim Johnson. Fred D. Richardson is the New Palestine pastor.

# Kentucky Baptist School Directory

### Oneida Institute

Oneida Institute, school in the heart of the Cumberland Mountains, for the purpose of building high moral character through Christian education among children of the Kentucky Mountaineers.

DAVID C. JACKSON, President  
Oneida, Kentucky

### Mid-Continent Baptist Bible College

Mayfield, Kentucky

Bible centered and approved by the General Association of Kentucky Baptists. A work of faith and thoroughly Southern Baptist.

For information write to:

O. C. MARKHAM, President  
P. O. Box No. 601

Mayfield Kentucky

### Clear Creek Baptist School

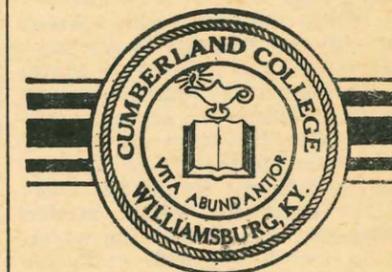
A Three-Year Certificate Course for mature persons preparing for the Gospel ministry and other church vocations.

D. M. ALDRIDGE, President  
Pineville, Kentucky

### Cumberland College

Williamsburg, Kentucky

A school recognized for its emphasis on liberal arts and pre-professional education in a religious atmosphere. Costs moderate. A well rounded program of extra-curricular activities.

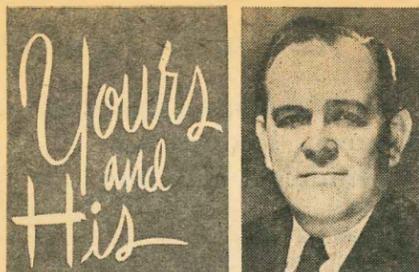


J. M. BOSWELL

President



GUESTS AT OPEN HOUSE for the remodeled office building of the Home Mission Board in Atlanta are shown some of the scope of the agency by Executive Secretary Arthur B. Rutledge.



**Now, Our Children**

The Annual Thanksgiving Offering for our Children's Homes program is very near now. This is approved by our Convention, and is one of the major sources of support for one of the finest programs of care for dependent children in the south. Your Board of Child Care, C. Ford Deusner, superintendent, has the confidence of all our people. Now is the time for us all to make a worthy offering in our church for the Thanksgiving Offering.

**Goal Is \$265,000**

Our goal this year is \$265,000. Each year our work grows, and consequently, our needs for support also grow. We are well able to give this amount if each church brings the needs to all our 640,000 Kentucky Baptists. "Supported By Love" is the theme—and it speaks of the care which loving Superintendents, House Mothers and other staff members at Spring Meadows, Glen Dale and Pine Crest give to our children. It speaks of the work: we support it by our love. It speaks of our own spiritual needs: we are supported by the love of God. Now is the time.

