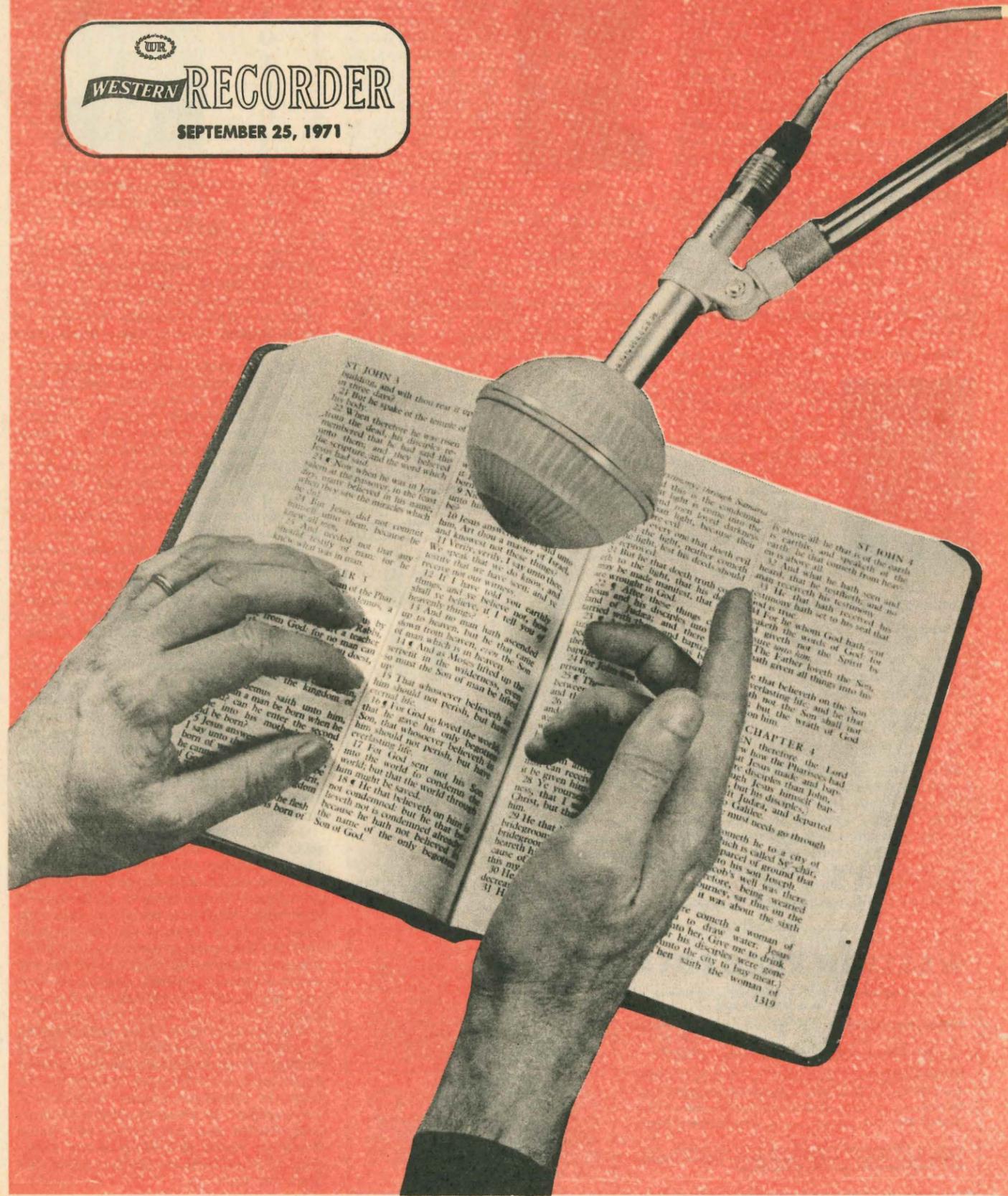


WESTERN RECORDER
SEPTEMBER 25, 1971



ST JOHN 4

1 But he spake of the temple of his body.
22 When therefore he was risen from the dead, his disciples re- membered that he had said this in the scripture, and they believed in him that he had said.
23 Now when he was in Jerusa- lem, many believed in his name, who saw the miracles which he did.

24 But Jesus did not count them, because he knew all men, for he should testify of man, for he knew what was in man.
25 And he needed not that any should testify of man, for he knew what was in man.
26 And he testified of himself, saying, For he that receiveth my testimony, and believeth that I am he that sendeth me, he shall have eternal life, and shall not come into condemnation, but he that receiveth not my testimony, he is already condemned, because he hath not believed in the name of the only begotten Son of God, for no man can come to the Father, except he shall have received me.

27 He that believeth on the Son, he shall not come into condemna- tion, but he that believeth not the Son, he shall come into condemna- tion, because he hath not believed in the name of the only begotten Son of God, who hath sent me.
28 And he that believeth on me, he shall not come into condemna- tion, but he that believeth not me, he shall come into condemna- tion, because he hath not believed in the name of the only begotten Son of God, who hath sent me.
29 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.
30 For God sent his Son into the world, that whosoever believeth in him should not perish, but have eternal life.
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1319

People And Places

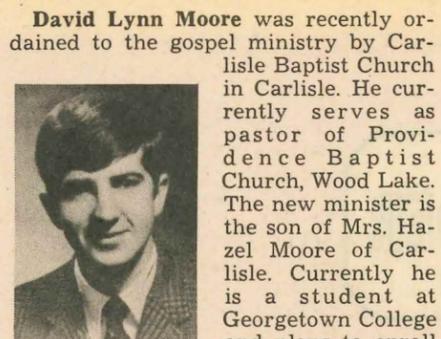
Warren Association of Baptists will sponsor a "Greater Bowling Green Encounter Crusade" during the week of September 27-October 3. Preaching during the week will be W. A. Criswell, pastor of First Baptist Church, Dallas, Texas, and former president of the Southern Baptist Convention. LeRoy Till will be in charge of the music. Services are scheduled nightly at 7:30. They will be held at the Bowling Green Mall on highway 31-W.

Ricky Shannon was ordained to the gospel ministry by Lexington Avenue Baptist Church, Danville, Sunday, September 19. A student at Georgetown College, he is serving as pastor of the Hedgeville Baptist Chapel, a mission sponsored by Lexington Avenue church. The new minister is the son of Mrs. Lillie Shannon.

Mike Hill was ordained to the gospel ministry Friday evening, September 17, by the Stony Point Baptist Church in Freedom Association. Hill is currently serving as pastor of New Charity Baptist Church in Wayne County. He is the son of Mr. and Mrs. Fred Hill of Albany. The elder Hill is pastor of the ordaining church.

Campbellville College is the recipient of a prize chemical library of Glenn Dooley. This announcement was made by Campbellville librarian Brantley Parsley. The library was collected during Dooley's service as professor at Iowa, Huron College, Texas A&M, and later at Western Kentucky University.

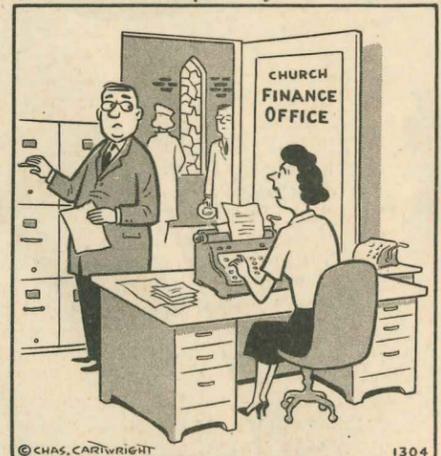
Mrs. Mary K. Campbell, secretary in the Kentucky Baptist Foundation office, suffered the loss of her son Byron, Friday, September 17. Byron, age 15, drowned while swimming with companions in a rock quarry. Services were held Monday, September 20, for young Campbell. They were conducted by Crescent Hill pastor John Claypool.



