

June 19- 1960

The meeting after church
was to discuss giving a gift
of money to Rev & Mrs Shook

Moved & seconded to give

Rev & Mrs Shook \$100.00

Motion carried

Moved & seconded to pay Pastor
for diff supplies he had
purchased also another bill
that deacon Bates has

Dismissed with
Prayer

June 19-1960

Faye Jones 16 - Aug 11

Joyce Newins Aug 27 - birthday

Charles Newins 11 year old

Loren Giles Feb 7-1960

Linda Jones

Miss Stroad by Christian

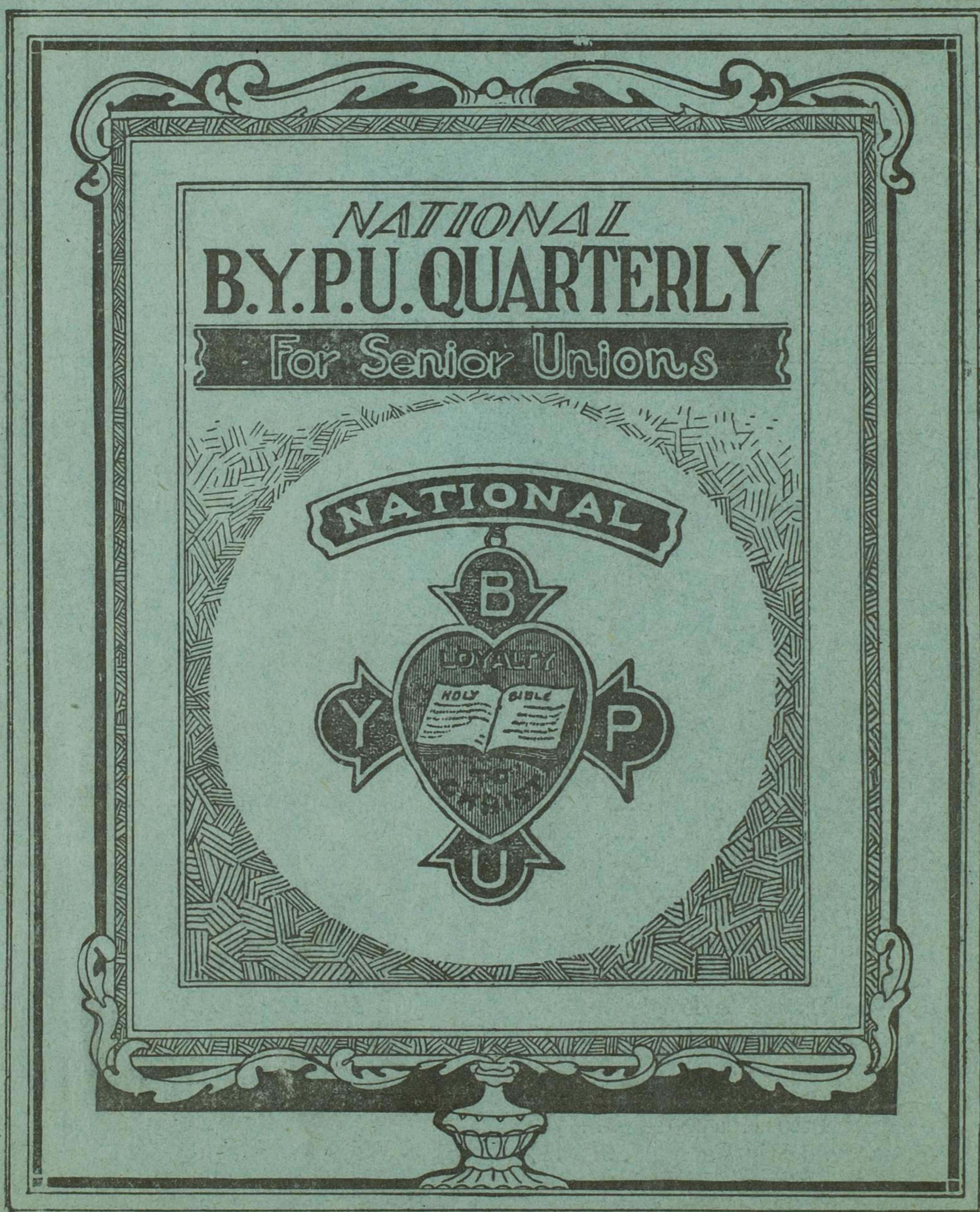
Josie Sayers by Christian

(Ages 18 to 30 Years)