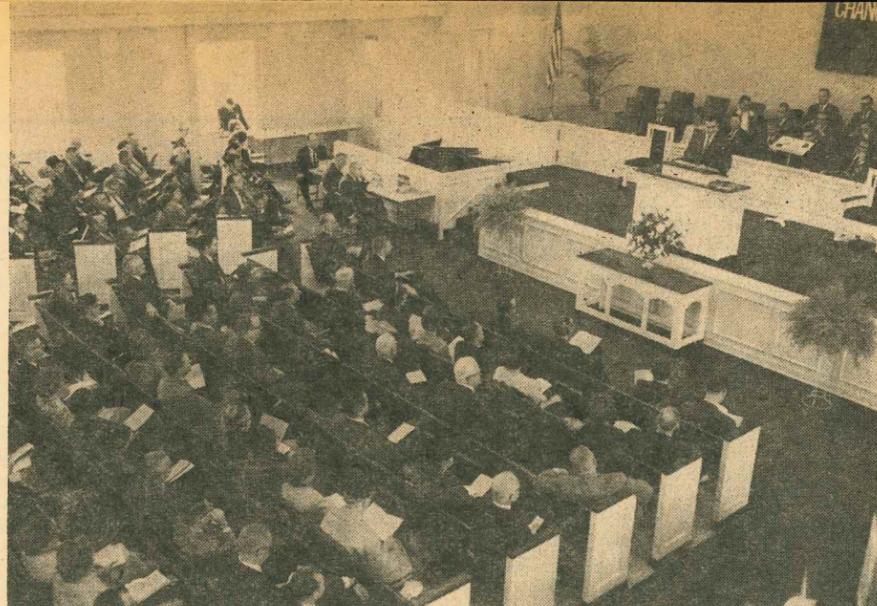
**A World In Need**

Many churches are now considering their new budgets—what they believe God wants them to do for Him for a lost world and the children "in the fold". For the Cooperative Program is your church's way to "Share Christ with the Whole World", as well as to undergird, strengthen, and utilize the people of God in the churches.

**No Better Fast**

We rejoice that our giving through the Cooperative Program is growing—dollarwise; but, in proportion to the total offerings in our churches, the offering-plate dollars, we are not growing. For more than ten years now, we average from 9% to 10% of our total income for missions beyond our doors. **Can't we break the budget barrier?** Can't we say: with God's help, we are going to launch out with vastly increased giving for world need through the Cooperative Program? Would this not please God? "How can they preach, except they be sent?" asks God.

*Harold G. Sanders*



**THOMAS CAUDILL**, second vice-president of the convention, presided over the first session of the convention on Wednesday morning. Sessions of the convention were held in Immanuel Baptist Church. Caudill is pastor at Beaver Dam.

**David Nelson Elected President Of Convention**

by R. G. Puckett

Lexington, Ky.—Messengers to the 128th annual session of the Kentucky Baptist Convention, elected West Kentucky pastor David Nelson as president of the convention for 1966. Nelson, a native of Alabama, is pastor of First Baptist Church, Owensboro. He is a graduate of Howard College and earned the Th.D. degree from Southern Seminary.



**David Nelson**

Of particular interest to the messengers was the prospects of a proposal from the Christian Education Committee and the Special Advisory Committee of 15 which was appointed last year when the convention met in Louisville. The messengers requested an earlier report of these two groups than had been previously scheduled.

In the Thursday afternoon session Dr. W. R. Pettigrew, chairman of the Advisory Committee of 15 members that was appointed last year, reported that the committee had accomplished its task and discovered a source for loans for Baptist institutions. He made no recommendation and indicated the committee's work was finished and asked that the committee be dismissed. The convention complied with the request.

Dr. Edwin F. Perry, pastor of Broadway Baptist Church, Louisville, and acting chairman of the Christian Education Committee appeared before the conven-

tion to make a statement. On Wednesday the convention had requested that he do so. Perry reviewed the entire matter of the Advisory Committee's work and their report to the Christian Education Committee.

He pointed out that the Christian Education Committee did not meet until Tuesday, November 9 after receiving the report of the Advisory Committee on November 5. The Christian Education Committee is a committee of the Executive Board, so it reported on Tuesday afternoon to the Executive Board.

Harold Wainscott, pastor of Third Baptist Church, Owensboro, made the following motion:

"That the Convention instruct its Executive Board to make a study of the feasibility of a long-term loan or bond issue to meet the capital needs of our schools and Baptist Student Union centers; that it inform the churches of the convention of its findings and recommendations as to source, interest, collateral and method of payment in ample time for consideration and that the report be made either at a special convention called for the purpose, or that ample time (approximately 1 or 2 days) be set aside to review the report at the next annual meeting of the Convention."

An amendment was offered to include Cedarmore as a recipient of money from the loans but the amendment was defeated.

John Claypool, chairman of this year's committee on order of business, pointed out that the program for the 1966 convention would be arranged in the next

four months and that it would be difficult to plan for so much time for the report. An amendment to the Wainscott motion empowered the Executive Board to call a special convention to consider the report of the Executive Board on the matter of loans for the schools and B.S.U. centers.

THE CONVENTION was opened on Wednesday morning with an appeal for the messengers (and all Baptists) to get "involved" in becoming "transformers" of the world in which we live. Fred T. Moffatt, Jr., pastor of Shelbyville's First Baptist Church, called for messengers to "get plugged in" to God's power as they tried to change our world through the proclamation of the gospel.