David Lynn Moore was recently ordained to the gospel ministry by Carlisle Baptist Church in Carlisle. He currently serves as pastor of Providence Baptist Church, Wood Lake. The new minister is the son of Mrs. Hazel Moore of Carlisle. Currently he is a student at Georgetown College and plans to enroll at Southern Baptist Theological Seminary in January.

Glendale Baptist Church, Bowling Green, celebrated its 16th anniversary Sunday, August 15. Highlighting the event was an address by R. G. Lee. More than 1,100 persons attended. Ninth and O Baptist Church, Louisville, recently sponsored a "Leo Eddleman Appreciation Night." The event was part of a revival campaign led by Eddleman who was interim pastor of the church in 1957. As part of the service, the church gave Eddleman a 21 jewel Lord Elgin watch. Also attending the service were members from Chaplin Baptist Church, Nelson County, and Parkland Baptist Church, Louisville. Eddleman is a former pastor of both congregations.

Church Chuckles by CARTWRIGHT.



"What's a charitable way to say your last three pledge payments have bounced?"

DEVOTIONAL



Malcolm Lunceford
Pastor, Immanuel
Church, Frankfort

Matthew 18:6, 7

The first Earth Day was held April 22, 1970, and it promises to be an annual event for another was observed in 1971. Apparently we will have a massive campaign to clean up in one day what we have littered up the other 364 1/4 days each year.

Not that there is anything wrong with Earth Day but, like other special days, we may use it as an excuse to postpone doing what should be done everyday. The deluge of information in recent years concerning air and water pollution and the tragedy of trash has made us ecology conscious. According to ecologists, if we continue present practices man will either drown or suffocate in his own wastes.

The alarm has been sounded and fear is rampant. We used to say with great pride and prophecy, "Blessed are the meek, for they shall inherit the earth". After reading some ecological predictions this sounds like more of a curse than a promise.

God gave man the task of caring for this earth when he was created. He, therefore, gave man the intelligence and resources to do the job. If we can put a man on the moon with these resources I am convinced that man will not only learn to "make waste slowly", but he will soon learn to make something useful and profitable from smoke and trash.

I wish, however, that the minds which gave birth to Earth Day, with its emphases on trash and air pollution, would also propose a way to deal with "heir pollution". While smog is dangerous to the lungs and can cause disease, the smut which is pushed on our children through magazines, movies and money making schemes of filth peddlers will cause a fatal spiritual disease. And a one day clean up campaign is ineffective.

The earth returns what is planted in it and so will the mind. Surely the soul of man is as important as the soil of earth and the time has come for us to be as concerned about the minds of our children as about the mountains of coal. While the context of the listed Scripture refers to a child of the Kingdom the application is the same. We have our warning.

Hey Preacher, Does God Want Your Church To Grow?

Churches which once had large congregations now have small ones. Churches which once had crowded buildings now have buildings nearly empty.

For example, the historic Baptist church in Providence, Rhode Island, where Baptist work began in the Americas has experienced prolonged decline. Now there are few members of the famed church.

The First Baptist Church of Philadelphia, the host for the organizational meeting of the Triennial Convention, meets in a building capable of seating more than 2,000 people at one time. In regular services of the church fewer than 200 people meet. Many churches which once aspiringly sang, "O for a thousand tongues to sing my great Redeemer's love," now satisfy themselves with the remnant.

There are explanations which satisfy the minds of many. Among these explanations are the following: "Growth is not everything." "People have moved away." "The Bible prophesied a falling away in the last days." So with soothed consciences, some churchmen return to their faithful remnants, dry baptistries and Sunday morning rituals. In some instances, disappointed ministers turn to side interests to satiate frustrated lives, confused minds and broken hearts.

But, Preacher, does God want your church to grow? What is the will of God for your church now? Before the world was created and your community was populated, God foreknew your church, its membership and the needs of your community. Ask yourself now, "Has the place of my church been fulfilled? Does God want this fellowship disbanded and its building vacated?" Take the positive side. "Does the community need further explanation of the gospel? Are there immoral influences which my people must face? Does the Spirit of God still depend on the witness of this church?"

As you seek an answer to the question, consider God's activity in creation, consider God's dealing with death and decay, the population increase, the teachings of Jesus and the Spirit of God within your heart.

When God created the world, he gave to plants and men the power to multiply and grow. God moved in the direction of "larger" and "more." He gave his creatures the ability to join him in the process.

When God dealt with the forces of decay and death, he dealt with them to prevent further deterioration. Decay and death came as a result of man's sins. Jesus dealt with these forces to prevent their continued mastery of men. In Jesus, decay stops. Death is temporary. Life and development continue.

Does the population increase say anything in answer to your question? The population of the United States is increasing rapidly. The rapid increase

by Chester F. Russell
Consultant, BSSB, Nashville

will be followed by a population explosion. The ratio of people to churches will continue at a rapid growth. The growth of all churches is possible.

Factors involved in the growth of churches speak to the question. Churches with aggressive evangelistic and Bible teaching programs are growing. Churches which win the lost to Jesus, which teach and train believers to become practicing witnesses to the Lord's love increase in size. In summary, churches practicing New Testament

principles continue to grow. Jesus spoke concerning his church, "I will build my church." The Lord builds his church by winning other men to himself, by developing believers to trustworthy, capable, aggressive, soul-loving Christians and by adding still others.

But, dear Preacher, what does the Spirit of God say within your heart? Can you satisfy your life objectives and goals by a constantly decreasing ministry? When you meet God in judgment, will you be happy to turn in the obituary of a church? Can you expect "Well done, thou good and faithful servant" apart from apparent gains?

Dear Preacher, answer this question honestly. Does God want your church to grow?

What Alcohol Does To The Body

by Dr. Arnold R. Hill
First Baptist Church, Morganfield, Kentucky

The article below is prepared in hopes that it will be of help for many in this day when the world seems to have gone blind to the dangers of alcohol.

In the Bible the body is called the Temple of the Soul. God therefore admonishes us to keep it clean and pure.

Alcohol is defined as being a colorless volatile liquid of aromatic odor, distilled from various products after fermentation.

It is a narcotic poison, producing intoxication with muscular incoordination, delirium and coma.

Alcohol acts the same whether it be from wine, whiskey or beer. Alcohol is absorbed into the blood vessels in the stomach walls. It is carried directly to the liver by the portal veins where it sears and burns the liver cells, it is then taken directly to the heart where it is pumped into the general circulation.

No other substance put into the stomach enters the blood stream until it has passed through chemical processes of digestion.

Alcohol causes increased heart rate and blood pressure, vasodilation of the blood vessels on the outside of the body and inside the brain. It gives a sensation of warmth to the skin but lowers the temperature inside the body, thus causing a lowering of the body temperature. It slows all bodily reflexes; increases the acid content of the stomach causing inflammation of the stomach walls. In the blood, an alcoholic level of 0.2% is called moderately drunk, 0.3% is real drunk, and 0.50% to 0.80% usually causes death due to alcoholic poisoning. After two hours, alcohol acts as an anesthetic on all systems of the body.

It inhibits good judgment; decreases sexual potency. Alcohol contributes to the following 13 conditions:

1. Lowered resistance to infection, this is why so many drunks die of pneumonia;
2. Vitamin deficiency, especially B complex;
3. Cirrhosis of the liver;
4. Chronic inflammation of the stomach;
5. Chronic kidney inflammation due to its diuretic effect;
6. Hardening of the arteries;
7. Fatty degeneration of the liver;
8. Drying up of the seminiferous tubules in the testicles;
9. Swelling of the outside of the brain, accounting for the hangover headache;
10. Delirium Tremens, snakes in the boots;
11. Enlargement of the right ventricle of the heart, thus helping cause heart attacks;
12. Each drink destroys several million nerve cells of the central nervous system which are never replaced;
13. Dissolves the myelin sheath surrounding the peripheral nerves causing tremors.

