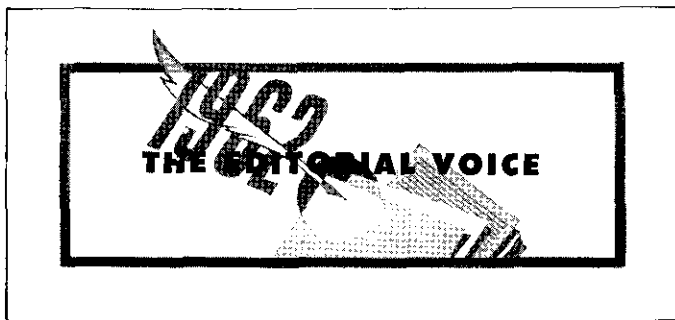


the Alliance Witness

SEPTEMBER 5, 1962





THE CALL TO THE MINISTRY

The Christian minister, as someone has pointed out, is a descendant not of the Greek orator but of the Hebrew prophet.

The differences between the orator and the prophet are many and radical, the chief being that the orator speaks for himself while the prophet speaks for God. The orator originates his message and is responsible to himself for its content. The prophet originates nothing but delivers the message he has received from God who alone is responsible for it, the prophet being responsible to God for its delivery only. The prophet must hear the message clearly and deliver it faithfully, and that is indeed a grave responsibility; but it is to God alone, not to men.

It is a dubious compliment to a preacher to say that he is original. The very effort to be original has become a snare to many young men fresh out of seminary who feel that the old and tried ways are too dull for them. These reject the pure wheat of the Word and try to nourish their congregations on chaff of their own manufacture, golden chaff maybe, but chaff nevertheless that can never feed the soul.

I heard of one graduate of a theological school who determined to follow his old professor's advice and preach the Word only. His crowds were average. Then one day a cyclone hit the little town and he yielded to the temptation to preach on the topic "Why God Sent the Cyclone to Centerville." The church was packed. This shook the young preacher and he went back to ask his professor for further advice in the light of what had happened. Should he continue to preach the Word to smaller crowds or try to fill his church by preaching sermons a bit more sensational? The old man did not change his mind. "If you preach the Word," he told the inquirer, "you will always have a text. But if you wait for cyclones you will not have enough to go around."

The true preacher is a man of God speaking to men; he is a man of heaven giving God's witness on earth. Because he is a man he can speak to men, and because he is a man of God he can speak from God. He can decode the message he receives from heaven and deliver it in the language of earth.

The response earth gives to the message of heaven at any given time varies with the moral conditions of those to whom it is addressed. The true messenger of

God is not always successful as men judge success. The message delivered in power has sometimes returned to destroy the messenger, as witness the slain prophets of Israel in Old Testament times, and Stephen, the first Christian martyr.

The true minister is one not by his own choice but by the sovereign commission of God. From a study of the Scriptures one might conclude that the man God calls seldom or never surrenders to the call without considerable reluctance. The young man who rushes too eagerly into the pulpit at first glance seems to be unusually spiritual, but he may in fact only be revealing his lack of understanding of the sacred nature of the ministry.

The old rule, "Don't preach if you can get out of it," if correctly understood, is still a good one. The call of God comes with an insistence that will not be denied and can scarcely be resisted. Moses fought his call strenuously and lost to the compulsion of the Spirit within him; and the same may be said of many others in the Bible and since Bible times. Christian biography shows that many who later became great Christian leaders at first tried earnestly to avoid the burden of the ministry; but I cannot offhand recall one single instance of a prophet's having applied for the job. The true minister simply surrenders to the inward pressure and cries, "Woe is unto me, if I preach not the gospel!"

While there is only one way to become a true preacher, unfortunately there are many doors into the pulpit. One is to be endowed with what is sometimes called a "good pulpit presence." Many a tall Absalom whose commanding presence and sonorous voice mark him as a natural leader of men is attempting to speak for God when he has not been sent by God. His call is from the people instead of from the Spirit and the results cannot but be disastrous.

Others have become ministers from a genuine but altogether human love for mankind. These have a strong sense of social obligation which they feel they can best discharge by entering the ministry. Of all wrong reasons for becoming a preacher this would seem to be the most laudatory, but it is nevertheless not a spiritually valid reason, for it overlooks the sovereign right of the Holy Spirit to call whom He will.

Most surely the church has a service of compassion to render to the world, but her motives are not humanitarian. They are higher than this by as much as the new creation is higher than the old. It is inherent in the Christian spirit that the followers of Christ should wish to minister to the bodies as well as the souls of men. But the call to give God's prophetic message to the world is something apart.

The call to witness and serve comes to every Christian; the call to be a Voice to mankind comes only to the man who has the Spirit's gift and special enabling. We need not fewer men to show mercy, but we need more men who can hear the words of God and translate them into human speech.

What's in the Bible

That People Today Ought to Know About?

By A. W. TOZER

THE BIBLE is a big book; or more accurately it is a library composed of sixty-six books. Some of them are short and some long, but taken together they make a book of about 1,000 to 1,400 pages, depending upon the size of the print.

Of course not many people want to read a book that large, so the Bible doesn't get read as much as it once did. And is that good or bad? Is the Bible an old classic, good enough for its day, but out of date and of no great importance to anyone now? Or is there something in the Bible that people today ought to know right away? I think there is.

Let us imagine a man from some remote part of the world hearing about the Bible for the first time. He is intelligent and literate, but for some strange reason he has never before heard about this book and is curious to know what it contains that is important to him and to the rest of mankind today. He comes to me and asks what it is all about. What should I tell him? What is in the Bible that he ought to know about? What does the Bible want to say to him?

Well, the first thing it tells him is that there is one God and that God created the heavens and the earth and everything that is in them. He created man in His own image and gave him the earth as his domain with the command to increase and multiply and fill the world with others like himself. And God made the earth so fruitful that it could easily supply food for everyone with just a little work and care on everybody's part.

And then what? The Bible tells us further that man quickly rebelled

against the simple commands of God and chose to run his own life without any interference from his Creator. He disobeyed God and went out on his own. The result was a bad and serious dislocation of his whole nature, body, soul and spirit, resulting in alienation from God in his heart and the final separation of body and soul in the incident we call death. He could not remain on earth and he was not fit to enter the presence of God in heaven, so God condemned him to a place previously prepared for the rebellious creatures known as the devil and his angels. That place the Bible calls hell.

Was that the end of the line for the human race? No, the Bible tells us that God so loved the world that He could not let men go, so He carried out a plan that He had had in His heart from the beginning of the world. He sent His Son to become one of us in the mysterious act that we call the Incarnation. The Son was and is God, but He became a man to carry out His plan of salvation. That man was Jesus Christ whose birth we celebrate every year. We do not know the exact date, but we have fixed upon December 25 as the nearest we can come to it, so everywhere throughout the world Christians on that day commemorate His birth among men.

But how could He help men by merely being born a man? He could not. But there is more. After living



*Suppose you had
never read the Bible before;
this (and of course much more)
is what it would say to you now.*

among men for thirty-three years He died on a Roman cross. The Romans and Jews of that time crucified Him as a common criminal, but God had another plan in mind. He let the sins of the whole world rest upon Jesus as He died, or as the ancient prophet had said, "He shall make his soul an offering for sin,"¹ and His death was accepted by God for the death of every sinful man. That is what the Bible says about it. Or to quote the prophet again, "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."²

But how can a dead man help us? If Jesus died He is no better off than the rest of men in the long parade toward the grave. Dead men cannot help dying men, and Jesus died. What does the Bible have to say about that? It says that He did not remain dead but rose from death the third day and ascended to the right hand of God to be our Lord and our Saviour. This is a very important thing the Bible tells us here. Jesus, being very God of very God, could not long be bound by death even though the death He died was one of the most painful and degrading that mankind has ever known, the death on the cross. People ought to know this. It is a most critical truth and we cannot afford to ignore it.

The Bible tells us that God raised Jesus from the dead and made Him both Lord and Christ; and along with His exaltation He became the new Head of the human race. And how do men become members of the new human race? The Bible is very clear on this. It is by the new birth. Just as we are all born the first time into

the old fallen human race, so we may be born again into a new race, like the old but different in that the new race is born of the Spirit and the old race is born of the flesh. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."³ To be born only once is to be born lost and to remain lost. To be born the second time is to be saved. This the Bible teaches and everyone ought to know about it.

But that is not all the Bible teaches about this. It tells us plainly how to be born again. Jesus came unto His own, and His own did not receive Him, it says; "but as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."⁴

The way to be born again, then, is to believe on Christ and to receive Him into our hearts as our Lord and Saviour. That means that we must attach ourselves to Him in loyalty and faith. But before we can do this we must put away all our sins and confess our wrongdoings to God. The moment we do this He forgives us our sins and cleanses us from all unrighteousness. Christ then confesses our names before His Father in heaven and becomes personally responsible for us. With Him we pass out of darkness into life, and

the judgment that we so richly deserved is bypassed because Christ endured it for us. The hell that was ours because of our sins was endured by Him on the cross and God will not exact justice twice for our sins. Peter put it this way: "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."⁵

What does the Bible offer to men in Christ? The blessings are so many that it would take several books to do them justice. But here are a few: God removes from us all responsibility for our past sins, these having been atoned for by the death of Christ. God bestows upon us the gift of eternal life, which means the life of the eternal God in our souls. We are no longer aliens but sons of God and members of the new creation. He takes upon Himself the full care of our lives while we are on the earth. He promises to stay with us in the hour of death and take us to be with Him in His heaven, where we will dwell forever in a state of immortality (that is, we can never die again and never be lost).

The Bible tells us also that if we will turn to Christ in full committal of faith He will give us His Spirit and we will know that we are His children by the witness of the Spirit in our hearts. So we have two ways to know that we are saved: the testimony of God's Word, which cannot be broken, and the testimony of the Spirit in our hearts. With these come a great sense of relief and a good degree of present peace and happiness

which we never knew before. These things can be proved in personal experience by anyone who will turn to Christ in earnest. They are not theories, but facts demonstrable in experience.