John Claypool, pastor of Louisville's Crescent Hill Baptist Church and chairman of the Committee on Order of Business, said in presenting his committee's report, "We have endeavored to make our program relevant to the issues of our age." The program consisted of a worship section each session led by a Kentucky pastor, in addition to the reports and business to be transacted.

The Presidential Address by Frank Owen was generally heralded as the most significant matter in the early hours of the convention. Owen called upon Kentucky Baptists (and all Southern Baptists) to face the issues of:

- ▶The Ecumenical Movement
- ▶Biblical Interpretation
- ▶The Racial Crisis, and
- ▶The Church-state issue

Owen expressed hope that Baptists could sail their ship through these troubled waters and remain intact. (The address will be printed in the next issue of the *Western Recorder*.)

The Wednesday morning session closed with the Convention Sermon by Raymond Lawrence, pastor of Corbin's Central Baptist Church. (See November 11 issue of the *Western Recorder*, page three.)

**Executive Board Report**

The major report of the Wednesday afternoon session was that of the Executive Board. Executive Secretary-treasurer Harold G. Sanders reported a record income for the Cooperative Program of \$3,113,433 in 1965. The convention's current budget calls for \$3,250,000 and during the report, the messengers approved a budget of \$3,300,000 operating fund and \$150,000 for capital needs in 1966-67. Of this amount, 36.1% will be sent to the Southern Baptist Convention offices in Nashville for distribution to world-wide needs of Southern Baptists. The convention in annual session determines the gross amount of the budget and its Executive Board later determines the budget within this amount.

- ▶The report also told messengers of: 19,290 baptisms, an increase over last year after a decline for five consecutive years.
- ▶26 new missions and 4 new churches constituted during the year.
- ▶Assistance from the Church Building Fund to 32 churches and missions in the state in the amount of \$39,356.90.
- ▶CEA Gifts and pledges now total \$2,880,201. The net cash and pledges over expenses is \$2,462,374.
- ▶Publication and distribution of a *Kentucky Baptist Atlas*. Prepared by the Historical Society, the first 5,000 copies were soon taken up and a reprint of 24,000 at full Board expense was authorized. Copies are available free by writing the Baptist Building, Middletown, Ky. 40043.

**Miscellaneous Business**

The first miscellaneous business session heard S. M. Maddox, pastor of the First Baptist Church, Hopkinsville, make a motion for a constitutional change that would permit the president of the convention to serve two one-year terms consecutively. He had notified the convention last year of his proposal (as required by the constitution) but after discussion, the messengers voted the proposal down and retained the present system of one one-year term.

A proposal from the Henry County Association, presented by Harold Mincey, Eminence, was as follows:

The Kentucky Baptist Convention is respectfully requested to note that the 1966 session will be moved to amend Article IX to read as follows:

"A person shall not be eligible to serve at the same time on more than one Board of Trustees or Directors or Managers of any agency or institution or commission in Kentucky fostered and supported by the Kentucky Baptist Convention, except the Executive Board of the Convention, shall not be eligible for election or appointment until he has been a member of a Kentucky Baptist

church for at least one calendar year prior to nomination or appointment, and shall not be eligible for re-election after serving two full terms until having been out of office at least one full year. The annual reports of the Committees on Nominations and on Committees shall provide for at least one nominee from each cooperating Baptist association per decade. Further, at least one-fourth of the nominees of the respective reports shall be laymen."

(Amended portion is bold type.)

Mincey made a motion that would have implemented the ideas of the constitutional change this year (before the constitutional change can be finalized) but the motion was tabled after much discussion.

A motion by John Kruschwitz, pastor of Versailles Baptist Church, made a motion that would call for a study of the manner in which the members of the Executive Board are selected. At present, each of the 85 associations in Kentucky names two persons to serve and the nominating committee then selects one of the two. The thrust of Kruschwitz's motion was that the convention nominating committee would select the members of the Executive Board without associational involvement. The matter was referred to the Committee on Resolutions.

Others nominated for the office of president included John Huffman, Mayfield; J. Bill Jones, Princeton; Lloyd Birch, Lexington; and D. E. Jones, Louisville. Nelson won the presidency in a run-off with John Huffman.