Volume 43

APRIL, MAY, JUNE, 1952

No. 2



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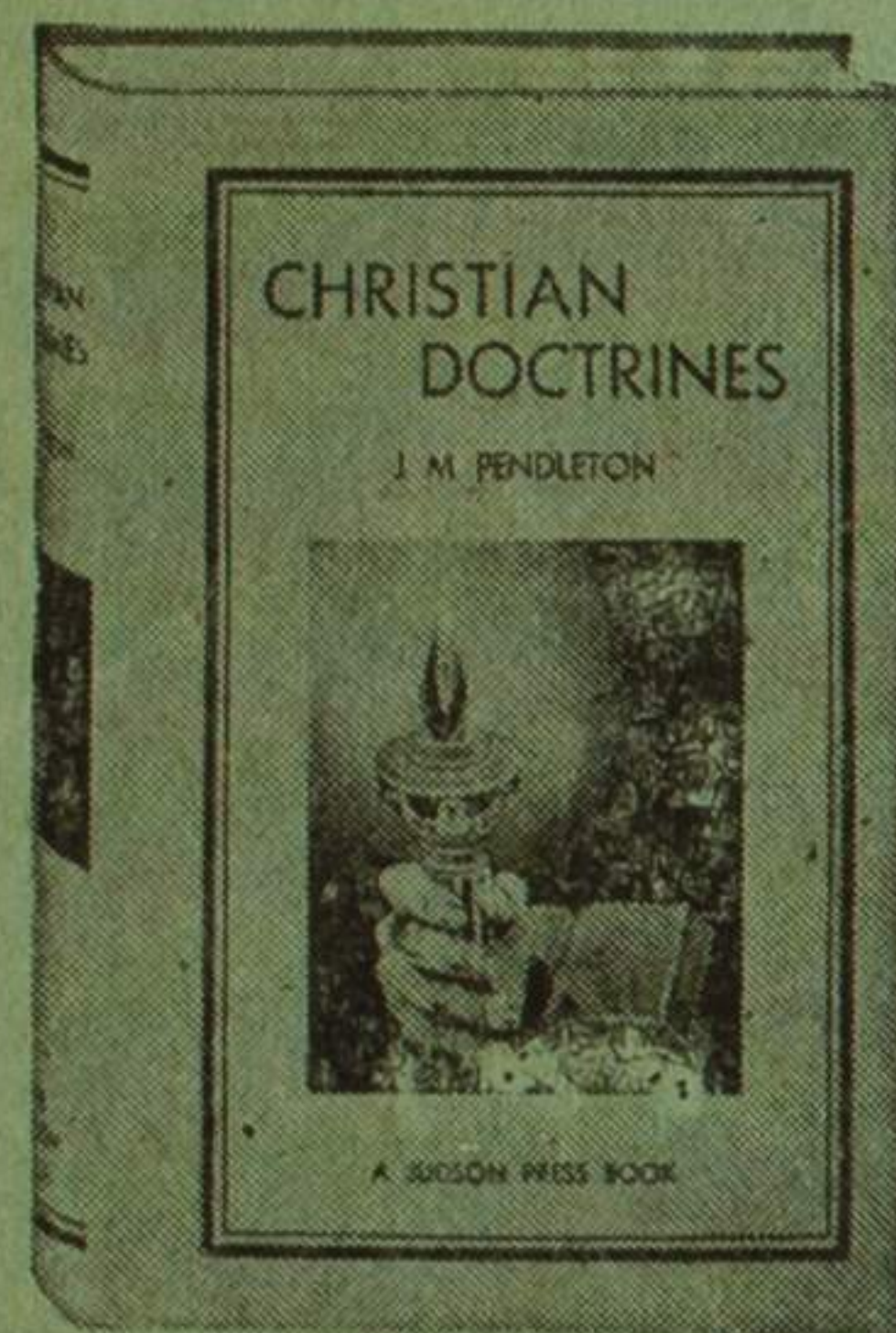
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THE NATIONAL B. Y. P. U. QUARTERLY FOR YOUNG PEOPLE

