

# SUNDAY SCHOOL LESSON

## A WORLD OF OPPORTUNITY

International Sunday School Lesson for November 29, 1953.

Memory Selection: "Let judgment run down as waters, and righteousness as a mighty stream."—Amos 5:24.

Lesson Text: Deut. 24:14-15; 19:5. Amos 5:10-15, 24; II Thessalonians 3: 7-10.

There are many in our world who believe that business and religion should be kept separate that there is no place for business in religion, and vice versa. However, if Christianity has any application for the individual at all, it must permeate his whole life or it is worthless. Christianity is a religion for life. This includes one's vocation, his business relations and his responsibility to earn a living for himself and his family. Therefore, the economic field is an important field for the application of Christian principles. Christianity, with its accompanying justice, must control our economic life if the purposes of God for mankind are to be fulfilled.

The Bible is explicit in laying upon us the duty of applying the great ethical ideals of our religious faith to our daily business practices. Work is a privilege and the ability to perform work should be grounds for thanksgiving to God. However, we must apply God's laws to our work. In Deuteronomy 24: 14-15 and 24: 10, God outlined the relationship which should exist between employer and employee. It should be remembered that a position of power brings added responsibility for recognizing and respecting the needs of others. In the passage above, there is a provision to insure humanitarian concern for the poor, the unfortunate man. A hired servant, if poor and destitute, was helpless to defend himself. A selfish employer might exploit his poverty by not paying a fair wage. So God required that the servant be paid at the end of each working day in order that he might immediately buy the necessities of life and also reduce the probability of exploitation by an unscrupulous employer after a long period of work.

Another provision in the law required that a forgotten sheaf of grain or scattered leftovers be left for the strangers, the fatherless and the widow. This Old Testament "law of the stranger" was given as a standard for treatment of those, who, for any reason, were outside the family group or the group made up of friends and acquaintances. And, in outlining this rule, an enduring principle was set forth: God forbids ruthless exploitation of cheap labor, and requires consideration for the victims of misfortune who need the help of those more fortunate.

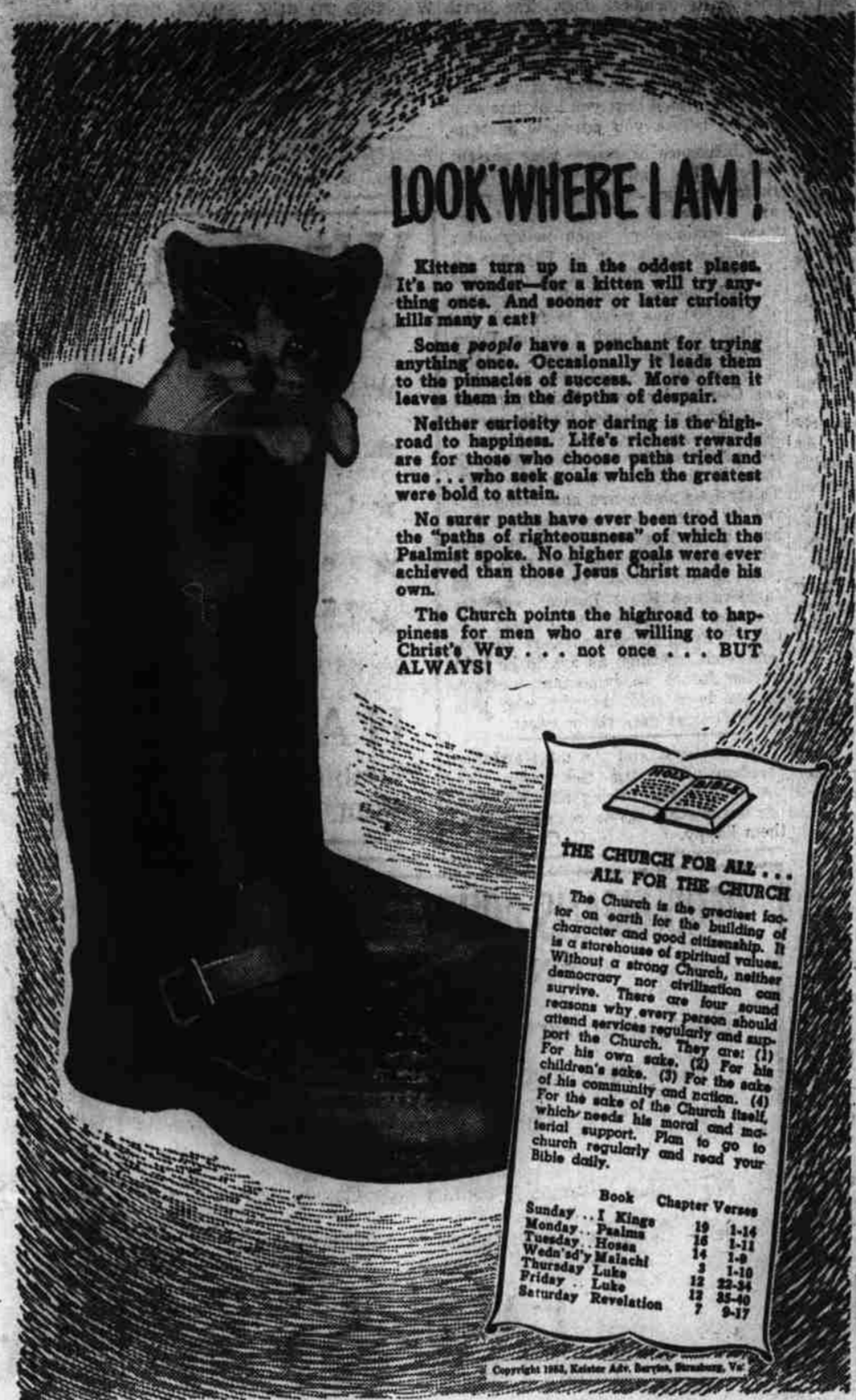
Amos, the Old Testament prophet, was a shepherd and farmer, living at Tekoa, a little village six miles south of Bethlehem. He was not trained as a prophet and belonged to that select company of great men in the Bible who were humble workers. Although Amos lived in the country, he understood the life of his age. He saw the wickedness of the cities when he carried his produce to market. As Rev. Bernard C. Claussen enumerates: "Unscrupulous judges condemned the innocent for paltry bribes. The rich grasped the small possessions of the poor. Prices were fraudulently increased and measures were fraudulently diminished, and bad grain was sold as good. The most shameful licentiousness was practiced. Idolatry, with its bestial immoralities, was rampant. Everywhere Amos saw wasteful luxury and extravagance on one side, contrasted with the wretched poverty of the people among whom he lived."