References:
1. Boyds Text Book of Pathology
2. Cecil Text Book of Mediems

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Prospective Proposals For Parochial School Aid In Kentucky

The new state administration taking office in December and the General Assembly convening in January 1972 will face many important issues. None of these issues is more critical for the future of the Commonwealth than state aid to private and parochial schools. The purpose of this article is to try to inform and alert Kentucky voters and candidates to what legislative proposals for state aid to nonpublic schools might be expected from private and parochial school advocates.

The same kind of unsuccessful proposals made in the 1970 General Assembly for direct state aid to nonpublic schools will not likely be made in 1972. This is due to the landmark decision of the United States Supreme Court on June 28, 1971, ruling unconstitutional direct state aid to elementary and secondary private and parochial schools.

Though jolted by this decision of the Supreme Court, the advocates of public funds for parochial schools have not given up but are even more determined to find ways to secure tax support which will meet the federal and state constitutional tests.

The new strategy is to secure public funds by the indirect route instead of the direct method explicitly forbidden by the court ruling. The funds would go to the pupils or their parents first and then to the nonpublic schools. Such a method, parochial aid champions hope, would avoid constitutional prohibitions.

While such aid proposals could take many forms and names, presently there are three plans which appear to be the best possibilities. These plans will be briefly described as they might apply in Kentucky.

1. Tuition Grants or Scholarships

This plan calls for a cash grant from the state to pupils who choose to attend a private or parochial school instead of the public school. This grant could be an equal amount given to every nonpublic school pupil or it could be based on the family income of the parochial school pupil.

The tuition grant plan appears to be the most likely proposal to be presented to the Kentucky General Assembly. A hint of this came at a public hearing on education in Louisville on July 7 when a leading Kentucky Catholic educator proposed an annual

\$100 state tuition grant for the 60,000 nonpublic school pupils in Kentucky.

Confirmation came on September 15 when the Roman Catholic bishops of Kentucky released a statement expressing their determination to seek state aid from the 1972 General Assembly. Their specific proposal will be announced soon and, according to Archbishop McDonough of Louisville, will be patterned after the Pennsylvania plan which uses 23 percent of the state's cigarettes tax to be used for direct tuition grants of nonpublic school pupils. The grants in Pennsylvania amount to \$75 for elementary school pupils and \$150 for high school pupils in parochial schools.

2. The Voucher Plan

This plan would provide all parents with vouchers equal to the average cost of educating a pupil in the local public school. The parents would be free to choose a private, parochial or public school for their child or children. The voucher would be given to the school selected and the school in turn would present the voucher to the state for redemption.

The voucher plan is under consideration in California but so far has not been adopted by any state. It is being tested in pilot projects by the Office of Economic Opportunity.

3. Tax Credit Plan

This plan would reimburse parents of private and parochial school pupils for educational expenses by giving them tax credits. It would work this way in a state. When the parent of a nonpublic school pupil calculated his state income tax he would simply deduct the amount spent in sending his child or children to a nonpublic school.

Such a tax credit plan is presently being used in Minnesota. It not only permits parents of nonpublic school pupils to deduct from state income taxes educational expenses but also allows for reimbursement up to \$100 if these educational expenses exceed the tax bill.

One thing is crystal clear about these or similar plans. They are specifically designed to circumvent present federal and state constitutional restrictions against the use of tax funds for parochial schools. To allow public funds to go through one more hand on the way to nonpublic schools doesn't change the principle and to resort to such means is highly questionable, to say the least.

Shelby County Baptists Set Example

Many more inspiring stories come across the editor's desk than can ever be reported. One which seems especially appropriate while the season of study, prayer and offering for mission needs in Kentucky is fresh in our hearts comes from the Shelby Baptist Association. It has to do with a unique mission project of Shelby Baptists back in August.

Mission minded leaders of this association became concerned for the needs of the many boys and girls in the inner city areas of Louisville. This concern was translated into action when the Executive Board of the association approved a plan to bring a group of these young people from Louisville for a week of study, training and recreation at the Shelby Baptist Camp.

Mrs. Thomas Moffett, chairman of the associational missions committee, was asked to coordinate the whole project and when this lady takes charge of an activity, it always succeeds. The result was that every church in the association not only contributed financially to the project but sometimes during the week there were members from every church who actually came to work at the camp one way or another.

The ladies, as usual, did most of the work in preparing and serving the food but the men were also interested and much of the food was brought in from their gardens and fields.

Judging by the reports from the boys and girls and their leaders from Louisville and those from Shelby Baptists who were involved, it would be difficult to say which group received the greater blessing. For both groups it was a memorable experience and there is already talk of the same kind of project next summer involving more youth.

This story is a graphic revelation of what radical changes have taken place in the last few years. A few years ago in the inner city areas of Louisville, Lexington and Covington-Newport were some of the leading Baptist churches in Kentucky. With their human and material resources they often conducted mission projects in rural areas. Now with the mass exodus to suburbia some of these once strong churches have also moved, others have gone out of business while a few have remained by the staff trying to meet the spiritual needs of their communities which actually are now mission fields.

Who would have imagined a few years ago that suburban churches yet unborn and rural churches of Shelby County would be doing mission work in a section of Louisville where a half dozen of Kentucky's strongest churches were flourishing. But that's the changing world we live in and survival of Baptists as a mission force in the world of today and tomorrow depends upon the kind of response exemplified by Shelby County Baptists.

BAPTIST FORUM



PRAYER AND BIBLE READING

Dear Editor:

Different viewpoints prevail as to the wisdom of having a prayer and Bible reading amendment — Amendment XXVII — added to our federal constitution.

While I respect all viewpoints differing from mine, yet I strongly urge and advocate that such an amendment be adopted for the good of the nation and the best interest of our children.

The prayer and Bible reading amendment would not compel anything but would permit prayer and Bible reading in our schools where desired. Conceivably, there may be areas where atheists, Muslims or Jewish people are in the majority. And in those areas, it might be desirable to have no prayer or Bible reading or possibly have only Muslim prayers. If so, this should not injure anyone but might be quite instructive to our children. This amendment would only insure freedom. It

would not induce compulsion towards anyone.

Some people object to the formalism of some prayer that might be offered. Well the model prayer, usually called the Lord's Prayer, is formalism completely. But very few would ever object to this formalism. The model prayer does not mention Christ at all and therefore should never offend any Jewish people or Muslim people.

Many, many Biblical passages might be read without offense to anyone whatever. The 23rd Psalm has been read thousands of times with joy for multitudes of people of various faiths.

Our Bible is literature in addition to being the inspired word of God. It contains poetry, prophesy, drama, proverbs and history. It is great literature — a book of many books and the word Bible itself indicates it is a collection of books.

Would the prayer and Bible reading amendment tend to bring about a union

of church and state? Certainly not! Such an amendment would not advocate nor compel Christianity or Jewish faith, Muslim faith or any faith whatever. Such an amendment would not tax anybody for anything.

Union of church and state is brought about only in two ways, viz:

- (A) By taxing people to support some religion;
- (B) By compelling people to worship God in some designated manner.

This prayer and Bible reading amendment would do neither one of these in slightest degree whatever.

Williamsburg, Kentucky Eugene Siler

BAPTIST FORUM

(Continued page 14)

Confabs Aim At 'Greatest' Church Need

The Church Training Leadership Conferences, October 4-8, are planned to meet local church needs, according to church training secretary James Whaley.

"The greatest need of the local church according to a survey in the Southern Baptist Convention is for trained leaders," Whaley said.

"With an emphasis on the 'How to', conferences for preschool leaders, children's leaders, youth leaders and adult leaders and members will help meet this need. General officers will have a special conference related to their work."

Two different sessions for age group leaders will be held. The afternoon session, 4:00-5:15, for adult leaders will be a presentation of ways to promote the adult training program. For youth leaders the time will be devoted to a presentation of numerous resources for making youth fellowships lively. Children's leaders will have a demonstration of various creative ways to use the Bible with children. A demonstration of ways to use blocks, pictures, music, nature objects, art materials, etc., with preschoolers will be the content of the preschool leadership session.

During the evening session, 6:45-9:00, the current literature for all age groups will be central. The conference leaders will use the current literature to emphasize the different ways to adapt church training to local situations.