(Next Week's *Western Recorder* will have more pictures and the final reports from the convention.)

**Baptist Forum**

(Continued from Page 5)

every three years, it is not too difficult to maintain peace. When the passing parade marches through your living room twelve hours a day, it becomes a much more delicate matter. No doubt about it, the next seen or eight generations are going to be trying ones.

But think of the soul explosion. Each of these represents an eternal soul for which Christ died—a sensitive center capable of entering into the joy and glory of God. Each needs Christ. How they need Christ, if they are to exist in the universal riot, the crushing competition for air to breathe, and not become embittered animals! More grace is needed now for daily life than ever before. We can expect the demands to increase with each passing day. Our task as a church is clear.

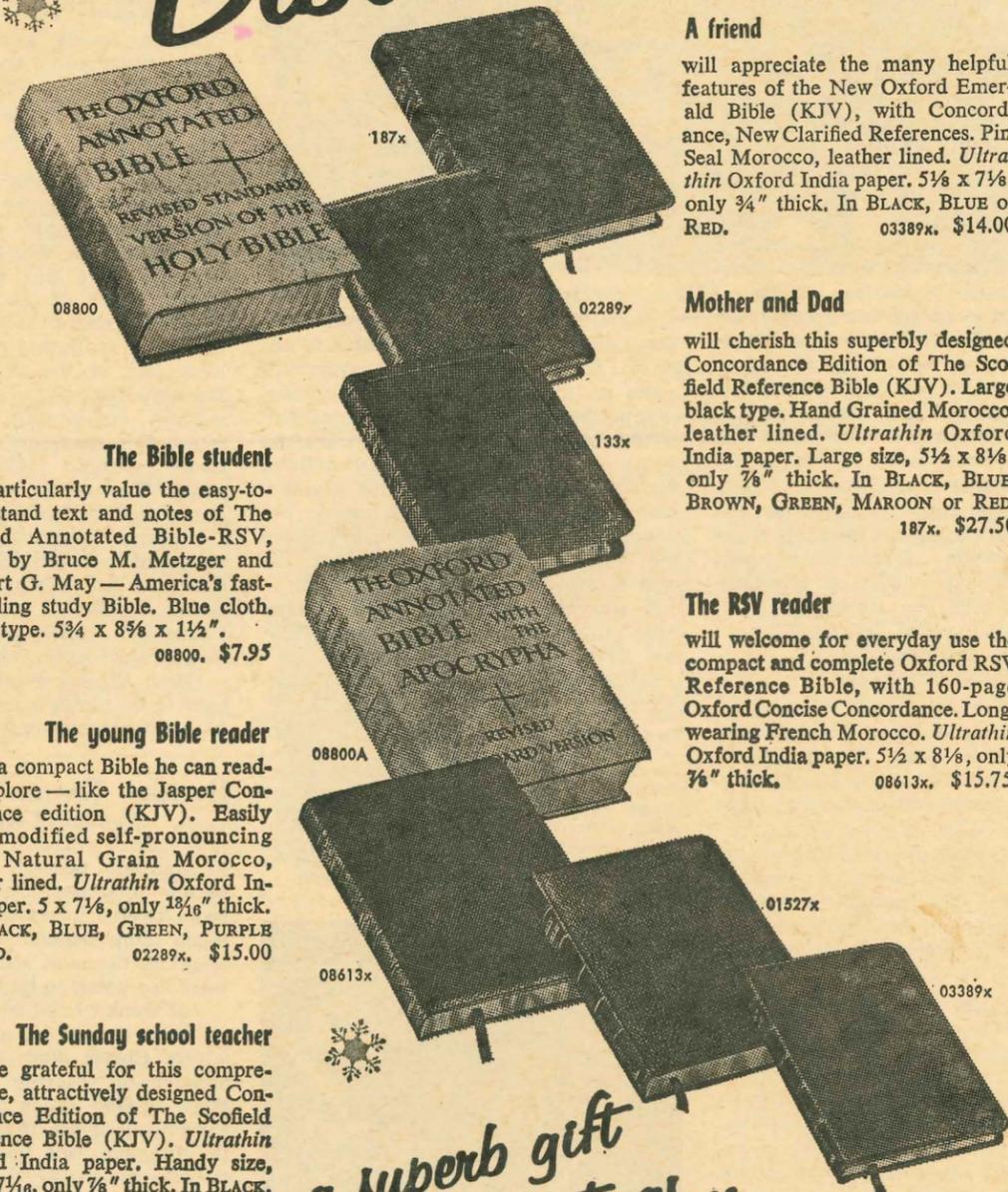
Filled with the peace of Christ and strengthened by God's all sufficient grace, we must show and tell the world of the one way out—Jesus Christ, the answer to the question, "Why should we want to survive?"