The Bible has much more to say that is of great value to people today. But one thing I want to mention. It is this: by neglect or love of the world or addiction to sin or unbelief or unwillingness to come to Christ all these blessings may be forfeited forever. Salvation is not automatic as a result of Christ's death for all of us. Redemption was made for all of us but it is effective only toward the ones that in sincerity of heart throw themselves on the mercy of God. Those who refuse God's offer are lost eternally.

Yes, the Bible has a wonderful message for men today. For all our progress in science we are still people; we still need forgiveness, eternal life, a new heart and assurance of peace in the world to come. And all these the Bible offers and shows how they may be secured without money and without price.

If you are interested I would suggest that you begin today to read the Bible. Begin with the Gospel of John. Read it slowly, and as you read stop now and then and try to talk to God about what you have read. He will hear you if you are sincere. His Spirit will lead you to faith in Christ, and Christ will do the rest.

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¹See Isa. 53:10; ²Isa. 53:6; ³John 3:6; ⁴John 1:11-13; ⁵1 Pet. 3:18.

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Captured Missionaries Still Held

As we go to press (August 22) there is still no encouraging word concerning our captured missionaries. No contact has been made with Dr. E. Ardel Vietti, Rev. Archie Mitchell and Mr. Dan Gerber, who were taken by Viet Cong guerrillas from the Alliance Leprosarium in Banmethuot, Viet Nam, on the night of May 30, and since June 23 their location and condition have been unknown.

Because the Viet Cong forces are desperately in need of medical assistance it is believed they will not harm the missionaries but will keep them to treat the wounded. We are sure the missionaries take every opportunity to bear witness to Christ among these people, but we should continue to pray earnestly for their safety and release.

Pray also for the other missionaries in Viet Nam. Rev. R. M. Chrisman, who visited the field in July, reports that the morale is high. Work is being carried on as usual, although no needless risks are being taken and, in fact, every precaution for safety is being observed. Nevertheless, the continuing tension takes its toll except as the Lord Himself gives peace and confidence. Pray especially for Mrs. Mitchell.

The city of Banmethuot is now a heavily fortified military base. Because it is surrounded by the Communist guerrillas our nurses are no longer able to visit the Leprosarium, about nine miles from the city, and it is now in charge of Mr. Y Nam. Mr. Nam, who has been the head Raday assistant at the hospital for years, is most capable.

THE ALLIANCE WITNESS

Is God Interested in Numbers?

Certainly! All of us must be, and the church which describes itself as "small but spiritual" is giving but a mistaken excuse, not a reason

By SAMUEL J. STOESZ, TH.D.

PEOPLE are always interested in a crowd. There is a maxim which says that a crowd makes for a crowd. It is certain that while many enter the wide gate and broad way that leads to destruction, few there are who find and enter the strait gate and narrow way (Matt. 7:13, 14).

The gospel operates by transformation rather than conformation to the world. The social gospel program with its membership drives has been justly repudiated by evangelical churches. The unworthy motives of ambition and self-confidence portrayed by David in the numbering of the people (2 Sam. 24) received severe chastisement from the Lord. But after all this is said we dare ask, Is God interested in numbers?

Because of our reaction against an easy believism and because of the desire to have a spiritual church, it is natural to become ingrown and to confuse smallness with purity. At times it also becomes convenient to substitute a personal obligation to Christ's commission to be witnesses in the world with a visionary foreign missionary program. The assumption is that the home field is relatively evangelized, and the responsibility of going and communicating the gospel with actual people and real faces is done by proxy. We pay a preacher and send and support missionaries to do the work.

A young pastor received the shock of such a twisted view in his first church. He lived in the basement of the church, and when Sunday school space was needed there was opposition to building a parsonage because it was thought the mis-

sionary pledge would surely suffer. There was also severe criticism for the improvements made on the church building and in the Sunday school facilities. The work and vision of those who desired to progress often stood in jeopardy. But as the work proceeded and the changes were made missionary giving increased and so did the attendance. Some people, however, never did agree to the changes. One Sunday morning the church auditorium was filled to capacity. At the close of the service the pastor, as was customary, was greeting the people at the door. One whose opposition had been very pronounced shook hands tremblingly and with deep agitation asked, "What are we going to do with all these people coming to church?"

Is God interested in numbers? A very casual understanding of the Word makes this plain. Christ was not willing that any should perish. His parables teach that we are to go into the highways and byways and compel people to come in to a bounteous feast. His gospel is said to be for every creature. His life upon earth was characterized by a keen awareness of the multitudes upon whom He looked with compassion and described as sheep without a shepherd.

Of the newborn church it is recorded in Acts that three thousand persons were saved and the Lord added to their number daily those

who were saved. It is also recorded that they went everywhere preaching the Word and had favor with all the people despite persecution. The exact numbering of people on many occasions throughout the Bible certainly indicates that God is interested in numbers and that He desires fruit—*much* fruit. He alluded to the seed of faith in Abraham as like the stars of multitude and also said through Daniel, "They that turn many to righteousness [shall shine] as the stars for ever and ever."

The obviousness of God's Word in answer to our rhetorical question Is God interested in numbers? points to the fact that the church has failed to see the principles by which interest in numbers is motivated. We briefly mention three:

First, the redemption of souls is to be the central interest of the church. Often we are tempted to think of our Sunday schools and churches as permanently established institutions when, in reality, they are mission stations surrounded by unbelieving multitudes. Someone has said that the Christian faith faces annihilation every generation. Because the church has failed to convert the world in one generation it is easily forgotten that the task must start over every morning.

Jesus said that He came to seek and to save that which was lost, and He told His disciples that as the Father had sent Him into the world so He was sending them into the world. The same motive and the same passion that possessed Him were to possess His followers. A deficient evaluation of the mission



Dr. Stoesz is professor at Nyack Missionary College, Nyack, N. Y.

MCA Votes to Merge

As we go to press word has reached us that the General Conference of the Missionary Church Association, meeting in Fort Wayne, Indiana, has just voted to merge with The Christian and Missionary Alliance.

At its General Council in Miami in May of this year the Alliance voted to merge with the MCA, subject to ratification by the 1963 Council. The MCA Conference action must be ratified by their local churches before it becomes final. This will take about six months.

It is, of course, impossible to predict the action of free churches in the exercise of their voting privileges, but informed opinion leans toward the belief that the merger will be ratified by both bodies.



of the church will afflict and cripple her so that it stifles all zeal to win the neighbors for Christ. This will cause a lack of interest in numbers.

The second principle which ought to motivate our interest in numbers is the opportunity. Familiarity often blinds us to the opportunity in our own area. When the Samaritan woman led many of her fellow villagers to hear Jesus, He used the occasion to instruct His disciples to see that the field was ready for harvesting. At another time Jesus sat and looked down upon Jerusalem, and as He looked He evaluated the city and wept. Jesus knew to whom He was sent and what His field consisted of.

Is anyone considering in your church the influence of your fellowship on the community in the last ten years? Does anyone really know how many people live within five blocks from the church—or five miles? Does anyone know the public school enrollment in your neighborhood? What percentage of the people go to church on Sunday morning?

We tend to think of people not so much as a harvest field of souls but as strangers: Southerners (or Yankees), Norwegians, Negroes, Catholics, Jews, and so on. We forget that all people are like ourselves and know loneliness, sickness and trouble. Most of all, we forget that they have never received a personal

gospel invitation and that they have an inner dissatisfaction which only Christ can meet. Often to the people of the community our church building looks just like any other public building; it has no relevance to them personally because no one ever made it relevant. No one has sought a way to break into this closed state of mind by genuine interest. A vision of the field will govern our interest in numbers.

Third, the fact that the church ministers to *people* ought to motivate our interest in numbers. The Sunday school must be organized for the purpose of leading actual people to Christ. It must have a precise method and technique of reaching them with a clear message. Too often our churches are mere preaching stations from which is thundered the grand truth of the gospel "to whom it may concern," assuming that automatically people will come to learn and believe certain truths and become Christians. The disconcerting fact is that such is not the case.

Someone has illustrated the method of many churches by the man who sat all day on his veranda loading his gun and shooting in the air. The neighbors became frightened and sent for a psychiatrist. When the psychiatrist questioned the man

concerning the reason for his peculiar behavior he answered that his reasons were perfectly plain and were three in number: (1) It cleared the atmosphere, (2) it scared the devil away, and (3) who knew but that there might be a stray coon around somewhere he might hit. The matter of procedure and definiteness of reaching people will demand a keen consciousness of numbers. Records must be kept—a prospect list properly classified and annotated to serve a visitation program, a prayer endeavor, a mailing process or a telephone brigade.

God is so interested in numbers that only churches with definite concern who love real people will be entrusted with them. When, in the parable, ninety-nine were safe in the fold, the sheep must have been counted carefully to cause the shepherd to realize that one was lost and to go out into the night to the rescue. Until such definite tasks are undertaken, the church can hardly be entrusted with numbers who are lost in the shuffle.

Is God interested in numbers? Certainly! All of us must be, and the church which declares itself as "small but spiritual" is not giving a reason but a mistaken excuse.



District Conferences

District and Prayer Conferences of The Christian and Missionary Alliance will be held as listed below with the deputation from the Board of Managers. Please pray for these important gatherings.

New England District. Trumbull, Conn., September 24-27. Rev. G. H. Johnson.

Northeastern District. White Plains, N. Y., September 10-13. Rev. L. W. Pippert.

Eastern District. Camp Hill, Pa., September 17-20. Rev. Louis L. King.

Western Pennsylvania District. Butler, Pa., September 17-20. Rev. W. F. Smalley.

South Atlantic District. Richmond, Va. (West End), September 10-14. Dr. K. C. Fraser.

Southeastern District. Lake Swan, Melrose, Fla., September 18-21. Rev. B. S. King.

Southwestern District. Houston, Tex., September 25-28. Rev. L. W. Pippert.

Central District. Lexington, Ky., September 10-13. Rev. G. H. Johnson.

Western District. Denver, Colo., September 27-October 1. Rev. W. F. Smalley.