Faculty for the age group conferences will be some of the best qualified leaders in the Southern Baptist Convention, Whaley added. Mrs. Charles Baird of Adairville, Kentucky,

will lead preschool leaders. Mrs. John Hammatt from Nashville, Tennessee, will guide the children's leadership conference. Mary Allen, church training department of Tennessee, will be leading the youth leaders. James Whaley and Mic Morrow from the Kentucky church training department will direct the conference for adult leaders and members.

General officers will have Jack Price of the teaching and training department, Virginia Baptist Convention, leading their evening conference. For the afternoon session general officers may go to the adult leaders conference or the conference on work with the mentally retarded. The evening session will be used to help church training directors adapt the church training program to the needs of the local church.

The special conferences for those interested in work with the mentally retarded will be conducted by Miss Beverly Dietzschold, a specialist in mental retardation work. She is on the staff of the Central Baptist Church in Chattanooga, Tennessee.

The 4:00 to 5:15 conference led by Miss Dietzschold will deal with "Beginning a Program for the Mentally Retarded." The evening conference will be: "Working with the Mentally Retarded."

Meeting places for the Church Training Leadership Conferences are: Fern Creek Baptist Church, Louisville, October 4; First Baptist Church, Central City, October 5; First Baptist Church, Mayfield, October 6; Grace Baptist Church, Lexington, October 7; and First Baptist Church, Corbin, October 8.



President resigns

John R. Claypool, president of the convention, sent a letter of resignation to members of the executive board September 16 following his acceptance of the pastorate of the Broadway Baptist Church, Fort Worth, Texas. In this capacity, he also served as chairman of the executive board.

Earlier, reflecting on his own commitment to Kentucky Baptists as their leader, he had offered to continue in office through the board meeting and convention in November. This was a generous and worthy impulse. However, as he reflected on the total situation, he felt that it would be better to resign his work here. He has been a very able and dedicated servant of Kentucky Baptists and will be long remembered for the impact he made on our convention work, particularly during the past two years as first vice president and then president. We thank God for him.

Invited back to speak

The committee on order of business has unanimously invited him to return as a friend and guest speaker for the annual convention being held in Calvary Baptist Church, Lexington, November 8-10. He is slated to speak Tuesday morning at 11:30, November 9. It is fitting that he should be able to thus share in the annual meeting of the convention which he served so well as president until now.

Vice presidents assume

First vice president Harold Wainwright of Third Church, Owensboro, and second vice president Charles F. Jones of First Church, Pineville, will accept their respective responsibilities in the upcoming executive board meeting November 8 in Lexington, and the convention meeting November 8-10. They are able and experienced men whom we all respect and will, with your prayers, carry on the duties relinquished by Dr. Claypool.

Make your reservation

It's time for your reservation at a hotel or motel in Lexington for the convention, November 8-10. The Phoenix Hotel is headquarters hotel and is very near (in walking distance of) Calvary Baptist Church. Of course there are many other motels for your convenience.

I hope we will have wide attendance of pastors, laymen and women and youth.

—Harold G. Sanders

Society Decaying, Revival Coming, Graham Says

Evangelist Billy Graham told Baptist seminary students in Fort Worth, Texas, that although society is becoming more and more decadent and immoral, he believes the world is on the verge of great spiritual awakening and revival.

"The devil is really working more than I've ever seen him before," Graham told a chapel audience at Southwestern Baptist Theological Seminary.

"Satan worship, sorcery and witchcraft are gaining nationwide emphasis every day," he observed.

"Still, I have never seen God working in such power as he is right now," Graham told the overflow crowd of students and faculty members at the Baptist seminary.

"The mood of revival is sweeping across the face of the globe, the renowned evangelist said. "We are either in an awakening right now or on the verge of an awakening."

Pointing to the Jesus movement among youth in America, Graham added that revival has also broken out in Rumania and Czechoslovakia and that Christians in China are memorizing entire books of the Bible.

"It is almost like what the early Christians did," Graham observed. "They went everywhere 'gossiping' Jesus."

Graham warned, however, that persecution is going to follow spiritual awakening, though he added he did not know what form it would take.

Graham observed that although several groups staged demonstrations in his recent crusade in Oakland, California, the demonstrations proved to be no threat to the crusade's success. He said he foresees the continuation of such demonstrations and possibly others.

Wherever the gospel is being preached, the devil will be there to oppose it," he told the seminary audience. "But he always oversteps himself," Graham added. "He is clever, but too clever. The power of God is too great. God will win the ultimate victory," he said.

Graham, a Southern Baptist, told the seminary audience that he believes the Southern Baptist Convention is the only major denomination which still has evangelism and missions at the heart of its ministries.

"We'll die, then dry up and blow away, if we ever lose this emphasis on evangelism and missions," he warned.

He urged young ministers who hope to be catalysts in a world-wide awakening to be "authoritative witnesses" and to preach the gospel "in simplicity and in authority." (BP)

First Young Marrieds Mission Conference Planned

Cedarmore Baptist Assembly will be the site of the first Young Married Couples Missions Conference ever sponsored by Kentucky Baptists. Planned for October 15-16, this innovative event is under the direction of state Baptist Young Women Director Miss Wanda Carpenter.

However, the conference is not limited to families of Baptist Young Women. "This is not a meeting to push the organization," Miss Carpenter declared. "What we are attempting is to bring as many young married couples together as possible for discussion about strengthening family relationships and area of family ministry."

To accomplish this, several lay couples across the state will share their experiences in mission involvement in their local communities. Also, the William Rowlett family of Hopkinsville will discuss their volunteer service in a Zambian hospital during the past summer. Samuel Akande, a Southern Seminary student from Nigeria, will also be present with his family to tell of work in that African country.

Other program highlights include conferences about "Family Ups and Downs," "Family Budgeting," "Family Devotional Life," and "Family Missions."

"We want this weekend to be a family affair," the Kentucky WMU worker added, "so we are planning activities for children also."

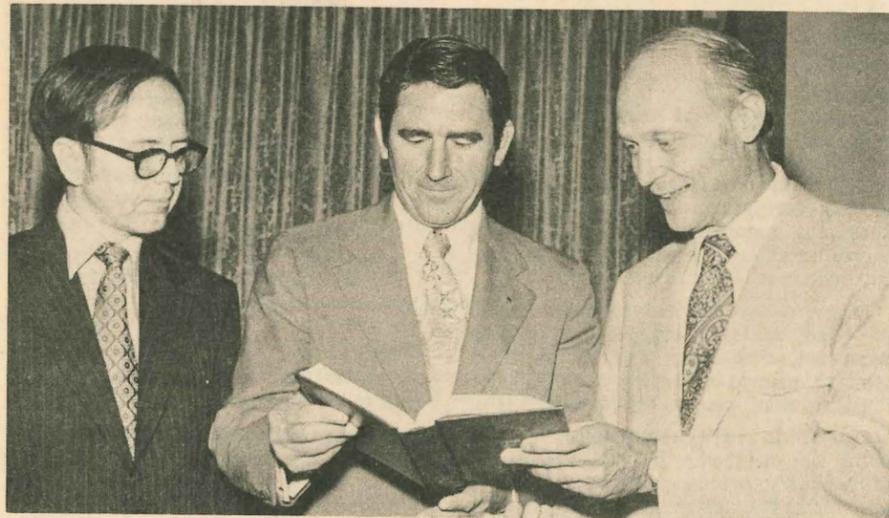
Miss Carpenter said the age bracket for the event was flexible but generally the term "young adults" means couples age 18-35.

Cost for the weekend is \$22 per couple which includes room and board in Boone Lodge at Cedarmore. Children under two years of age may attend at no additional charge. A \$5 fee is charged for each child ages 2-8 and an \$8 fee for children 9 and over.