Nicholasville, Ky. Earl Hohman



**RAYMOND LAWRENCE**, Corbin pastor and preacher of the convention sermon, is congratulated by O. W. Yates (left), Lexington pastor.

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## Liberty Statement Wins Clearance by Catholics

by W. Barry Garrett

VATICAN CITY (BP)—The Declaration on Religious Liberty by the Vatican Council in session here is now in its seventh revision after being overwhelmingly approved by the Catholic bishops from all over the world.

Changes in the declaration will be made on the basis of suggestions made by 543 bishops in their qualified vote of approval. Although the basic positions of the document cannot be altered, minor changes can be made when it is brought back for final approval.

The declaration says that the Catholic position is for freedom of conscience for all men and that no person or group can be coerced in matters of religious practice.

It also states that full religious liberty must be guaranteed to all religious groups in both private and public exercise of their religion. It says it is the function of the state to guarantee these freedoms.

Bishop Emile Josef De Smedt of Bruges, Belgium, in the name of the Secretariat for Promoting Christian Unity, explained the new text on religious liberty to the Council. The changes in the text consist largely in the addition of a section designed to win the votes of traditionalist bishops who have been reluctant to favor the new position of the Catholic Church.

Dr. Smedt's speech was reported by Fr. Edward Heston, a Council press representative, as emphasizing that "the right to religious liberty does not free either the individual or society from its moral duties toward the true religion." By the "true religion" the Council means the Roman Catholic Church.

The report further emphasized: "Since religious liberty consists only in human and juridical immunity from coercion, it dispenses no one from his moral duties toward the truth and the True Church."

An unofficial translation of a key passage in the document was given by a Council expert at the U. S. Bishops press panel. It says, "Since all men are bound to search for truth especially in those things which concern the worship of God (religion) and to serve it, they are bound by sacred duty to profess and embrace the Catholic faith insofar as they are able to know it."

Although this is standard Catholic doctrine, it was obviously irksome to many of the Council experts that it was repeated in the context of religious liberty. One of them told Baptist Press privately that this language was inserted as a "tranquillizer" for the conservative bishops in an effort to win their support for the document as a whole.

Msgr. George Higgins, of the National

Catholic Welfare Conference, Washington, D. C., at the afternoon press panel, said that he was sure that enough bishops would object to the new wording to cause it to be reconsidered during the revision process. He did not predict what changes might be made.

A major objection to the emphasis on the Catholic Church as the true religion in a document on religious liberty was that it was "irrelevant" to the subject.

A new subtitle was added to make it clear that the document does not treat the problem of freedom within the church. The subtitle is, "The right of persons and communities to social and civil liberty in religious matters."

Another addition to the declaration on religious liberty met with strenuous objection from some Council experts. An effort is being made to delete it in the revision. It says that states should not oblige children to attend schools where anti-religious matter is taught. Another warns against state school systems that exclude religious training.

In a series of voting on the declaration concluded on October 26, the substance of the document was overwhelmingly approved by 2,000 bishops. However, 543 voted approval with reservations. This means that no change can now be made that is contrary to the substance of the declaration.

The Secretariat for Promoting Christian Unity is now working on the revised document. A member of the Commission said that the tentative schedule calls for completion of the revision by mid-November. He predicted possible promulgation by November 18, but said it would more likely be at the end of the Council which is expected to be about December 8.

## Catholic, Presbyterian Give To Baptist College

BOILING SPRINGS, N.C. (BP)—Can you top this—a Catholic and a Presbyterian trying to see who can give the most to a Baptist college neither had heard of or seen.