Northwestern District. Minneapolis, Minn. (Grand Ave.), October 1-4. Rev. B. S. King.

South Pacific District. Richmond, Calif. (Fairmede), September 17-21. Rev. L. W. Pippert.

Pacific Northwest District. Kelso, Wash., October 1-5. Rev. W. F. Smalley.

Western Canadian District. Calgary, Alta., September 12-17. Rev. L. W. Pippert.

Eastern and Central Canadian District. Montreal, Que., September 18-21. Rev. G. H. Johnson.

Why Casualties on the Mission Field?

This article is for young people preparing to spend their lives in missionary service. It is also for those who plan to pray for and send them.

By JOHN HENDRIKS

A YOUNG medical missionary returned from the foreign field. He was unable to adjust to the way of life of the native. The slow pace of life was unbearable for the intelligent and capable physician.

A young lady missionary who was successful and used of the Lord on the field also came back to the homeland. Today she has a secular job and is too busy to be concerned about the things of God. In fact, she does not even attend church.

Another lady missionary was advised by the field director to withdraw from the mission and to return to her homeland because of personal immorality on the field.

These people are typical of many others who zealously gave up their home privileges but failed to see the consequences of the great cost that was involved in their calling as missionaries.

It is interesting to note the results of a survey conducted by Gordon H. Fraser, a well-known evangelical author, over a period of four years. It revealed that 80 per cent of one hundred and eighteen cases of missionary casualties finished one term on the field but did not return for the second. The remaining 20 per cent came home without completing their first term. Sometimes there are legitimate reasons, such as sickness that developed on the field, but the cases interviewed in the survey did not include such causes. Psychoneurotic health failures, however, are included.

What causes these appalling failures? Can they be prevented?

POOR SPIRITUAL HABITS

Rev. Elwyn Davies, Canadian director of the Bible Christian Union, gives one reason for the dropouts.

He says, "There are those who drop out because of lack of spiritual habits. A regular prayer life has not been established."

The inability to maintain a regular devotional life when away from other believers originates in the homeland. Gordon Fraser claims that some young people may be convinced of their calling of God but they are not aware of their spiritual immaturity. He says that during Bible school years they had the privilege of attending spiritual life conferences and were saturated with sound Bible teaching. Mr. Fraser continues, "They were surrounded by an aura of devotionism that, to them, was the normal spiritual atmosphere. When problems arose they had immediate access to those who could counsel and pray with them. When they were finally thrust into field situations 'on their own,' they were alarmed to find that they had, unconsciously, been drawing on the spiritual resources of others."

Isolated from their Christian friends on the mission field, they do not know how to feed themselves. There are no more spiritual life conferences or prayer partners. There is no one they can turn to with their problems—no one but the Lord. Ultimately, their spiritual barrenness leads to frustration and a final return to the homeland. Mr. Davies reiterated, "If they have not established a sound habit of prayer and feeding on the Word they become barren and therefore they're unable to stand up to satanic pressure which



A native of Holland, Mr. Hendriks was converted in a youth meeting in Amsterdam. He is now preparing for missionary service in London, Ont.

leads to discouragement, neurosis and other conditions."

MALADJUSTMENT

A second cause for the casualty rate among missionaries is maladjustment. An estimated 13 per cent of the one hundred and eighteen cases were casualties as a result of the feeling of superiority towards fellow missionaries, national workers and the nationals themselves. "The spiritual superiority often manifests itself in poor adjustments to fellow missionaries and to the people of the land," said Mr. Davies.

Speaking of racial superiority, Rev. A. T. Houghton says, "If you are thinking of missionary work overseas, see that you get rid of the last vestige of racial superiority, for you go as one sinner to another for whom Christ died."

In one specific case a young man during his first year on the field found it extremely hard to submit to the veteran missionary. Was not his recent training in Christian education far superior and more adequate than the old, established routines still being used? Simply to obey was indeed a testing period for the young man. Certainly he submitted at first, but after some time he found himself writing a letter to the mission asking to be transferred or returned to the homeland.

INSTABILITY

A third cause for missionary failure is the lack of durability. The survey showed an astounding 11 per cent unfit for service overseas. Because of their instability they failed to carry out a successful program.

A young man, a prospective missionary candidate, trained to be a

(Continued on page 19)

Where Events Took Place

Where Jesus Walked, by Frank McCoy Field, D.D. Christian Approach Mission Press, Kansas City, Mo. 448 pages, \$4.00.

All Bible students should have a book written on the general lines of this one. Scores have been published and at least one other has the same title. Some are better than this; some not so good. Some of the older ones written after years of residence by the authors picture much more vividly the country as it was prior to the very great changes made the last few years.

But this is a good book. Dr. Field has a reverent appreciation of events in the life of Christ, a good understanding of the generally accepted theories of the location of those events, and has obviously read widely on the subject. He has included some of the more recent archaeological findings.

The title is appropriate for part of the book but a great section gives the result of recent explorations in areas which, the author admits, were probably never visited by our Lord. The efforts to explain Arabic terms are so unsatisfactory as to have been better not attempted. The bibliography has bad gaps. One fails to understand how George Adam Smith or William Thompson, who were giants in this particular field, could go unnoticed.

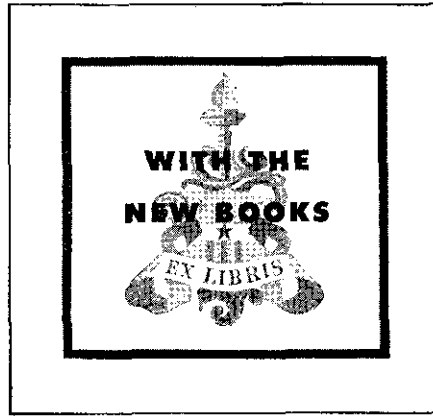
The two antiquated and time-worn jokes in the first paragraph give a bad impression. The book is too good to be introduced that way. As a whole, the book is readable, interesting, informative and up to date, with most of the accepted findings of the scholars woven into the narrative.—W. F. SMALLEY.

Not for the Provincial

Christ and Crisis, by Charles Malik. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 101 pages, \$3.00.

Here is a powerfully written collection of "seven Christian meditations on the state of the world" by the former president of the General Assembly of the United Nations, a member of the Greek Orthodox Church. The alert reader will be quick to detect here a whole new breath-taking area of spiritual application of the ministry of the Spirit that seldom finds its way into the literature of contemporary religion. He will read after a man who dares to take Christ into the crises of life where the timid soul leaves Him out.

Malik seems thoroughly evangelical without making an attempt of parading his orthodoxy. He is more fundamental than the average fundamentalist. He writes without wearisome religious



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clichés, and speaks existentially while repudiating existentialism. This book ought to be made compulsory reading at our seminaries—not for students but for faculties.

Some squeamish readers may object to Malik's optimistic presentation of ecumenicity. He is at least willing to commit himself to an outcome produced by the Holy Spirit and the supernatural. One has the feeling, not inconsistent with Malik's thesis, that his concept of ecumenicity will never be worked out effectively at a conference table but rather in the white hot crucible of world crisis.

This is recommended reading for the mind that does not run away from facts. The stomach controlled by provincialism will find it highly seasoned meat.—DON J. KENYON.

A Documented Critique

Roman Catholicism, by Loraine Boettner. Presbyterian and Reformed Publishing Co., Nutley, N. J. 466 pages, \$5.95.

Reading almost 500 pages of Boettner's latest book is no mean task, but the person who follows through to the end will have achieved a worthwhile education in Roman Catholicism. It is written well and all—description, definition and polemic—is grounded in acceptable research. The author does not hesitate to use his material as a warning to Protestants as to what will happen when they become too disinterested or tranquilized to protest.

Boettner has left no subject untouched. He deals with tradition, personalities, practices and dogmas of the Romanists. He openly discusses and frankly criticizes those factors associated with Catholic abuses and heresies such as purgatory, the infallibility of the pope, penance, indulgences, the celibacy of the priesthood. He also ex-

presses his opinion on intolerance, bigotry and persecution.

His volume is climaxed by an excellent chapter, "A System Is Tested by Its Fruits." If the validity of any religious system is the nature of its product, the case against Roman Catholicism is clear.

The book is enhanced by copious quotations from adequate authority. For the reader who wants to use it as a source book there are splendid indexes of subjects and authors. This book is recommended to any individual who is seeking information on Catholicism which shows the whole ugly system in its true light.—DON J. KENYON.

Time for Action

Teach or Perish, by James DeForest Murch. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 117 pages, \$3.00.

If you are looking for a few hours of relaxing reading I do not recommend *Teach or Perish*. However, if you are willing to be startled out of complacency, to be made exceedingly uncomfortable and to place yourself in readiness for decisive action, then by all means get your copy today.

This volume was written in the hope that one strategic sector of the church's life, that of Christian education at the local church level, may be inspired to a new spirit of advance. The times call for an imaginative and challenging proposal which will lift this arm of the church from the paralysis of tradition and deadly routine into strong and adequate adventure and action.

The action is motivated by a thorough commitment to Christ. The plan of action will be administered by a commission which will draw up a blueprint for the new educational structure in the light of the facts discovered in a survey.

"The initiation of the program should not wait on perfection," says Dr. Murch. "The greatest peril now is delay. The time has come for the inauguration of a new movement for a vastly improved and expanded program of Christian education in every local church throughout the nation. This must be a 'crash' program, not something to be mounted ten years from now or even ten months from now, but *now*. It is already late for the church to move, and it may soon be too late."—MAVIS L. WEIDMAN.

Books in Brief

Adventures In Other Lands, by Carol Allison. Zondervan Publishing House, Grand Rapids, Mich. 120 pages, \$2.50.

Here are eleven missionary stories, valuable to illustrate lessons on missions.