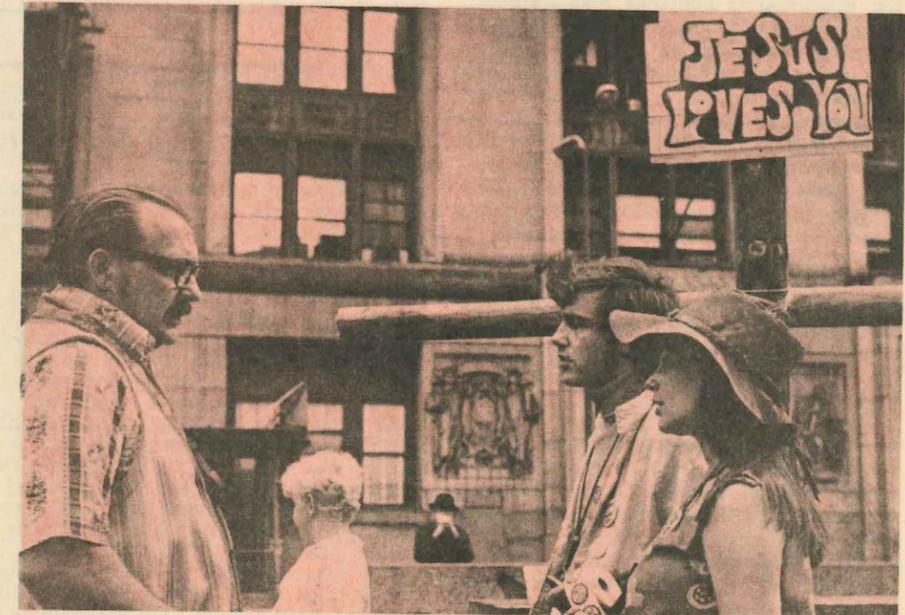
Reservations and reservation fees, \$6

per couple and 50¢ per child, should be mailed to Cedarmore Baptist Assembly, Route 1, Bagdad, Kentucky 40003. The reservation fee is included in the \$22.

Additional information may be obtained by contacting Miss Carpenter at the Kentucky Baptist Building in Middletown.



BIBLE READING — James Yarborough (left), Nashville Baptist Book Store manager, and Kenneth Taylor (right), paraphraser of The Living Bible, listen as Tennessee governor Winfield Dunn reads from the Bible just presented to him by Taylor. President of Tyndale House publishers, Taylor has been touring several cities promoting The Living Bible, a project that took him 14 years to complete. Copy number one was given to Billy Graham during his California Crusade.



BAPTIST EVANGELIST ARRESTED FOR WITNESSING — Sammy Tippitt (center), Southern Baptist evangelist among street people in Chicago, witnesses to a man on the street after being arrested for passing out tracts and witnessing in a night club district of Chicago's Old Town. Tippitt, in protest of the charges of "disorderly conduct," set up a seven-foot cross and began a prayer and fasting vigil at Chicago's Civic Center Plaza. With him is his wife, "Tex" (right).

Hospital Sold, Missionary Shortage

Lack of missionary medical personnel has resulted in the sale of the Baptist hospital in Kontagora, Nigeria, to the Northwestern State Ministry of Health.

The Southern Baptist Foreign Mission Board, in its September meeting in Richmond, Virginia, authorized the sale of the hospital by the Baptist Mission of Nigeria for an agreed-upon price of about \$180,000.

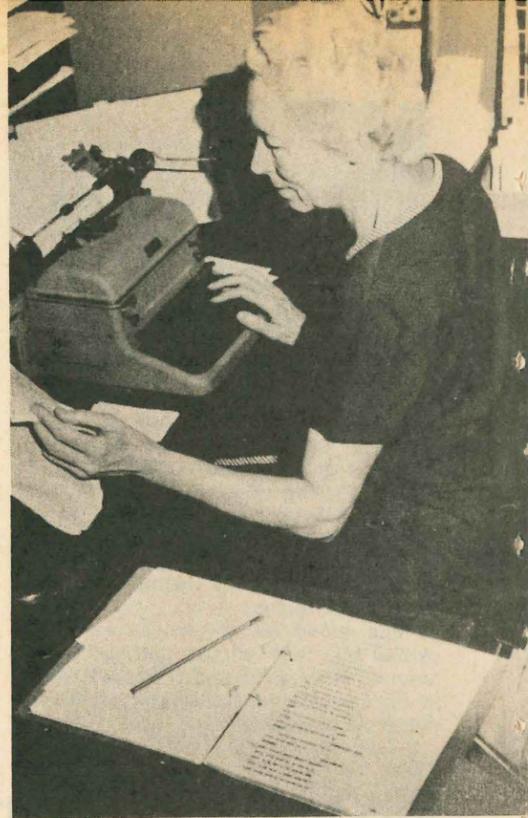
Sale of the hospital has been pending for more than a year while representatives of the mission and the State Ministry of Health worked out details. Relations have been amiable between the two groups and the sale price is fair, H. Cornell Goerner, the board's secretary for Africa, told the board.

The mission could have continued operation of the 11 year old facility if a physician had been available, Goer-

ner said. The Foreign Mission Board has been unsuccessful in obtaining a physician for the hospital for more than three years.

Meanwhile, the Ministry of Health in Northwestern State provided physicians on a temporary basis and initiated discussions with the mission for acquiring the hospital. The great need for medical services in the state made operation of the hospital imperative, the ministry said.

The other Baptist hospitals in Nigeria that were established by the mission now are run by the Nigerian Baptist Convention. Those at Ogbomosho and Eku have missionaries on their staffs, while the Shaki Hospital has an all-Nigerian staff. The Joinkrama Hospital currently functions as a clinic, with no physician and no missionaries on its staff. (BP)



NEW BIBLE CONCORDANCE — Miss Bonnie Mae Moore, Southern Baptist missionary to Nigeria, works on the first concordance of the entire Bible for West Africa's Hausa-speaking people. She spent about three years compiling the concordance which contains 1,898 key words and 24,000 Scripture references.

Mission Advance Predicted Despite Dollar Evaluation

"No slowing down of advance in foreign missions" is anticipated because of the current worldwide monetary readjustment, Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board told members of that agency in Richmond, Virginia.

Cauthen added, however, that Baptist missionaries overseas may experience a drop of at least \$1 million, and perhaps nearer to \$2 million, in the buying power and exchange value of money appropriated by the board for their work.

As Cauthen reported on the effect of international monetary changes, his point was underscored by wire service reports of a further decline of the dollar on international money markets.

To compensate for this, the missions (organizations of missionaries) in each country have been asked to project their plans for 1972 on the same basis as 1971. The missionaries have responded very well to the request, Cauthen told the board.

There is no plan at this point to use any part of the board's emergency reserve fund for fiscal adjustments," Cauthen noted. The emergency reserve fund, approximating three month's operating budget, "is used only under conditions that would drive us to the bank to borrow money," he said. It is a last line of defense, not a first line of defense," he added.

"We welcome the President's economic policies as indicating steps which will work out in the long run for the economic welfare both of our country and the world at large," Cauthen said.

"We recognize the necessity of making adjustments in light of those policies, but we do so readily along with all of our fellow Americans," he concluded. (BP)

POWERLINE LIFELIGHT FOR TEENS

By Paul M. Stevens
Director, SBC Radio-Television
Commission

Problems answered in this column a
actual letters to "Powerline," teen
program heard on 550 radio stations.

GOD DOESN'T CREATE LONERS

Dear Powerline:

I sit here in my room thinking of that song, "I wonder if anybody'd miss me if I'd die." I work on a farm and live in the back of the house all alone. I have been trying drugs. It's the only way I am happy. I hate it but I can't change. God made me this way.

Right on. You CAN'T change — not by doing your own thing. But who laid that on you about it being God's fault? Did God make you a hermit? Let God give it to you straight, right from His Word, the Bible.

Genesis says, "God created man in his own image." Why? It's implied that He wanted man's company. For it says that the beast of the earth, the cattle and all other living things were made "after their kind." But there was still nothing in the universe "after God's kind," nothing He could get it together with. So He created man "after His kind," or "in His own image." Something more was needed, however. For God said, "It is not good that man should be alone." Then He made for the man a "proper helper" — woman.