Therefore, he spoke out for social justice and uttered a plea which the world has not yet heeded. He told those who had become rich by taking advantage of their fellowmen that although they built fine houses, they should not dwell in them. He condemned without fear the social evils of his day.

"The nation of Amos' soul is for the establishment of social justice," declared J. E. McFayden, "and his denunciations and threats fall upon the heads of those who frustrate that, whether by incidental cruelty or, as here, by deliberate violation of the principles of equity in the courts of justice. The worst offenders were those who poisoned justice at its source, those who by their venal decisions made it a bitter thing for the poor man when it ought to have been sweet, and who laid righteousness prostrate upon the ground when she ought to have been erect and smiling."

The words of Amos are still applicable for us today. Speaking for God, he tells Israel to "seek good and not evil" and, with emphasis, "hate the evil and love the good." As for the formal religious ceremonies, he declares that these mean nothing unless the people live righteously. Outward, formal worship will not be accepted by God, and Amos appeals to his hearers to "let justice roll down as waters and, righteousness as a mighty stream."

(Continued on Page Seven)



## LOOK WHERE I AM!

Kittens turn up in the oddest places. It's no wonder—for a kitten will try anything once. And sooner or later curiosity kills many a cat!

Some people have a penchant for trying anything once. Occasionally it leads them to the pinnacles of success. More often it leaves them in the depths of despair.

Neither curiosity nor daring is the high-road to happiness. Life's richest rewards are for those who choose paths tried and true . . . who seek goals which the greatest were bold to attain.

No surer paths have ever been trod than the "paths of righteousness" of which the Psalmist spoke. No higher goals were ever achieved than those Jesus Christ made his own.

The Church points the highroad to happiness for men who are willing to try Christ's Way . . . not once . . . BUT ALWAYS!

### THE CHURCH FOR ALL . . . ALL FOR THE CHURCH

The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and support the Church. They are: (1) For his own sake, (2) For his children's sake, (3) For the sake of his community and nation, (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

Day	Book	Chapter	Verses
Sunday	I Kings	19	1-14
Monday	Psalms	15	1-11
Tuesday	Hosea	14	1-9
Wednesday	Malachi	14	1-19
Thursday	Luke	12	22-34
Friday	Luke	12	35-40
Saturday	Revelation	7	9-17

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## Perquimans Church Services

**HERTFORD BAPTIST CHURCH**  
C. W. DeWitt, Pastor  
Sunday School, 9:45 A. M.  
Morning Worship, 11:00 o'clock  
Evening Worship, 8 o'clock  
Mid-week Services, Wednesday at 8 P. M.