DAVID R. ENLOW, Reporter

AT HOME

U. S. Jewish population set at 5,510,000: *The American Jewish Year Book*, just published in New York, estimates Jewish population in the United States at the close of 1961 at 5,510,000. The estimate indicates a decrease of 20,000 from the 1960 figures, "due primarily," the *Year Book* said, "to a lowered estimate of the number of Jews in Greater New York City, based upon current data." New York City and adjacent suburban counties of Nassau, Suffolk and Westchester account for a minimum of 40 per cent of all Jews in the United States.

Canadian Catholics pull ahead of Protestants: For the first time in the nation's history, Roman Catholics outnumber Protestants in Canada. An official census report issued this month shows 8,532,479 Catholics and 8,531,574 Protestants in Canada's population of 18,238,247. The government report shows that the Catholic population of Canada had increased by 37.5 per cent during the past ten years, while the Protestant population was increasing by 18.3 per cent.

Governor lauds Gideons' work: Gov. David L. Lawrence, of Pennsylvania, commended 1,400 delegates to the sixty-third convention of the Gideons International in Pittsburgh for their work of distributing Bibles world-wide. "The aim of the Gideons has always been—and I trust shall always be—to make the Word of God available to others," he said, "and to let God's Word do its own work in the hearts, minds and souls of men."

New officer for American Sunday-School Union: The American Sunday-School Union, with headquarters in Philadelphia, has announced the coming of Walter W. Scott to the new post of executive vice-president. The society, established in 1817 to publish and circulate Christian literature and to organize Sunday schools on the frontier as it moved westward, has continued to work in unchurched rural areas. After successfully overseeing both the establishment and operation of the various Sunday schools, the Union arranges for the work either to be transferred to a denomination that is chosen by the local members or to be organized as a church in that community. At present the society is operating over 1,800 schools throughout rural America.

Denver seminary accepted by Association: The American Association of Theological Schools, meeting in Toronto

June 12-14, accepted the Conservative Baptist Theological Seminary as an associate member, according to Dr. Vernon C. Grounds, president.

ABROAD

Mennonite missionary murdered: A knife-wielding Moslem in Somalia stabbed to death a Mennonite missionary from Canada and critically wounded the missionary's wife. Merline Grove, acting director of the Somalia Mennonite Mission, was the victim of the fanatical Moslem who charged that the Mennonites menaced the Moslem faith—state religion of the Somali Republic. Police seized as assailant Jassin Abidi Ahmed Ibrahim, a Moslem who had preached in the local mosque against the Mennonites. Mrs. Grove heard her husband cry out and ran from her home, fell to the ground and was stabbed in the abdomen by her husband's slayer.

Arabic high schools to offer Christianity course: For the first time Christian religious instruction will be introduced next term in Israel's Arabic high school system for its Christian students. An agreement providing for such instruction was made between the Ministry of Education and representatives of the three main Christian communities in the country.

Prayer for Colombian Protestants: Colombian Protestant leaders issued a call to Christians for a day of intercessory prayer for "the persecuted church of Colombia." The appeal for prayer stated that "for more than fifteen years the Protestant church in Colombia has experienced persecution and discrimination." It said that "more than one hundred churches have been destroyed and more than two hundred Protestant schools have been forced to close."

PEOPLE SAY

Gov. Mark O. Hatfield, of Oregon, has warned that some church people are substituting the gospel of anti-Communism for the Christian gospel. Directing his remarks to delegates of the international convention of the Lutheran Laymen's League in Portland, Hatfield said: "Activist groups are siphoning off the interest of sincere Christians with their radical ideas." He called for a "spiritual renaissance" in America which, he said, must be brought about by transforming individuals, not by any mass attempt to change institutions. He said laymen must "get out of their pews" and "witness to their Christian" faith in all areas of life, including the political.

ODDITIES IN THE NEWS

Pigs outlawed in Israel save for Christians: The Knesset (parliament) voted to outlaw pig raising in Israel, except in certain specified areas with large Christian communities. The new law prohibits "raising, keeping or slaughtering swine," and gives pig farmers a year to dispose of their stocks. After that, persons who raise pigs, except for scientific purposes or zoo display, are liable to a fine of \$333.

*The Alliance Press in Hong Kong
celebrated its fiftieth anniversary
last year.*

*It publishes the Bible Magazine,
for Christians;
the Youth Companion,
a popular style magazine for young people;
devotional and Bible study
books, hymnbooks,
gospel tracts and booklets.*

*It sends its publications
to Chinese all over the world,
and many pieces
find their way into Red China.
Each year hundreds of signed cards
indicating a decision to follow Christ
are received,
giving evidence of the fruitfulness
of the literature
that is distributed from this press
—in visitation programs,
at fairs, and by mail.*



Show window of The Alliance Press in Hong Kong

A Store Window Preaches the Gospel

By REV. JOHN BECHTEL

THERE are two proverbs which we at The Alliance Press in Hong Kong have found to be true. The first is of Chinese origin: "It is better to travel 10,000 miles than to read 10,000 volumes of books." The second, of doubtful derivation, expresses the same thought: "One picture is worth a thousand words." In both cases the point is that to see an object makes a far greater impression than to read a description of it, no matter how extensive or realistic.

We in Hong Kong have added a new angle to the proverbs. We have not only displayed the vivid, thought-provoking picture in the show window of The Alliance Press, but in addition we have made tracts to go along with the picture. The picture and the tract illustrate realistically the "two ways" (Matt. 7:13, 14). Hundreds of passers-by have been interested enough in the picture to stop, study it and then take a tract from the small box at the right side of the show window.

This means of evangelism was particularly effective during the Ching Ming festival, which is the first and

more important of the two great Chinese festivals for the dead. Ching Ming, which means "clear and bright," has no fixed date but falls on a different date every year according to the lunar calendar. It dates back to the dim and dusty past. Some authorities give its origin in the last of the Chow Dynasty, 1122-249 B.C.

According to one story the eve of Ching Ming is called "Cold Eat" due to an incident which happened in the Chin Dynasty. An emperor of this time had a great admiration for one of his faithful subjects, a man to whom he offered a cabinet post in his government. However, the man would not accept the emperor's offer but rather decided to live in seclusion in a mountain retreat. The emperor became very angry when he heard the man had refused his offer, and decided to smoke him out. He gave orders to burn the mountain hide-out where the man had taken refuge. However, the man preferred to die in the fire rather than accept a position in the emperor's court. Later, in order to show his respects to the

dead man, the emperor went on a fast, refraining from eating food for one day! So in memory of this incident many people refuse to eat hot food on the day set aside as a memorial to the noble hero.

Although the people may have fasted in the old days, they certainly make up for it now. Ching Ming travelers, on their way to sweep the graves of their ancestors, are weighted down with paper shopping bags of food. Supposedly the food is offered to the departed spirits, but in fact relatives and friends eat the food themselves. Not only do the people carry supplies of food, but joss sticks, candles, incense in one form or another, firecrackers, paper "hell" currency, paper clothing, paper hats and paper "gold and silver bricks" are also part of the Ching Ming traveler's equipment.

This year the day was far from "clear and bright"; we had rain and cold weather. But in spite of the unfavorable day the people faithfully made their pilgrimages. Some of the smaller children must have been tired out even before they managed to board the train, bus or

If we are to live unto God at any time or in any place, we are to live unto Him at all times and all places. If we are to use anything as the gift of God, we are to use everything as His gift.—WILLIAM LAW.



ferry. How they felt at the end of the day, after standing hours at the other end of the line, is hard to say!

Because Ching Ming is celebrated in the spring, this festival is frequently likened to Easter. There are, however, several very important differences between the two days. Ching Ming has as its historical background some incidents in the lives of men, whereas Easter has as its background the love of God who gave His only-begotten Son and sent Him into the world to give His life a ransom for sinful mankind. Ching Ming is a festival of the dead, whereas Easter commemorates the resurrection of our Lord and Saviour from the grave. Ching Ming is really a feast of defeat, whereas Easter is accompanied by a note of victory. Ching Ming is observed by "sweeping the tombs" and by worshiping ancestors, whereas Easter commemorates an empty tomb and is given to the worship of a risen, powerful, living Saviour. Death is the keynote of Ching Ming, but life eternal is the glorious watchword of Easter, bringing assurance of salvation and hope.

It was estimated that about eighty thousand people traveled by train, bus or private cars and taxis to the suburban areas of the colony of Hong Kong in order to "sweep the tombs" of their ancestors. Special trains, buses and ferries were operated to accommodate the large number of people. Early in the morning, while it was still dark, hundreds of families started to line up in front of the railroad station. By nine o'clock the long, straggling queue of pilgrims had reached from the railroad station almost to our show window—a distance of about a quarter of a mile! Some families waited out in the wind and rain for hours before they were able to board a train to the country.

This multitude of people, held in the grip of superstition and fear, are without hope and without God. We have the Easter message of liberation, hope and eternal salva-

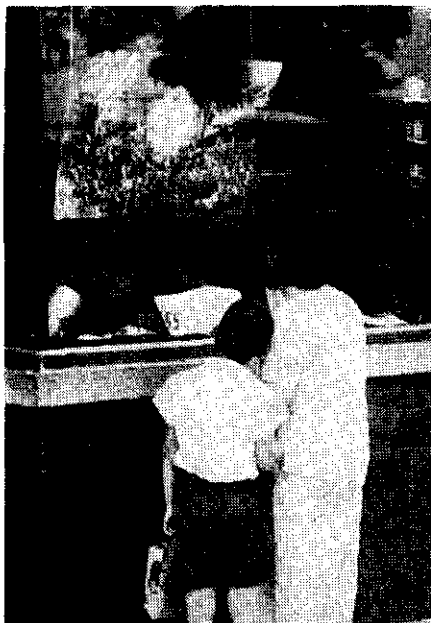
tion. In our show window we had the picture of the "two ways," a vivid portrayal of the drama that was being enacted at our doorstep.

But there was a gap between the people in the long queue and the gospel object lesson in the show window. How can that gap be bridged? How can we get the gospel message to the hundreds of thousands of Chinese in Hong Kong, Taiwan and Southeast Asia, not to mention the millions behind the Bamboo Curtain in Communist China? The pilgrims who were lined up on our street that morning were only a fraction of the eighty thousand people who went to "sweep the graves," and they in turn are just a small percentage of the three and a half million Chinese who make up the population of Hong Kong.