What does it all come down to? That God made man — including you and me — to be a social being. Something else has polluted the scene — namely man's rebellion against God. The Bible calls it "sin." It zapped all of man's relationships. Now he doesn't make it either with God or his fellowman. You think you're a loner in that back room. The fact is, millions are just as lonely, though they are smothered with people. God made man in the beginning, but it's "sin" that has made him the way he is now.

Drugs, as you're finding out, are just another wrong trip. The solution is to plug into God and let Him make you over again the way He intended you to be. He does it through His Son. Get you a Bible, eyeball the Gospel of John and turn on to Jesus Christ. Then you can form meaningful relationships with other people, too. It's a whole new scene.

Claypool Resigns As Convention Pres.

John R. Claypool has resigned as president of the Kentucky Baptist Convention. According to a letter mailed to all executive board members, Claypool's resignation will become effective October 1.

Claypool, who will become pastor of the Broadway Baptist Church in Fort Worth, Texas, on October 1, had originally arranged to remain as president of the convention through the annual sessions in Lexington, November 8-10.

However, in the letter he stated, "The reaction to this procedure has been predominantly favorable. However, there is enough opposition to it to make me feel it wise to resign the presidency on October 1, and ask the elected vice presidents to handle the duties of presiding."

Below is the complete text of Claypool's letter:

* * *

September 16, 1971

Dear Executive Board Member,

As you probably already know, I have concluded that the shape of my obedience under God called for me to accept the pastorate of the Broadway Baptist Church in Fort Worth, Texas, effective October 1. Since this was only five weeks before our annual convention, I arranged with both Broad-

way and Crescent Hill to leave my membership in Kentucky until November 14 and be appointed a messenger by Crescent Hill and go ahead and preside at the final board meeting and convention. My sole purpose in doing this was to complete my responsibility to Kentucky Baptists.

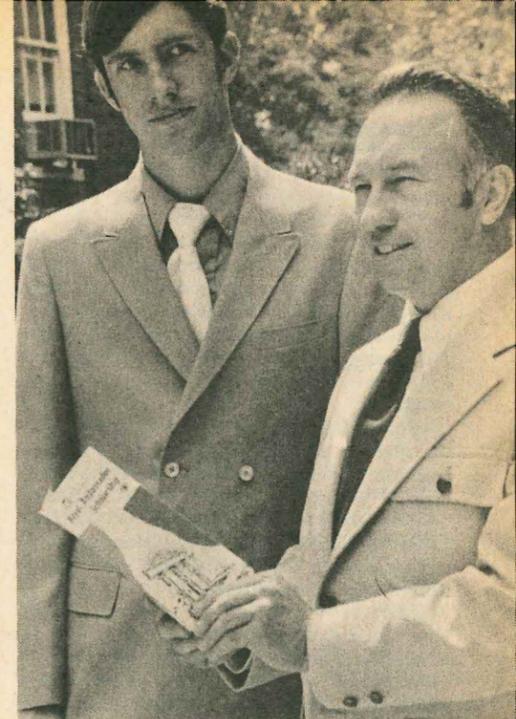
The reaction to this procedure has been predominantly favorable. However, there is enough opposition to it to make me feel it wise to resign the presidency on October 1, and ask the elected Vice-Presidents to handle the duties of presiding. The last thing I desire is to create controversy and confusion at this vital moment of transition in the Convention's life.

While I personally regret not being able to fulfill this last segment of responsibility, I have deep convictions that my call to Texas is "right," and thus its implication for this situation will be used by Him.

Let me thank you sincerely for your support and service in this year, and wish for each of you and all Kentucky Baptists a brave and joyful journey into the Great Not Yet.

Sincerely,

John R. Claypool,
President,
Kentucky Baptist Convention



RA SCHOLARSHIP WINNER — Mike McBride, 17, (left) of Parsons, Tennessee, is the first recipient of the new Union University Royal Ambassador Scholarship sponsored jointly by the Southern Baptist Brotherhood Commission and the university located at Jackson, Tennessee. McBride is pictured on campus with president Robert E. Craig.

Hobbs Recovers, Returns To Pulpit

Herschel H. Hobbs, former president of the Southern Baptist Convention and pastor of First Baptist Church in Oklahoma City, Oklahoma, returned to the pulpit after a five months recuperation from a heart attack.

In his first sermon after the ailment, Hobbs told the congregation that while he had been knocked flat on his back, he was on his feet long before the count of ten, stronger than before.

In recent days, Hobbs has been increasingly active. He performed the wedding of W. R. White, president emeritus of Baylor University, Waco, Texas, who has been preaching in his absence. White, former pastor of the

church, wed a church member, Mrs. Hugo Mohr.

Hobbs said he also had checked galley proofs on two books he has written, prepared and recorded nine Baptist Hour sermons for Southern Baptists' national radio broadcasts and completed another book for Sunday School lesson studies.

Reports that he had suffered a second heart attack were incorrect, Hobbs said. A flu virus was incorrectly diagnosed as a mild heart attack but his physician, who was out of town at the time, later said his cardiogram looked good and that it was not another heart attack. (BP)

Williamson Joins Stewardship Comm.

The Southern Baptist Stewardship Commission in Nashville has elected E. Stanley Williamson, a Nashville film producer and pastor, as director of stewardship development, effective November 1.

Williamson, who for six years was head of the Broadman Films department for the Baptist Sunday School Board before going into private business in 1965, will be responsible for

developing stewardship and budget materials produced by the SBC agency.

Before becoming secretary of the Broadman Films department for the SBC Sunday School Board in 1959, Williamson held two other positions with the board.

He was superintendent of intermediate Sunday School work for the board from 1953-54 and secretary of cooperative field promotion from 1954-59. (BP)



A MIRACLE — Larry Hughes, 24, has continually amazed doctors who said he couldn't live following an accident which severely injured his spine. Following the swimming accident in Malawi last November, the missionary-journeyman was brought to Baylor Hospital in Dallas. Hughes left the hospital recently able to walk with the aid of crutches.

SBC President's Address Key To Convention Unity

The annual presidential address to the Southern Baptist Convention plays a key role in promoting unity and harmony in the denomination, a professor at Southern State College in Magnolia, Arkansas, has concluded as a result of extensive research for a doctoral dissertation.

Robert L. Hartsell, assistant professor of speech at Southern State College, said the research had revealed that the annual convention presidential address "definitely has the effect of promoting unity and harmony" in the convention, regardless of the individual president delivering the address.

Hartsell observed, however, that there is no way to measure the effectiveness of any one presidential address on specific actions of the convention, since it is only one of many elements of influence on convention actions. Only when a convention action or resolution refers specifically to the presidential address can the action be attributed to that influence, he said.

Hartsell examined the role of the annual presidential address to the Southern Baptist Convention during the years 1950-70. It apparently is the first study of its kind in the denomination.

In an article prepared for the *Arkansas Baptist Newsmagazine*, Hartsell identified three major aims for the presidential address: "To promote convention unity and harmony, help maintain doctrinal purity and foster denominational relevance."

"The presidents have used it (the address) to 'set the tone' of the convention, or to encounter live controversial issues," he noted. "The address, then, is issue-centered rather than simply ceremonial. All of the presidents used it to mold convention attitudes and opinions."

Recommends convention action

In a few cases, proposals made by convention presidents in their addresses resulted in convention action. In 1923, a portion of president E. Y. Mullins' address was adopted by the convention as its own statement. Mullins, president of Southern Baptist Theological Seminary, dealt with evolution in the address.

In 1956, C. C. Warren, then pastor of First Baptist Church, Charlotte, North Carolina, proposed the 30,000 Movement (to establish new churches and missions) in his address. The convention later adopted his proposal.

Brooks Hays, former congressman from Arkansas, recommended a committee on world peace in his 1958 address. The committee served briefly and then turned its duties over to the denomination's Christian Life Commission where they are still being carried on.

In a 1950 controversy over a constitution amendment excluding members of churches affiliated with the Federal Council of Churches as convention officials or employees, president R. G. Lee's address built such a case for the autonomy of the churches that his address was voted the expression of the convention.