**BETHLEHEM CHURCH OF CHRIST**  
Joe Brickhouse, Pastor  
First Sunday  
11 A. M. and 8 P. M.

**BURGESS BAPTIST CHURCH**  
Colon Jackson, Jr., Pastor  
Church services second and fourth Sundays at 11 A. M.  
Sunday School at 10:00 A. M.  
Church service 7:45 P. M. second and fourth Sundays.

**PERQUIMANS CHARGE CHURCHES**  
H. M. Jamieson, Pastor  
First Sunday:  
New Hope Church, 11:00 A. M.  
Oak Grove Church, 7:00 P. M.  
Second Sunday  
Winfall Church, 11:00 A. M.  
Cedar Grove Church, 10 A. M.  
Woodland Church, 7:00 P. M.  
Third Sunday  
Oak Grove Church, 11:00 A. M.  
New Hope Church, 7:00 P. M.  
Fourth Sunday  
Cedar Grove Church, 11:00 A. M.  
Woodland Church, 10 A. M.  
Winfall Church, 7:00 P. M.  
Fifth Sunday  
Woodland Church, 11:00 A. M.  
Prayer Meeting each Wednesday at Winfall Church, 7:00 P. M.

**ANDERSON'S METHODIST CHURCH**  
C. H. Beale, Pastor  
Church School, 10:00 A. M.  
Morning Worship, 11:00 A. M. second and fourth Sundays.

**WOODVILLE BAPTIST CHURCH**  
Harvey L. Coppidge, Pastor  
Church Services on second and fourth Sundays at 11 A. M.  
First and Third Sundays at 7.45 P. M.

Sunday School 9:45 A. M.

**UP RIVER FRIENDS CHURCH**  
James Rahenkamp, Pastor  
Sunday School, 9:45 A. M.  
Church Services, 11 A. M.  
Youth Fellowship, 6:30 P. M.

**BETHEL BAPTIST CHURCH**  
Rev. Bennie Crawford, Pastor  
Sunday School, 10 A. M.  
Preaching first and third Sundays at 11 A. M.  
Preaching second and fourth Sunday evening at 7:30.

**PINEY WOODS FRIENDS CHURCH**  
D. Virgil Pike, Pastor  
Church School 10 A. M.  
Morning Worship 11 A. M.  
Young People's Meeting 7 P. M.

**WHITEVILLE GROVE BAPTIST CHURCH**  
Caleb Goodwin, Jr., Pastor  
Sunday School, 10:30 A. M., every Sunday except third Sunday.  
Church services every third Sunday at 8 P. M.

**HERTFORD METHODIST CHURCH**  
A. L. Chaplin, Pastor  
Church School, 9:45 A. M.  
Morning Worship, 11:00 o'clock.  
Youth Fellowship, 6:45 P. M.  
Evening Worship, 7:30 P. M.  
Mid-week Fellowship, Wednesday at 7:30 P. M.

**BAGLEY SWAMP PILGRIM**  
Coy S. Saunders, Pastor  
Sunday School, 10:00 A. M.  
Morning Worship, 11:00 o'clock.  
Young People's Meeting, 6:30 P. M.  
Evening Worship, 7:30 o'clock.  
Mid-week Services, Thursday at 7:30 P. M.

**HOLY TRINITY EPISCOPAL CHURCH**  
Rev. Charles F. Wall, Rector.  
9:45 A. M., Church School, every Sunday.  
9:00 A. M., Holy Communion, 1st Sunday.  
8:30 A. M., Holy Communion, 2nd, 4th, 5th Sundays.  
11:00 A. M., Holy Communion, 3rd Sunday.  
11:00 A. M., Morning Prayer, 2nd, 4th, 5th Sundays.  
10:00 A. M., Holy Communion, Feasts and Saints' Days.

**WERRA CHURCH OF CHRIST**  
Walker Perry, Pastor  
2nd and 4th Sunday at 10:30 A. M.  
Morning worship on first and third Sundays at 11 A. M.  
Evening worship first and third Sundays at 7:30 P. M.

**CHAPPELL HILL BAPTIST CHURCH**  
Rev. Ralph Knight, Pastor  
Sunday School, 2 P. M. every first Sunday.  
Church Service 8 P. M. every first Sunday.  
Sunday School at 11 A. M. every second, third and fourth Sunday.

Go To Church Your Church Any Church But Do Go