Who started it? A Lutheran! The Lutheran is Charles Mauney of Kings Mountain, N.C., area chairman for the \$1,125,000 fund drive for Gardner-Webb College at Boiling Springs, N.C.

Jokingly, Mauney approached Harold R. Domenico, a Catholic and Richard R. Hawkins, a Presbyterian, both management consultants with a New Jersey firm. To his amazement, each agreed to give \$150.

Then Domenico thought about the

Presbyterian's gift being equal to his, and upped his pledge to \$500. Learning of this, the Presbyterian raised his to \$501.

The name of Hawkins' brother, William, who was killed in World War II, will be memorialized on a bronze plaque at the college.

Gardner-Webb President Eugene Poston has offered to give the donors a personal guided tour of the campus they have never seen.

## Paris Campaign Has 65 Professions of Faith

The first simultaneous evangelistic campaign by churches of the French Baptist Federation has resulted in 65 professions of faith in Christ. Eight churches in the Paris area participated in the campaign, held October 17-24 with French pastors as evangelists.

The eight participating churches have a combined membership of 650.

Six of them have been established within the past 15 years.

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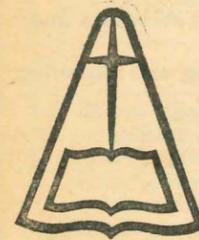
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## SUNDAY SCHOOL LESSON

By H. C. Chiles



### AMOS: CHAMPION OF JUSTICE

(This Lesson for Sunday, November 28, 1965)

Amos was reared on the edge of a desert. He resided at a little village, Tekoa, about six miles from Bethlehem. He lived close to nature. Before he became a prophet, Amos was a shepherd who raised a peculiar breed of small, ugly sheep, but they were highly esteemed on account of their fine wool. As a herdsman his income was not sufficient, so he supplemented it by gathering and selling sycamore fruit or fig-mulberries.

Amos was not an unlettered man. Probably he had been educated in the capital. Then, in his secluded life away from the turmoil of the ever-present crowds he had time to meditate, especially about God and the pitiable religious conditions of the people around him. Amos was grieved because of the prevalence of idolatry, immorality, and hypocrisy. Outwardly the people were prosperous, but inwardly they were degenerating rapidly. Wanton luxury and grinding poverty existed side by side, and unspeakable vice prevailed in the precincts of the temple itself. Frequently Amos visited the great central markets to sell his wool and his lambs, the latter to be used in the making of religious sacrifices. After observing the immorality of those who frequented these marketplaces, Amos returned to his work grieved because of the deplorable conditions.

About 760 B.C., and during the reign of Jereboam II, God called Amos from his work in the field and commissioned him to warn the people of the judgment which He was about to send upon them because of their gross wickedness. This humble man of God was called from the field to herald God's message into the ears of people who would not have much respect for him. Nevertheless, the heart of this courageous and dynamic servant of God burned with righteous indignation when he observed the extravagance, immorality, wickedness, and injustice which prevailed in the centers which he visited.

#### Amos 7:12-15.

God told Amos to go to Bethel, which was famous for idolatrous worship, and give the people of the Northern Kingdom a strong word of warning. Upon his arrival, the wise preacher from the

wilderness was equal to the occasion. Knowing how people like to hear others rebuked, Amos denounced the cruelties of the surrounding nations. When he had his audience "eating out of his hand," so to speak, he warned that the wrath of the outraged God was certain to smite Bethel also, because of the inhumanity, intemperance, and immorality of her people. He declared God's message, denounced the sins of Israel, and warned the people to prepare to meet God.

Amaziah, the priest of Bethel, complained because Amos prophesied without permission from him or the king. He also deliberately and falsely accused Amos before Jereboam II, charged him with conspiracy against the king and insinuated that he was prophesying for personal gain. Nothing could have been farther from the truth, but this is simply another illustration of how people often try to evade their responsibilities to God by blaming His messenger for something. Those false charges simply made Amos more courageous and more determined to speak for God.