Hobbs' address 'masterful'

In his analysis, Hartsell praised the 1962 presidential address of Herschel Hobbs, pastor of First Baptist Church of Oklahoma City, describing it as a "masterful address" to help convention messengers "understand the issues involved in the (theological) controversy and to deliberate intelligently upon them."

"If it were possible to isolate any one human force which preserved the convention from a split" during the 1962 theological controversy, "Hobbs' address probably would be that force," Hartsell wrote.

The theological controversy which Hobbs inherited as president was "stirred up rather than settled" by sweeping charges against liberalism in Baptist schools and seminaries in the 1960 and 1961 presidential addresses by Ramsey Pollard, pastor of Bellevue Baptist Church, Memphis, Tennessee, Hartsell observed.

The three year controversy waned after the convention in 1963 adopted a "statement of Baptist Faith and Message" prepared by a committee composed of 24 state convention presidents under Hobbs' chairmanship. Hobbs helped set the stage for its adoption in his 1963 address, the study said.

Avoided theological controversy

Neither W. A. Criswell nor Carl Bates referred specifically to a theological controversy in 1970-71 over the Broadman Bible Commentary, although Criswell did have a strong section in his presidential address in the 1970 convention on "doctrinal conviction."

On the issue of race relations, former Arkansas congressman Brooks Hays during his 1958 and 1959 presidential addresses tried to set the stage for adoption of the SBC's Christian Life Commission report on race relations, but the convention only received the reports "as information."

In 1965, when the Christian Life Commission brought a strong recommendation on race relations, the convention voted instead to accept a substitute motion leaving the question of racial matters in the hands of local churches. Hartsell observed: president Wayne Dehoney, then pastor of First Baptist Church, Jackson, Tennessee, "had said nothing in his 1965 address to help passage of the commission's

statement. In fact, his dismissal of the racial issue as relatively unimportant may have encouraged the watered-down amendment."

In 1968, H. Franklin Paschall, pastor of First Baptist Church, Nashville, Tennessee, "gave the most courageous and clear-cut statement of any convention president" on race relations, saying that "Christianity and racism are incompatible," wrote Hartsell. After the address the convention adopted a "Statement on the Crisis in the Nation" which "stands as the strongest (statement) to date."

Studies church autonomy

In the article written for the *Arkansas Baptist Newsmagazine*, Hartsell also examined the influence of the presidential address on relations with other Christian groups, autonomy of the churches and social implications of the gospel.

He also described the nature of each president's addresses, characterizing some of the addresses like this:

"R. G. Lee's addresses were the most 'literary' in character; . . . Herschel Hobbs' the most intellectual, and W. A. Criswell's the most sermonic. The president with the strongest memory probably was H. Franklin Paschall, who delivered his 1967 and 1969 addresses with almost word-for-word fidelity to his prepared text without using a manuscript.

"Ramsey Pollard drew the most repeated response of any president," Hartsell continued, "with 22 'amens,' 12 bursts of applause and 11 appeals of laughter.

"Wayne Dehoney drew the loudest and most sustained peal of laughter," Hartsell observed, when he said that if the convention were to ever split, "I'll go which ever way the Relief and Annuity Board goes."

Generally, he wrote, "the address . . . is primarily convincing and secondarily stimulating and motivational. The speakers use much amplification — narration, description, exposition — but almost no argumentation."

Keeps close to purpose

In the study, Hartsell paid tribute to the presidents "for their part in keeping the convention close to its original missionary purpose, focused upon the scripture as its authority and centered in the will of God as manifested in the leadership of the Holy Spirit.

" . . . Year after year the typical president has dealt with the issues of greatest importance before the convention and has attempted to provide positive leadership of a constructive nature in a direction calculated to strengthen and unify the convention," Hartsell concluded. (BP)



TEACH-O-GRAPH — New visual aids designed for display on flannel boards are "Teach-o-graph" materials from Broadman Press. Designed for use by children grades 1-6 the learning materials are available in several forms. "Bible Time Line" is in five sets designed to illustrate graphically the major chronological events of separate Biblical time periods. "Bible Tic-Tac-Know" is a teaching game using questions from the Bible to stimulate learning Bible facts. "Books of the Bible" is designed to aid in teaching the books, divisions and facts of the Bible. All "Teach-o-graph" materials are available in Baptist and general book stores.

School, Inner-City Church, Pastoral Placements Topics Of Baptist Actions

The executive committee of the Georgia Baptist Convention took actions at Norman Park, Georgia, to retire debts on a defunct Baptist college, undergird inner-city ministries and provide an information service for churches seeking pastors and ministers seeking churches.

The committee approved a long-range financing plan for retiring about \$1 million in debts outstanding against Norman College, which closed its doors in June due to declining enrollment and finances.

Concurrently, tentative plans were authorized to begin developing the Norman College property into a Baptist assembly and continuing education center for south Georgia. About \$50,000 in renovation and expansion funds will be needed to make it operate.

In other action, the executive committee elected Roy W. Hinchey as secretary of its new church-minister relation service.

Hinchey has been pastor of Jefferson Avenue Baptist Church, East Point, Georgia, for 17 years. A native of Tennessee, he formerly was pastor of churches in Nashville and Knoxville.

In his new position, Hinchey will aid churches seeking new ministers and ministers desiring a new place of service by sharing "information" from the state office. The position was created by convention action in 1970.

In creating the church-minister relation services, the convention clearly spelled out that local church autonomy, the leadership of the Holy Spirit, and

"freedom and responsibility of both ministers and churches" must be respected in operating the information service. (BP)

Kentucky Baptist **WESTERN RECORDER**

BAPTIST BANNER AND WESTERN PIONEER

BAPTIST BANNER AND WESTERN PIONEER

FEATURING PAST EVENTS FROM THE FILES OF THE WESTERN RECORDER

10 YEARS AGO September 21, 1961

Liberty Association held a special note burning ceremony at their annual meeting. This ceremony signified the payment of the debt on the Liberty Association missionary home in Glasgow. Liberty Association missionary was Louis W. Shepherd.

The executive board of the Kentucky Baptist Convention elected Harold G. Sanders, then pastor of the First Baptist Church, Tallahassee, Florida, as general secretary-treasurer. Sanders was elected by the board in a special session at the Baptist Building on September 12. A. W. Walker served as chairman for the selections committee. Sanders spent 15 years as pastor of the First Baptist Church before coming to this position. In his acceptance telegram to the board Sanders indicated that he would begin his responsibilities on or before October 10.

25 YEARS AGO September 19, 1946

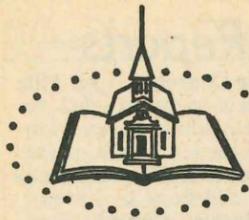
Southside Baptist Church, Louisville, held a homecoming and a dedication day for the new three-story educational building.

Central College at Conway, Arkansas, the only Baptist girl's school in Arkansas, became a coeducational school.

50 YEARS AGO September 22, 1921

Southern Baptists reported 173,595 baptisms for 1920, which was a gain of 115.7% since 1901.

In order to preserve the evangelistic spirit among the members of its faculty the board of trustees of the Southwestern Baptist Theological Seminary at Seminary Hill, Texas, has ordered that each instructor must conduct at least two evangelistic meetings each year.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons for October 3, 1971)



LIFE AND WORK SERIES

Announcing His Coming

It is appropriate for the first lesson in the unit on "Beginnings of the Gospel" to contain the announcement of the coming of Him Whose birth has meant far more than that of any other person.

The promise of His coming Luke 1:26-31

Among the Jews an engagement was usually arranged by the parents. Upon attaining a marriageable age the girl had the privilege of accepting or rejecting the arrangement. If she accepted it, the couple was betrothed. Betrothal, which usually lasted a year, was not a light thing which might be broken off casually upon some slight pretext. The tie of betrothal was as sacred as that of marriage. During that interval unfaithfulness on the part of the young lady was punishable by death.