We are serving the Lord with one purpose in mind. Our aim, under the guidance and strengthening of the Holy Spirit, is to prepare and distribute spiritual literature in Chinese that will cause many to stop observing Ching Ming and similar festivals. But our purpose does not end there. We would that many Chinese shall be "turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus" (1 Thess. 1:9, 10).

NOTE: Both the painting and the tract describing the "two ways" are the work of Mrs. M. S. Tapia, of The Alliance Church, Pasadena, Calif. ◆ ◆ ◆

Passers-by are attracted by the display



Donkeys, Goats and Sheep

AN AFRICAN PARABLE

By REV. GERALD E. MCGARVEY

There was a mountainous region through which wound a very narrow and dangerous path. There was not room for passing on this trail and when two people met it created quite a problem.

One day two donkeys met on this path. They looked at one another, and then began a conversation that went something like this:

"Listen," said the first one, "I'm going to the place you've just left so get out of the way and let me pass."

"Not on your life," said the second donkey. "You get out of my way or I'll knock you flat!"

Soon their argument turned into a fight, with the result that both fell over the cliff and died.

Another day two goats met at the same spot. They too looked at one another, surveyed the possibilities of passing, then sat down to think it over.

"Say, I've got an idea," said one goat to the other.

"Yes? What is it?" asked the second goat.

"Let's just turn around and go back where we came from. That way we won't fight and end up in trouble."

And that is just what they did.

Still another day two sheep met. They exchanged looks and greetings, and then they too sat down to figure a way out of their predicament.

"I have it," said one finally.

"Oh, what?" asked the other.

"I'll lie down on the path. Then you step up on me and pass over. Then I'll get up and we can both be on our way again."

This pleased the sheep very much, and that is the way they passed on that narrow path.

Now, I ask you, which of the three groups was the smartest?

How often we as Christians fail to get the blessing God has for us because we are like the donkeys. Or like goats—just plain indifferent and unwilling even to try. Many difficulties could be turned into rich blessing if one of us were willing to lie down and let the other tramp on him.



Alliance missionaries meeting in conference in Congo in July

D. E. WALBORN

What happened in Congo in July

In the Cleft of the Rock

By MRS. DAVID E. WALBORN

ONLY as we dwell in God's presence can we receive our daily portion of His patience, love, kindness and joy. We are often weak because we live behind the cross rather than in front of it. Let us strive to *dwell* in His presence." Thus were we challenged by the newly elected president of The Christian and Missionary Alliance of Congo, Pastor Yosefi Tama, on the closing Sunday of the recent conference.

It was a difficult week. Friday evening, July 6, just at dusk a truckload of armed policemen appeared on Kinkonzi station with the chief of police. A hasty bit of retrospection reminded us it was exactly two years ago that the postindependence riots occurred throughout Congo! Now the administrator had sent these men "to keep peace." A false report had been circulated that Joel Kuvuna and some pastors had revolted against Tata Tomasi Paku, the long-time president of the Congo church, and were converging at Kinkonzi the following day to make trouble for him. Since this was not true we felt no need of police protection. This calling of the police by the APROCO had been a part of the plan of ungodly men to intimidate both missionaries and Congolese pastors.

The men left reluctantly, but said they would sleep nearby and return in the morning. True to their promise they returned, to warn us that if trouble arose they would not be responsible for our safety. Still, rejoicing and great calm reigned within, for God had already brought Pastor Kuvuna and many others safely to the station, though dire threats had been made against their lives if they presumed to go ahead with this meeting. We did not know until later that a telegram had come from Boma warning the police chief *not* to send soldiers: we had permission to meet with our pastors. Thus, though they came, they did not carry out their plan to hinder the meeting.

We heard that Tata Tomasi Paku's group was still planning to come to Kinkonzi on Wednesday, July 11, the date set for the conference a year ago. Since the rupture of March 28 when many of our pastors signed their allegiance to the ungodly APROCO group [formerly known as UPRONA], those who desired to follow the Master wholly had voted to meet in conference July 7-16 and jointly with us from July 10-16. The position of the government was that this group dare not meet without

their former president although he had emphatically separated from them. It was all a strange paradox and a situation that could arise only in Congo!

Saturday evening (July 7) and all day Monday were given to prayer, and then Tuesday morning began the all-important task of electing new officers to guide the church. With great joy we received the results of this first truly democratic election in many years. Pastor Yosefi Tama, who had been so rudely removed from his pulpit in the Boma church by the APROCO group, was now exalted by God Himself and his fellow pastors in his election as president of the newly formed church. The vice-president, chosen we are sure for his consecration and quiet humility, is Pastor Emmanuel Nzuzi. Pastor Joel Kuvuna, well known in many Alliance circles as the first Congo pastor to visit churches in North America, continues his work as secretary (and behind-the-scenes consultant in most matters). Pastor Yosefi Paka happily accepted his duties as treasurer.

That afternoon as members of the APROCO group began to arrive the pastors continued with important items of business: the election of the

group of twelve which is the governing body of the church, and the district superintendents. There was perfect calm and yet an indescribable tension, for all wondered what would happen.

That evening (Tuesday, July 10) the missionaries met in their first session of conference with a common desire—to see God work in behalf of *His* church. Wednesday was devoted to prayer and fasting, with a sense of unusual urgency upon everyone.

There were rumblings of what was pending as the APROCO pastors and delegates were laying plans. The rumblings broke into something more real about noon as a group converged on one of the missionary residences and demanded to see the Mission chairman, Rev. D. C. Kopp, immediately. In a very short time the house was surrounded and all windows and doors were blocked. Just at that moment the administrator, a police escort and a few lesser officials arrived in a truck. As the administrator pushed his way through the crowd into the house, quite a group attempted to follow him, muttering that the white people might own the house but *they* owned the country. Words fail us to describe our feelings as we saw pastors, deacons and other workers among that surging mob that day, pounding on the doors when further access was forbidden.

Tata Tomasi Paku and two of his sons, the administrator, the newly elected officers of the church and a group of missionaries sat down together. Opening his official-looking notebook, the administrator began: "Just what brought about this division in your church? We want you to reconcile the two groups at once or the state will have to intervene." Little attention was paid to the responses of the missionaries, although it appeared that copious notes were being taken. One remark was very disconcerting: "I suggest you call off this conference for the present and meet at a later date when you have resolved your difficulties."

Assured that it was impossible for us to delay our business further, the administrator pursued the thought of reconciliation relentlessly. The palaver went on for three hours (while nine children were anxiously waiting

in a nearby inner room, wondering why curtains were drawn and doors blocked, and knowing only that their parents were in a difficult situation). The thought that the pastors faithful to the church had somehow plotted an insurrection had been planted in the minds of the state representatives, and it appeared impossible to change this view. All had been very quiet until that day and hour when the motley crowd had appeared. "Please, sir, when you leave will you take your friends with you?" suggested the missionaries. We learned later that many had been paid with liquor to come and try to stir up a bit of trouble. It was indeed a relief when, after a loud and bitter harangue from some of the APROCO leaders, the group moved off down the road, leaving behind only fingerprinted windows and doors as evidence of the "invasion."

In a letter received August 21 Mrs. Walborn writes:

The missionary staff and faithful national workers look to you for prayer as never before. These are perilous days for the church in Congo. Wrong is being dressed in right and bowing at the altar of conformity. Pray that God will grant our leaders boldness in the face of intimidation and wisdom when surrounded by human folly.

Indeed we had been sheltered in the cleft of the Rock again as wicked men were thwarted in their purposes. Only later did we learn that, during those anxious hours when even other missionaries were unable to come to join us because of the blockade, we were surrounded by a host of kind villagers just outside the station fence but hidden in the forest. They were armed with whatever weapons were available and awaited the first sign of hostilities which was to be their signal to come to our rescue. They silently slipped off to their little huts when the mob had withdrawn.

The next morning the two groups of pastors and delegates met jointly in the church for prayer. As they attempted to begin another session in the afternoon, the former president, Tata Tomasi, rose to his feet, saying that they had had enough prayer and that now it was time to get to other business, chiefly the nullifying of the elections which had

taken place for he had not yet vacated the chair! To this the others could not agree, of course, and they withdrew to frame their response. When they returned it was to state that they would gladly receive any of the pastors into their fellowship who would agree to return to the long-ignored constitution of the church, and that the former president would receive a pension for life. This decision was vetoed by the opposition group and the cleavage became final.

Saturday morning Tata Tomasi Paku and his group left, but not without the customary threat that we would see who had the last word in this matter. Again peace settled down over the station. In between times of tension regular business had been transacted, plans laid for the future of the work and assistance given our national brethren in their planning for the future.

The message of Pastor Yosefi Tama, the new president, on Sunday was a timely one as he visualized in African style the difficulties encountered by the palsied man of Luke 5 in his effort to get to Jesus. There in His presence were salvation, healing, joy, strength and rest. But at the same time there were the obstacles of the high walls, the roof, the enemies of Jesus and the shame of being carried about in such a helpless state. To get to Jesus cost that poor man something, a price similar to that which our Congolese brethren must pay today for standing true to Him.

It was refreshing to end conference with a Communion service in fellowship with our pastors and delegates. The solemnity and calm of that hour linger yet in our minds, but we bade our friends farewell knowing that this was just the brief respite in the storm—there was more to follow. But in the cleft of the Rock it is always calm.

Things have a way of happening out here in such rapid-fire succession that it would be impossible to give you the *latest* news. We do covet your prayers for Congo and the church for whom Christ died. Were it bought at a lesser price it could not have withstood these storms that have raged ceaselessly. May God continue to shelter His church in the cleft of the Rock!

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THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

Sunday Schools, the Hope of the Nation

By DR. JAMES DeFOREST MURCH

The Sunday school is the hope of the nation. Because we believe this so deeply we would call every church and community in America to a new commitment to the cause of Christian education in the local church.