When Amaziah could not scare Amos, he took it upon himself to advise him to leave the country, and flee to Judah where he would be safe. Wicked men are always anxious and glad to get rid of fearless and faithful preachers of God's Word. Knowing that God had appointed him, given him his message, and chosen his audience for him, he was determined to remain where God had sent him, and where he was needed so much, regardless of the consequences. Knowing that he had not come into the prophetic office by inheritance, or for any remuneration that might be derived from the profession, but solely because of his having received a call to it directly from God, he had no intention of being driven away from his post of duty by an unworthy priest, or anyone else for that matter. This righteous man proved to be a champion of justice beside whom Amaziah paled into insignificance.

H. C. Chiles is pastor of the First Baptist Church, 203 South Fourth Street, Murray, Kentucky.

#### Amos 5:14-15.

Amos predicted the approaching fall of Israel, exhorted the people to seek the Lord, and portrayed the glory and power of Jehovah as reasons why He should be both feared and sought. In spite of all their worldliness, apostasy, idolatry, and injustices, God still pursued them with His offers of love and mercy. He sought diligently to bring them back to Him in penitence. Their sins of hating judgment, oppressing the poor, perverting justice, and practicing idolatry were so profitless.

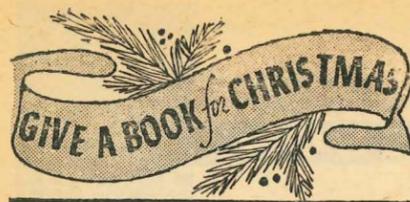
Amos earnestly and urgently admonished the Israelites to repent, to turn away from the evils which they had cultivated with such assiduity, to turn to the good, to be zealous in doing good, and to establish righteousness and justice in the land in the hope that "it may be that the Lord God of hosts will be gracious." Amos assured them that God would yet be gracious to them if they would stop perverting justice and doing wrong.

God will not manifest His presence and power in the midst of His people, nor in their behalf, when they are living in open sin and rebellion against Him. To do so would make Him a partner in their sins, and that He has always refused to be. Through His prophet, God warned the people that there was still time for them to repent and to find grace in His sight.

#### Amos 5:18-24.

The people observed many religious assemblies and feasts, but underneath all of the outward show there remained many corrupt practices and terrible sins, such as the oppression of the poor, the extravagant indulgences of the rich, and their hypocritical services of worship. But all of the pomp and display, which characterized their religious services, was an offense to the God of righteousness and justice. God cannot tolerate hypocrisy or inconsistency in His people, and for them to attempt to cover their sins with religious rites is obnoxious to Him.

God refused to answer their prayers, declined to accept their worship, and closed His ears to their false praise and instrumental music. What He longed for was true righteousness, and for that He still longs.



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## SBC NEWS BRIEFS:

### Graham Delays Houston Crusade Second Time

For the second time, Evangelist Billy Graham has been forced to postpone his Houston evangelistic crusade because of surgery recovery. The crusade is now planned for November 19-28 in Houston's Astrodome. Physicians for the ailing Baptist evangelist said he was recovering normally after a prostate operation but would not be well enough to conduct the strenuous 10-day schedule.

►A Baptist missions official in Atlanta called "premature" radio reports that the Cuban government would release imprisoned missionaries as part of the relaxation of restrictions against emigration. The radio report, which originated in Havana and was monitored in the United States, indicated political prisoners would be released to enter the United States. Two missionaries of the Southern Baptist Convention, Herbert Caudill and David Fite, were arrested April 8 and sentenced to 10 and six-year terms, respectively.

►The Wisconsin-Minnesota Baptist Association affiliated with Texas Baptists for the past nine years, disbanded to organize three new associations in the two-state area. Two associations, Lakeland and Central Baptist Associations, were organized for churches in Wisconsin, and Northland Baptist Association was constituted for churches in Minnesota.

►David A. Cheavens, director of public relations and journalism chairman for Baylor University in Waco, Texas, has been awarded the Texas Baptist public relations award for "outstanding contributions to Christianity through journalism."

►The Home Mission Board of the SBC appointed five missionaries in October to bring the total under appointment to 2,531. The Home Board works with state conventions in their mission personnel.