Mary, a devout and godly Jewish maiden, who belonged to the tribe of Judah and the family of David, and Joseph, a devout young carpenter, who had migrated from Judea to Nazareth in Galilee, were betrothed.

During the period of their betrothal, to the surprise of Mary, the angel Gabriel suddenly appeared in the presence of this devout young lady, who was yet a virgin, and who was living in a manner which was pleasing to God. He informed Mary that through the grace of God she had been chosen by God as the one to conceive and to become the mother of a child, Whose name would be "Jesus."

Gabriel's statement that Mary would give birth to a child, Whose name would be "Jesus," was in perfect keeping with Isaiah's prophecy 700 years earlier: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

The prediction of His greatness Luke 1:32-33

For the encouragement of Mary, who doubtless was thinking of the great blessedness which would come to future generations through her son, Gabriel also predicted the greatness of Jesus Christ and the perpetuity of His kingdom. Of Him Who would be born of Mary and named "Jesus" the Bible says: "He shall save his people from their sins." This "Son of the Highest" deserves to be recognized as both Saviour and Sovereign. Far too many desire the blessings of His Saviourhood

but apparently do not have much concern about the benefits of His Lordship.

The plan for His coming Luke 1:34-37

Mary was startled by the presence of Gabriel and puzzled by his message that God intended to use her as the channel through whom His Son and man's Saviour would come into the world. This signal honor of becoming God's chosen vessel to give birth to His Son, which had been the hope of every pious Jewish maiden for centuries, was the highest that could come to any woman and Mary was the one upon whom God bestowed it. It is most understandable that God chose a devout young couple, such as Joseph and Mary, to maintain a godly home and rear the Son of God. Mary, a virgin, could not understand how she could bear a son, so she inquired of the angel: "How shall this be, seeing I know not a man?" Gabriel told her that the God Who made her the object of His special favor had the ability to make possible the virgin birth. She was informed that God's power is unlimited, and that He could and would carry out His plan and accomplish His purpose.

The presentation of the human channel — Luke 1:38

Thoroughly convinced that God had

spoken to her through His messenger and that in His own manner and time He would carry out His purpose to redeem sinners through His Son, Mary dismissed her perplexity and fear and then believingly and submissively yielded herself to the will of God and said: "Behold the handmaid of the Lord; be it unto me according to thy word." Believing God's promise, Mary trusted Him to perform it. She yielded her all to Him, for the accomplishment of His will through her, even though there was the possibility that she might lose the one to whom she was betrothed, and that she might be stoned to death. But God did not forsake her, just as He never forsakes any of His children who conform to His will. Mary simply made a complete surrender to God's will and each of us should do likewise.

Although Mary was honored more than any other woman in being permitted to become the mother of the Lord Jesus, it is both unscriptural and sinful to deify her, or to attempt to exalt her to the place of a mediator between God and men. Mary possessed many commendable traits of character, but she was neither divine nor sinless; therefore, she must never be accorded the place of deity.

INTERNATIONAL SERIES

God Calls Men

God calls men, whom He has forgiven and saved, and commissions them to perform specific tasks and to render particular service for Him. He assures them that He will guide and empower them as they carry out His plans and accomplish His purposes. One of the great leaders whom He called and used mightily was Moses.

The circumstances Exodus 3:1-2

Through fear of losing his life Moses fled from Egypt to Midian. There he married Zipporah, the daughter of a Midianite priest, and he settled down to the life of a shepherd for the next forty years. In the meantime, God was preparing him for his future job. The time which Moses spent in Midian was very helpful in his spiritual develop-

ment. There, under the silent stars and beneath the majestic canopy of the blue, Moses learned many things about God and God's will for him. It was important that he should learn that only utter dependence on God could fit him to accomplish the task which was before him.

The curiosity Exodus 3:3

While Moses was keeping the flocks of Jethro, his father-in-law, his attention was arrested by a strange and inexplicable sight. He saw a flame burning in a bush, which was not an uncommon sight. As he looked more closely, he was amazed to see that the bush was not being consumed by the fire. That defied any natural explanation so Moses approached this strange phe-

nomenon in order that he might examine it more closely and discover why it was not being consumed.

The call Exodus 3:4-5

God simply used the burning bush to attract the attention of Moses. As Moses turned aside and drew near the bush, God told him to remove his shoes because he was standing on holy ground. The reason for its being a holy place was because God was there. Moses removed his shoes and hid his face in reverence when he became aware of God's presence. In connection with any great movement, God's method has ever been to select and to use individuals. The call of Moses was a call to be an instrument in the accomplishment of God's purpose. God revealed to Moses His desire for him to come to the aid of his afflicted people and to deliver them from bondage in Egypt. God wanted a man through whom He could work, so He called Moses. God never makes a mistake when He calls any person to a given task.

The compassion Exodus 3:6-9

While the Israelites were unaware of God's presence, He saw all that happened. He had seen their afflictions even though, up to that time, He was apparently not taking any action for their relief. He had heard their cries but despite the fact that, as far as the record is concerned, they had not been directed to Him. God knew all about their sorrows even though they might have considered them unknown to all except themselves. God knew all about them just as He knows all about each of us. In compassion He announced His purpose to Moses saying that He had come down "to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good and a large land flowing with milk and honey."

The commission Exodus 3:10-14

Moses was to be the human instrument which God would use in bringing His people out of Egypt. Moses was eminently qualified and exactly fitted for the position which God intended that he should fill. The commission which he received was urgent — "Come now therefore, and I will send thee unto Pharaoh." Moses exclaimed, "Who am I that I should go unto Pharaoh?" When God's call is clear, the voice of self-depreciation is not to be heeded.

This mission or assignment appeared too great for Moses, so he voiced his objections and made his excuses.

Possibly the objections which he offered were prompted by a sense of his own weakness but Moses discovered what we need to know, namely, that God never calls a person to a task without supplying adequate strength for its accomplishment. What God commands us to do, He always enables us to achieve, if we respond obediently.



Dr. Wayne Dehoney

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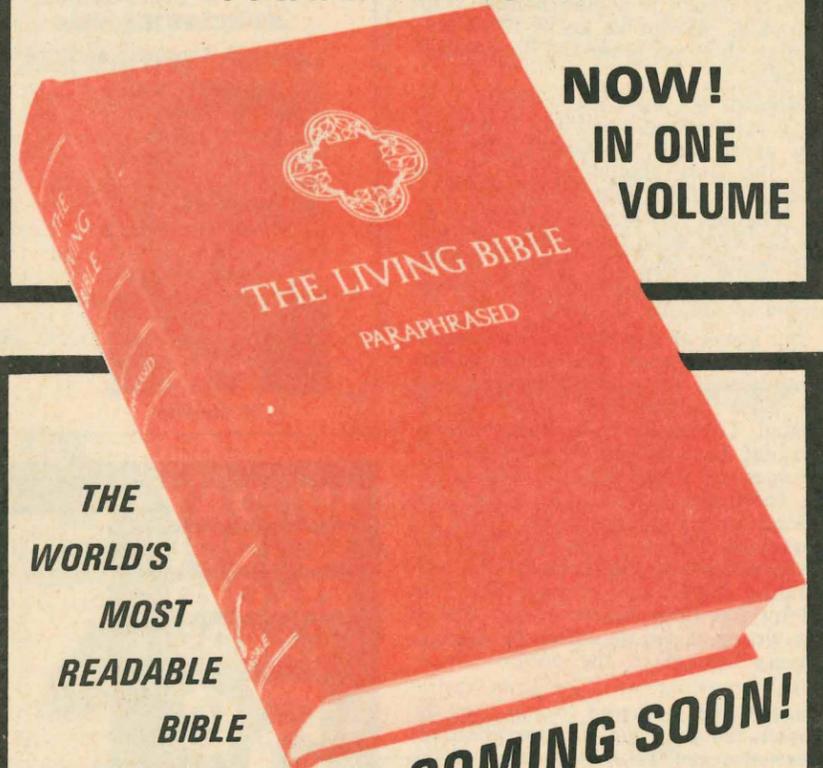
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