America is in the midst of a time of ideological confusion and moral futility. The voices of humanism, secularism, scientism, agnosticism, Communism and one-worldism are clashing with the old voices which have guided the nation for nearly two hundred years.

We hear much of a "pluralistic society" that is neither Christian nor American. Peoples of many ethnic, national and religious backgrounds have virtually engulfed us with moral and social ideologies foreign to the great religious principles which have made America great.

Modern secular education and much of so-called religious education are so obsessed by the "scientific spirit" that they maintain a deadly neutral attitude toward morality. Education no longer gives a straightforward answer to such questions as, Is it good? Is it right? Is it wrong?

This agnostic attitude in the face of the burning moral issues of American life is positively malevolent and is contributing to national delinquency. There is no longer any effective deterrent against crime. The pleasure of the moment, the pleasure of the group, the preference of the strongest are the only rules of conduct.

We frequently hear the cliché "Only a revival of religion can save America." This is only partially true. If by revival is meant only a great emotional upheaval turning men to-

ward God, this is not enough. In these crisis days of intellectual sophistication, revival must include an intensive Christian education program, the like of which this nation has never seen.

The time has come to initiate a Christian education movement that God can use effectively in the context of the twentieth century to transform men and to build a better world. It must be Bible-based. It must utilize apostolic methods. It must indoctrinate in ultimate moral and spiritual truth. It must relate that truth to life and inspire men to live sacrificially, courageously and dangerously to the glory of God. It must be intensely concerned with infiltrating every phase of society, challenging every form of error and converting others to Christ.

The Sunday schools of America are the most effective media through which this task may be accomplished. They have long served a worthy purpose, but today the average school is plodding along on a treadmill of mediocrity and outworn tradition.

A new, imaginative program is imperative. The curriculum must be more comprehensive. Studies must be offered seven days a week. Better education buildings must be provided. More consecrated teachers must be trained. Classes must be held not only in church buildings but in homes and community halls and wherever men will gather.

Every interested person in every community in America should crowd the churches to counsel and pray and plan together to meet the challenge of this hour.—NATIONAL SUNDAY SCHOOL ASSOCIATION.

We Answer the Call

"FORWARD IN THE FAITH"

October 7–November 11

If you have read the article by Dr. Murch carefully you will find an analysis of conditions in our day that demands your concentrated attention. The ideologies that clamor for supremacy, the engulfment of our moral and religious ideals by new cultures and ethnic groups, and the obsession of religious groups to match the world in spirit and method should concern every individual because they vitally affect his life and future and that of his family.

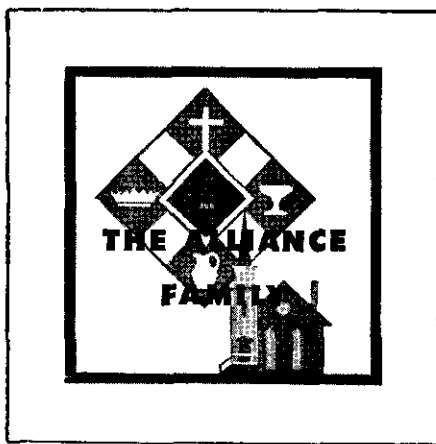
Dr. Pitirim A. Sorokin, head of the Department of Sociology at Harvard University, has said: "We are living and acting at one of the epoch-making turning points of human history, when one fundamental form of culture and society is declining and a different form is emerging."

What answer does the church of Jesus Christ have for the needs of today? The message of the gospel which has met the deepest needs of men and women for the past two thousand years is still the same: it is that Christ died for our sins according to the Scriptures, that He was buried, and that He rose again the third day according to the Scriptures. The need of people for salvation is still the same. Only the world in which we live is changing as it plummets rapidly downward.

Have you, in the face of this situation, raised your voice against the clamor to proclaim your faith in the living God who has not changed?

The Sunday School Crusade to begin this fall makes it possible for you to have opportunities of such a positive witness. By engaging in the visitation program you can invite those of your community without a personal faith in an eternal God to come to know Him through the ministry of your church.

The church is losing ground because Christians are not working. In your community there are people who are hearing the clamor of many voices and trying to discern the true way. Let them hear from you through the ministry of the Sunday School Crusade this fall. As you go God will go before you and many will come to know Christ.



JAMES B. HARR, Reporter

To the Fields

TO THE PHILIPPINES: *Rev. and Mrs. Hann E. Browne* and daughter Joy, on August 7. Mr. and Mrs. Browne are on special assignment to the Far East Broadcasting Co., and will be stationed in Manila. The Brownes have three other daughters: Mrs. David Wilkinson, FEBC missionary in Okinawa; Mrs. Paul Copeland, Siloam Springs, Ark., and Linda, with the Headquarters staff, New York City.

Rev. and Mrs. Arthur J. Herbert and daughter, Evangeline, on August 10 for their third term. Their son, James, is attending Toccoa Falls Institute. (No picture available.)

Rev. and Mrs. David L. Rambo on August 20 for their first term. Mr. Rambo, son of Rev. and Mrs. Harold M. Rambo, Cresson, Pa., is a graduate of Nyack Missionary College and Gordon Divinity School and is a member of the Hoover Heights Tabernacle, New Castle, Pa. Mrs. Rambo, a member of the Alliance in Johnstown, Pa., also is a graduate of Nyack and has an R. N. degree from Conemaugh Valley Memorial Hospital School of Nursing. They have served in Casco, Me., for two years.

TO GUINEA, WEST AFRICA: *Rev. and Mrs. David P. Harvey* on August 10 for their second term, Yende-Millimou.

TO ECUADOR: *Rev. and Mrs. Guy A. Bucher* on August 10 for their fifth term. Mr. and Mrs. Bucher will teach in the Bible Institute in Guayaquil for a year and then return to their field of Chile. *Miss Phyllis E. Martin* on August 10 for her third term. Miss Martin will teach in the Alliance Academy, Quito.

TO THAILAND: *Miss Mary Jane Ellenberger* on August 15 for her second term. She will be stationed at Khonkaen.

TO IVORY COAST, WEST AFRICA: *Rev. and Mrs. Walter Olsen* and children, Mark, Eric and Rebecca, on August 21 for their seventh and third terms respectively, Bouaké.

TO VIET NAM: *Rev. and Mrs. C. E. Travis* on August 16, instead of June 27 (see July 11 issue).

On Furlough

FROM GUINEA, WEST AFRICA: *Miss Lucile A. French, Miss Eileen M. Sather, Mr. and Mrs. Andrew D. Gardner* and children, Janet and Andrew, and *Rev. and Mrs. Douglas Miller* on August 10; also Paul Tyler, son of Rev. and Mrs. F. W. Tyler, on August 15.

FROM MALI-UPPER VOLTA, WEST AFRICA: *Miss Dorothy F. Large* and Judy Burns, daughter of Rev. and Mrs. S. T. Burns, on August 12.

FROM IVORY COAST, WEST AFRICA: *Rev. and Mrs. G. Archie Powell* and children, Gloria, Linda and Deborah, on August 13.

FROM CAMBODIA: *Rev. and Mrs. Harry M. Taylor* and daughter Judith, on August 17.

The New Generation

To Rev. and Mrs. W. H. Young, New Guinea, a son, Stephen Grant, on July 27.

To Mr. and Mrs. Kenneth F. White, Saigon, Viet Nam, a son, Bryan Alan, on August 12.

To Rev. and Mrs. Grant Walborn, Uniontown, Pa., a son, Ronald Charles, on July 6.

To Rev. and Mrs. Grant Hastie, Barrhead, Alta., a daughter, Daileen Lou, on July 16.

To Rev. and Mrs. William Goetz, Vancouver, B. C., a daughter, Bonnie Marie, on July 19.

To Mr. and Mrs. Eugene Donovan, Swanton, Ohio, twin sons, Joel Marvin and James Martin, on July 5.

To Mr. and Mrs. Henry Margosian, Port Arthur, Tex., a daughter, Tamman Ruth, on July 11.

To Mr. and Mrs. Robert W. Ellis, Geneva, N. Y., a son, Donald Scott, on July 2.

To Rev. and Mrs. Robert Waggoner, Sauk Rapids, Minn., a son, David Stanley, on July 11.

To Mr. and Mrs. R. E. Aller, Costa Rica, a daughter, Cindy June, on August 9.

With the Lord

Mrs. Grace Macaw, retired missionary to the Congo, went to be with the Lord on July 26 after an extended illness. She was sixty-nine. At the time of her death she was in Miami, Fla., where she had gone in time to attend the General Council.



Mrs. Grace Macaw

Mrs. Macaw was born in Delaware County, Ohio. As a young woman of twenty-one she accepted an invitation to attend the Alliance Bible and missionary convention at Beulah Beach, and was saved in the first young people's meeting she attended. Later she united with the Alliance in Cleveland, Ohio, where she served as secretary to

the pastor and as church deaconess.

The day after her conversion in 1913 Mrs. Macaw heard a missionary message given by Miss R. Mabel Francis, of Japan, and God used this to awaken her to her responsibility to the multitudes of earth without a knowledge of Christ. After attending Nyack Missionary College she went to the Congo in 1919. In 1921 she was married to Alexander Macaw, and together they served in the Bible school at Kinkonzi, and in itineration and station work at other points, including the Portuguese Cabinda. When Mr. Macaw died in 1938 Mrs. Macaw continued on the field. She returned home in 1945.

While making her home at Norwood, Pa., Mrs. Macaw had a ministry of teaching in the Alliance church of Upper Darby and, during the last four years of her life, in the Euclid Avenue Alliance Church in Cleveland, Ohio. She was the author of *Congo*, the story of Alliance missions in that land published in 1935. She also compiled an English-Kikongo dictionary, which has proved to be an invaluable aid to missionaries studying this African language. Just before her death she had completed a Kikongo Bible concordance.

She is survived by three sons: Rev. James A. Macaw, missionary to Congo now living in Orlando, Fla.; Alexander, of Miami, Fla., and Donald, of Norwood, Pa.