►Provision for a new department of Baptist Student Union work and church music is the chief new feature of the 1966 Cooperative Program budget recommended for approval by the Baptist Convention of Maryland. All receipts above the fixed amount of \$714,000 for 1966 will be divided one-third each to SBC causes, Maryland capital needs and Maryland Baptist College.

►In a recent preview of his new book, *John's Witness to Jesus*, Dr. James L. Sullivan explained the motive and method of organization in his interpretation of the Gospel of John. "This is a stream in which a child can wade or an elephant can swim," said the executive secretary-treasurer of the Sunday School Board, "and I left the elephant swimming to the theologians. I tried to interpret John's meaning and make it live with each of you."

►New physical facilities with an estimated value of \$200,000 were dedicated in November at Sophia Sutton Mission Assembly near Printiss, Mississippi. The Negro assembly is supported by the Mississippi Baptist Convention. Chester L. Quarles, executive secretary for the Mississippi convention, spoke at the dedication services.

►The first phase of a total campus drainage system is being installed on the New Orleans Baptist Theological Seminary campus. The current \$133,000 project gives the front third of the 75-acre campus a dug-up look as underground soil pipes are installed in the academic buildings, chapel and faculty housing area. Tons of dirt have been hauled to the campus for filling low areas so water can drain away from buildings and walkways.

### British Roman Catholics Visit Moscow Baptists

LONDON (BP)—A group of Roman Catholics from Britain, accompanied by an Anglican clergyman, visited Russia recently, spending a night in prayer at the monastery of the Russian Orthodox Church at Zagorsk and worshiping with the Moscow Baptist Church.

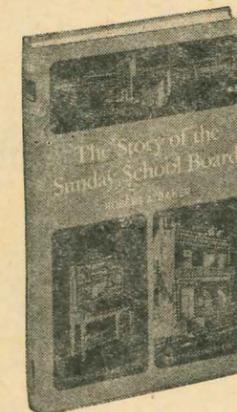
An account of the visit, written by Canon Anthony Hulme, a Roman Catholic priest, was published in *The Baptist Times* of London.

Canon Hulme describes the Baptist church, the only Baptist church in a city of over 6,000,000, with crowded services on Sunday and during the week. He speaks of "many valiant old ladies," a youth choir, and "a sprinkling of in-betweens" in the service the visitors attended.

"When I was asked to speak," he continues, "I said we brought a message of brotherly love from their Roman Catholic brothers in Britain, and of recognition of the valiant service of God of the heroic Baptist church of Russia. I said our coming would under God be the sign of the beginning of a new day, a day of hope."

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"They sensed that . . . and wept even before the translator spoke, then afterward. Some of our own pilgrims wept. A full-throated hymn ended this most memorable, most moving service. I have been in many wonderful places. Never have I known such an occasion."

"We were asked to bring particular brotherly greetings to the Baptists of England. . . . I need not say what pleasure it gives me to convey this message of goodwill for these wonderful Baptists of Moscow. . . ."

"May I add one word on my own behalf: that the wishes from Russia, though more precious, are no more sincere than the personal good wishes I send likewise to all my Baptist brothers."

### Health Plan Enrollment Deadline Is December 1

Dallas, Texas—Southern Baptist ministers and other church or denominational employees who want medical coverage in the Health Benefit Plan must have their applications in the Annuity Board office by December 1.

Baynard F. Fox, Director of the Life and Health Department, said protection for these persons would begin on January 1, 1966.

He said there would be no extension of the enrollment period.

Fox added that ministers who are near retirement age and who want to continue their participation after they retire must enroll during this period.

"If a person delays past December 1, he must have five years of active participation to be eligible to continue protection after retirement."

The Health Benefit Plan, underwritten by Blue Cross-Blue Shield of Texas, and administered by the Annuity Board, provides coverage for hospital, surgical and major medical.

Fox said no physical exam is needed. A person may join regardless of his health just as long as he is actively employed by Southern Baptists.

### Craft Accepts Pastorate

Mel Craft, Sunday School secretary for the Arizona Southern Baptist Convention, has resigned to accept the pastorate of the First Baptist Church, Magee, Mississippi.

The resignation is effective December 1. He has served four years.

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