M. J. Ellenberger
Thailand



Phyllis E. Martin
Ecuador

Rev. and Mrs. G. A. Bucher
Ecuador





Rev. and Mrs. David P. Harvey
Guinea, Africa

Marriages

Miss Nancy Jones, daughter of Rev. and Mrs. George Jones, New Castle, Pa., was united in marriage to Rev. Arlie M. McCarvey, assistant pastor in Sarasota, Fla., on August 17.

District Sells Headquarters Property

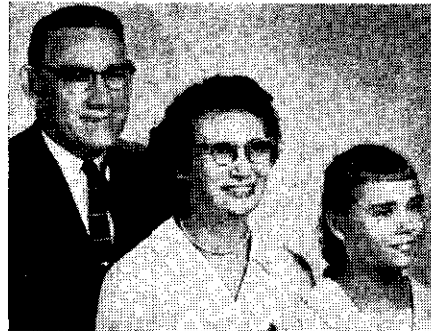
The Southwestern District has sold its headquarters property at Arlington, Tex., and will probably relocate in Dallas. The property, located near the center of town, included the superintendent's home, headquarters office and district camp ground. The district netted \$150,000 from the sale.

It is expected that the District and Prayer Conference, which convenes September 25-28 in Houston, will approve the recommendation of the executive committee to move the headquarters to Dallas. It is also expected that the 1963 summer convention and

camp will be held in rented facilities. In addition to the convention held at Arlington in June, the district sponsored a camp for Spanish-speaking people in McAllen, Tex. Camps are also conducted in the Ozark Mountains, near Ozone, and at Batesville, Ark.

Plan New Church for Miami

The Southwest Alliance Church, Miami, Fla., held ground-breaking ceremonies on August 5 in anticipation of their first permanent building. At present the congregation meets in the Snapper Creek Elementary School, located just



Rev. and Mrs. H. E. Browne and Joy
Philippines (with FEBC)

across the avenue from the new two-and-a-half acre site. Rev. David C. Lowe has been pastor since the beginning.

Taking part in the service conducted by the pastor were Rev. Dwight D. Porter, pastor of First Alliance Church in Miami, Rev. J. H. Beck, pastor of Hialeah Alliance Church, Rev. F. J. Lemire, retired pastor, and Rev. David Hardy, of Hollywood, Fla. Mr. Donald Horne represented the Sunday school and Mr. Stanley Huntington the ex-



Rev. and Mrs. David L. Rambo
Philippine Islands

ecutive committee of the church. The church was organized in 1960.

It is expected that the first unit will be completed in October. It will contain an air-conditioned auditorium with a seating capacity of 200, and eight Sunday school classrooms.

Missionary Treasury

July 1962

General Fund	\$319,128.90
Missionary Specials	39,262.27

This income for July, 1962, is the largest ever received in July. It came at a time when it was most needed. Even at this record \$319,000 figure for July, it will undoubtedly be insufficient to cover our usually high July expenses. The movement of many of our missionaries to and from the fields, as well as the sending out of new missionaries, makes our summer expenses the highest of any months during the year.

Your continued faithful missionary giving during the summer months helps us greatly in meeting these heavy financial expenses.

We are still looking to the Lord that there may be sufficient income for not only our budgetary needs, but also for the urgent special projects we would like to accomplish during this 75th anniversary year.

Gifts for the month of July were covered by our receipt Nos. 64145-65440 and 5160-5268. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

THE ALLIANCE WITNESS

Rev. and Mrs. Walter Olsen and family, Ivory Coast



Sunday

ROMANS 5:1-11 (verse 5).

Our love is but a purpose on our part, the power is His. For when we choose to love He sheds abroad that love within us and imparts to us His own Spirit and nature which is love. All our struggles will not work up one throb of genuine love to God, but He will breathe His own perfect love into any heart that chooses to make Him the one object of affection.—A. B. SIMPSON.

Monday

MATTHEW 6:8-18 (verse 10).

Let not your prayers be all concerning your own sins, your own wants, your own imperfections, your own trials, but let them climb the starry ladder and get up to Christ Himself. And then as you draw nigh to the blood-besprinkled mercy seat offer this prayer continually, "Lord, extend the kingdom of Thy dear Son." Such a petition, fervently presented, will elevate the spirit of your devotions. Mind that you prove the sincerity of your prayer by laboring to promote the Lord's glory.—CHARLES H. SPURGEON.

Tuesday

ISAIAH 55 (verse 1).

I have a dwindling, sickly and pained life for a real possession of Him; and am troubled with love-brashes and love-fevers; but it is a sweet pain. I would refuse no conditions, not hell excepted (reserving always God's hatred), to buy possession of Jesus. But, alas! I am not a merchant who have any money to give for Him: I must either come to a good-cheap market where wares are had for nothing, else I go home empty. But I have cast this work upon Christ.—SAMUEL RUTHERFORD.

Wednesday

REVELATION 21:1-8 (verse 4).

*Let cares, like a wild deluge come;
Let storms and sorrow fall,
So I but safely reach my home,
My God, my heaven, my all.
There I shall bathe my weary soul
And seize of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.*

—AUTHOR UNKNOWN.

Thursday

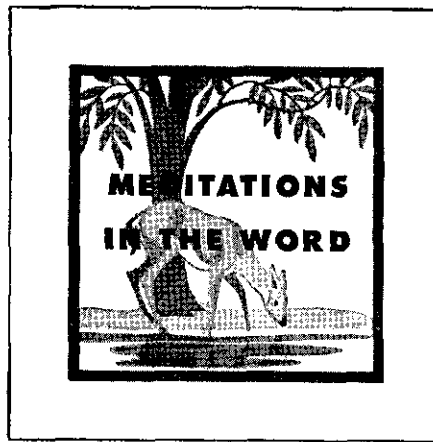
GALATIANS 2:15-21 (verse 20).

The supreme question . . . for every reader is, "Am I a Christian?" Have I accepted Christ as my Saviour? Have I accepted the Holy Ghost as my Sanctifier? Do I know the Lord Jesus Christ in the glory of His mercy and of His power? "What . . . God hath joined together, let not man put asunder," and a Christian must ever mean one who is "in Christ" for salvation and satisfaction, and in whom Christ dwells.—W. H. GRIFFITH THOMAS.

Friday

MATTHEW 27:3-10 (verse 3).

For perishable silver Judas sold his imperishable soul. Truly, "the love of money



Edited by EDITH M. BEYERLE

is the root of all evil." On the very eve of the most momentous event that had ever occurred in the history of mankind, Judas hugged the moneybag. Another great issue is just ahead in the coming again of this same Jesus. What will our reaction toward Him be as regards our possessions?—PAMEIL.

Saturday

LUKE 23:33-45 (verse 43).

There was no self-centeredness in our Saviour's grief. He was the good Physician, even when His body was mangled on the cross. He healed a broken heart even in the very pangs of death. When "there was a darkness over all the earth," He let the light of morning into the heart of a desolate thief. . . . And all this amazing graciousness is explained in our Lord's relation to His Father. "Father, into thy hands I commend my spirit"! . . . When I and my Father are one my spirit will remain sweet as the violet and pure as the dew.—J. H. JOWETT.

Sunday

LUKE 4:1-13 (verse 1).

The first chapter of human history began in a paradise, but it ended in a disaster. The first chapter of divine redemption began in a desert, but it shall end in a paradise restored. This contrast is typical of the old and new dispensations. The old dispensation gives promise of earthly blessing; the new dispensation starts in company with our Lord in poverty and humiliation and it leads up through great tribulation to the place where sorrow is unknown.—A. B. SIMPSON.

Monday

ACTS 19:1-10 (verse 2a).

"Have ye received the Holy Ghost . . .?" That was the question of apostolic times, and that is the question of today. Substitute what you will, nothing will answer but the Holy Spirit. Fill your churches with men, means and appliances; crowd them to overflowing by eloquence, music or machinery: if the Holy Ghost is absent there is no life, no power and no efficiency. There can be no substitutes of any value for the presence of the Holy Ghost in the churches.—STEPHEN MERRITT.

Tuesday

JOHN 12:44-50 (verse 47b).

We believe that God sent His Son from heaven, and that the Son gave His life for the world's life upon the cross; that . . . God was in Christ reconciling the world unto Himself; that He told His disciples to give this message of His life and His death and His blood to every creature; that you and I are His disciples; and that apart from His name there is "none other name under heaven given among men, whereby we must be saved." Does not this belief carry with it the obligation to spread the knowledge of these facts around the world?—ROBERT E. SPEER.

Wednesday

ECCLESIASTES 7:1-9 (verse 4).

*I walked a mile with Pleasure;
She chattered all the way,
But left me none the wiser
For all she had to say.*

*I walked a mile with Sorrow
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!*

—ROBERT B. HAMILTON.

Thursday

ISAIAH 26:10-21 (verse 12).

How can we center and keep centered our thought, our trust, our circumstances and our love on Him alone? Praise God, He does it! . . . "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." Oh, the rest and peace that comes when we do not have to try to be quiet and peaceful, but drop back into the wrought-out peace of God! Then, indeed, it "passeth all understanding."—LOUISE SHEPHERD.

Friday

JEREMIAH 43 (verse 2).

How easy it is for the natural heart when a scriptural message is distasteful to cast it away with the conclusion, "God didn't inspire that message; it was only the preacher's ideal!" This may be true at times, but the discerning heart can differentiate between divine and human utterances. These "proud" men had lost the power to discern. They blamed the preacher, took their own course, and suffered the consequences.—PAMEIL.

Saturday

PSALM 34 (verse 8).

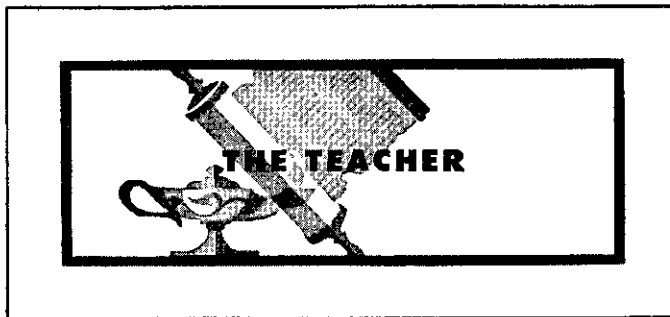
Our defilement will be cleansed by the salvation of the gospel; our weakness made strong by its grace; our roughness made smooth by its power; our anxiety assured by its reality; our doubt removed by its truth; our tempest calmed by its peace; our darkness illuminated by its light; our sorrow alleviated by its comfort; our misery relieved by its joy; our defenselessness surrounded by its protection; our coldness warmed by its love; and our emptiness filled by its fullness.—W. H. GRIFFITH THOMAS.

September 16, 1962

LESSON TEXT—
Nehemiah 4:1-3, 7-11,
19-23

GOLDEN TEXT—
Nehemiah 4:6

DEVOTIONAL READING—
Psalm 126



By Harold J. Sutton

September 23, 1962

LESSON TEXT—
Malachi 2:1, 2, 4-9;
3:1-4

GOLDEN TEXT—
Malachi 2:10

DEVOTIONAL READING—
Psalm 119:1-10

Leadership in Crises

The captivity was over; the nation was repatriated; the Temple was rebuilt—but the walls of Jerusalem were down. Upon arriving in the city, Nehemiah surveyed the ruins.

I. THE WALLS (Neh. 4:1-5).

There was the visible wall, now reduced to rubble; but also there were the invisible walls of discouragement and disobedience. (One must read the entire book to get a complete picture.) The wall of the city, to be sure—stone, mortar and scaffolding. But not yet. And the “not yet” is important; in fact, it is primary. The external building, of whatever nature, is never reared until the internal barrier is removed. The unseen must make way for the seen. Nehemiah knew that this is best done by *the conditioner of all things—prayer*. Read Nehemiah 1:4-11 and 2:4 prayerfully, slowly and aloud. Prayer will bring about what nothing else will. Nehemiah attacked the inner wall with prayer before he attempted to rebuild the outer wall with people.

II. THE WORKERS (Neh. 4:6).

Watch as the work is prosecuted with vigor. (1) *Unity of purpose*. “The people had a mind to work”—not to dream or debate, but to work. This is always encouraging. The many had one mind, that mind was to work. In units they were many, in unity they were one. Granting a mind to work, the possibilities are limited only by faith and vision. (2) *Unity of performance*. “So built we the wall.” Mind spells itself in manner. “Work” equaled “wall.” Walls never rise by wishing; they go up by work. (Read this entire chapter and see the conditions handicapping their efforts.) There was neither complaint nor cessation—just work and more of the same. This is indeed the best answer to opposition and obstacles. Old-fashioned and unglamorous it is, but it builds the wall. (3) *Unity of progress*. “The wall was joined together.” “There was no breach left therein” (6:1). I like that! “The wall was joined . . . no breach left therein”: no columns arguing individual activity, but a wall joined together testifying to united achievement. It might be well for some groups to ask themselves the question: columns or wall? Unity spells progress. “We” plus “work” equals “wall.”

III. THE WORK (Neh. 4:15, 21-23).

No task for God is accomplished without opposition. Here it took the forms of discouragement, ridicule, anger, violence, etc. But “we made our prayer unto our God, and set a watch against them day and night” (v. 9). Commitment brings opposition. But Nehemiah combined supplication with sense; it was earnest prayer and hard work.

Each man did his share and joined his section to the portion being erected by the man next to him. Only as we do the same do we build securely. But more, they worked in shifts (v. 16); some watched while others worked. Then, too, the workers concentrated on the work and carried weapons (v. 17). They were always dressed for work (v. 23). This is devotion to the task. It is no wonder that the record reads: “So the wall was finished” (6:15).

A Call to Spiritual Renewal

The passage not only is a prediction of correction; it is a prophecy of consummation. Levi is a personification of David's greater Son. The priest (v. 7) typifies our greater High Priest, messenger of the Lord of Hosts.

I. THE TWO MESSENGERS (Mal. 3:1-4).

That John the Baptist is the first is clear from Mark 1:2. (See Isa. 40:3.) The second is “the Lord.” This is in answer to the slanderous question (2:17): “Where is the God of judgment?” (See also 3:1.)

II. THE TWO ADVENTS (Mal. 3:1-4).

“The first and second advents of Christ are here brought together” (*Augustine*). When the Lord comes again it will be in judgment.

III. THE TWO JUDGMENTS (Mal. 3:2-6).

The divine purpose is not to consume but to cleanse. The “refiner's fire” and the “fullers' soap” typify the nature of the work to be done. We are not to forget that it is “the sons of Levi” who are to experience this purging. We cannot escape the conclusion that this purification is for none other than His own. Only thus can they “offer . . . an offering in righteousness” (cf. Rom. 12:1). More, the wicked will be convinced by God's judgment. He is changeless. He will reward the righteous and judge the wicked.

IV. THE TWO TESTIMONIES (Mal. 3:13-17).

The prophet now uncovered the hard speeches of the ungodly. They, by their own superstition and hardness of heart, had made the service of Jehovah a drudgery rather than a delight. But there is the faithful remnant who fear the Lord, value His name, and direct their meditation and conversation upon their discoveries of His grace. Mark the record: (1) *God heard*. “The Lord hearkened.” (2) *God remembered*. “A book . . . was written.” (3) *God promised*. “They shall be mine.” (4) *God spared*. “I will spare them.”

When the wicked increase in godlessness believers must abound more and more in holiness. Let us not use the spiritual anemia of our day as an excuse for faithlessness. The godly remnant of Malachi's day had nothing left but the name of the Lord. National grandeur was gone, the priesthood was corrupt and kings had passed. But the Lord was sufficient.

V. THE TWO DESTINIES (Mal. 3:18).

Just as the average man cannot tell the difference between genuine and synthetic diamonds, so the Christian cannot always discern between the children of God and the children of Satan. That is not our task. We are to seek in the dark places of earth for jewels and tell them of His love and grace. When He comes again we shall know those who are righteous and those who are wicked. Every man's character will be revealed and sealed. The righteous shall be as the jewels that make up His crown, but the wicked shall depart into everlasting fire. As for ourselves, we must determine with which group we shall have our lot.

An expanded exposition of the lesson appears in the Teachers' Quarterly, published by Christian Publications, Inc., 1522 N. Third St., Harrisburg, Pa. 50 cents per quarter; \$2.00 per year.

WHY CASUALTIES?

(Continued from page 7)

printer. A well-known mission board desperately needed someone with his qualifications and contacted the young man. After several inquiries they found that their new contact had over a period of years moved from one job to another and frequently failed to complete his commitments. A veteran missionary who was asked to evaluate this young man said that no mission board should accept him. The investment of thousands of dollars was too great a risk. Mr. Davies says, "Missionary leaders are not sure of those who have been in several jobs since high school and never really settle down to anything for very long. Generally speaking, mission boards are seeking for men and women on whom they can build for life. They will not knowingly accept anyone who is not likely to endure."

What can be done to prevent these casualties?

First, there must be a thorough screening of the candidates by the mission board. The new missionary should be placed in a similar situation as is found on the field. This period of testing should be long enough to reveal the deficiencies in the candidate.

Secondly, the missionary must know where he stands in his relationship to the Lord—whether or not he or she is spiritually prepared.

Before a final decision for the field is made, the cost must be counted. Let it not be said of us "This man began to build, and was not able to finish" (Luke 14:30). ♦ ♦ ♦

Devotion and Activity

The Holy Spirit is always calling us to new ministries of prayer, and only as we watch and wait upon Him can we keep in touch and be responsive to His calls. In the so-called strenuous life there is much danger of losing the very source of our strength by failing to keep up the true balance between devotion and activity. Each has its true place; as the Levites waited upon the priest, so all true service must be subordinate to spirituality. The spirit of communion and the habit of waiting upon God is the element of all spiritual life and growth.—A. B. SIMPSON.

SEPTEMBER 5, 1962

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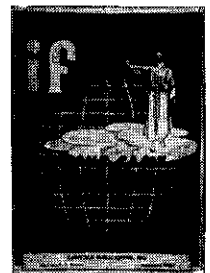
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Sunday Schools Are Necessary

THE Christian and Missionary Alliance has always been a pioneer missionary society, usually operating where no previous work has been done.

For this reason our missionaries are compelled to start from nothing. The new church must be organized out of those who until very recently were pagans, wholly unacquainted with Christianity.

It is significant that Sunday schools are started as soon as possible on every mission station and in local churches as well. However simple they may be in the beginning, they are a means of instructing believers in the Christian faith. The regular study of the Bible is vitally necessary to sturdy Christian growth, and the well-organized Sunday school is suited to teach the Scriptures so as to establish new converts and train them for service.

The Philippine Islands leads all other fields in Sunday school enrollment, with a total of 25,710 pupils. There are 19,271 enrolled in Congo, and 12,052 in Viet Nam. The total registration in all Alliance fields is 93,715.

Not only must Sunday schools be organized on the foreign fields, but materials must be provided. In one area lessons in English may be used; in some areas we are able to use materials prepared by other groups.

Five missions—Gabon, Viet Nam, Thailand, the Philippines and Indonesia—publish their own Sunday school lessons and papers, while the Editorial Alianza, in Chile, furnishes materials for many different societies. Last year 873,692 copies of Sunday school materials were published. This included fourteen different lesson quarterlies and the Manual of Visual Teaching in Spanish (flannelgraph), as well as lesson leaflets and take-home papers. A series of articles on leadership was published in Gujarat during the past year. These are all self-supporting projects of the fields.

At home, the Sunday school is a combination training camp and recruiting center. It trains each believer to do effective service and witnessing on his own mission field—the office, the classroom, the front yard and the kitchen. At the same time, it is here that some boys and girls first hear God's call to foreign missionary work. As it goes "Forward in the Faith," the Sunday school at home will produce a larger missionary force abroad.

*A growing Sunday school makes a stronger church.
Pray for the Sunday schools abroad. Support the Sunday school in the homeland.*

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 1634 Bayview Ave., Toronto 17, Canada