Volume 44

APRIL, MAY, JUNE, 1952

No. 2

The Training of the Twelve for World Redemption

Goal seven of the New Goals of the Baptist Training Union says: To inform growing Christians of the ideals and teachings of the prophets and Jesus for the solving of problems incident to everyday living in a democratic society. To meet this aim, this Unit seeks to enable the growing young Christian to get an understanding—acquaintance with the teaching of the men who were to play such an important role in the redemption of the world. The twelve Apostles (the thirteen with Matthias and fourteen including Saul) had much to do with the formation of Christian principles, the interpretation of the teachings, purposes and implications in the life and death of Jesus. Personalities which did what they accomplished ought to be studied and known to all believers.

We know so little about the men who carried on after the death of Jesus. We need a new appreciation of these men and their work. We often refer to the New Testament and the New Testament Church. Do we know the men who laid the foundation, broke down the barriers and set in motion these two great redemptive currents?

Specific Aims

1. To become better acquainted with the twelve men who were with Jesus while He was in the flesh and to make an appraisal of their worth to the Cause.
2. To learn their names, characteristics and position in the cabinet of Jesus and how they were trained for the task of world redemption.
3. To learn from them the origin of Christianity and how they dared to teach what they had learned from Jesus who was branded as a failure in His program.
4. To encourage growing Christians to learn from the training of these men the necessity of learning the Christ way and to give their all for it.
5. To examine the life situations of their day and compare them with the life situations in our day and ascertain if the teaching of Jesus is sufficient for our day with its problems.

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Detroit 11, Michigan

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Study I

April 6, 1952

Trained Workers—the Primary Need for World Redemption

Matt. 4:18-22; 11:28-30

The Task Ahead

Only Jesus knew what was in store for these men who were to be with Him, see Him as He really was, be prepared to tell what they knew convincingly. Only He knew the dangers that lurked ahead, the oppositions, and what they would be called upon to do. Only He knew the vast implications, the inherent potentials, in this small stream, of which He was the head. In the call of these men, was the infant church in swaddling clothes, weak and unknown. Here we have the petty beginning of the great stream of world redemption. These feeble men represented the origin of a world's empire. They were the tiny seedlings, the yeast cake destined to change the thinking of the world. As trivial and insignificant as the call of these men to service seems, it was a call to partnership in the world's greatest cooperative enterprise—World Redemption. They must need know more about the personality of Jesus, his philosophy of life, his interpretation of the law, the prophets and the will of God.

Trained men were to play an important role in the redemptive plans of the Lord. Men must know the meaning of a life spent so humbly that it made no impression upon the leaders of his day. Jesus had come to save men, and He must have men as his agents to reach other men.

Thus He extends a call to certain men to lay aside their domestic relations, business demands, social stations and come and follow with Him because He had something greater for them to do. "Learn of me," may mean study me, take lessons from me, and you will be better prepared for the task you must do later. The infancy of the gospel would require the skilled hands of attendants who would know what to do and how to present it to the world. The infant church needed a nurse and the training of the nurse would be an important factor. The Twelve were to be the nurse-men of the infant church. The penetrating eye of Jesus saw in these men the latent capacity of faith and devotion needed for the task which they would be called upon to do, if the church was to be organized, and the world redeemed.

The Men Called Were Busy Men

The first disciples were men who had jobs and were skilled in the use of the tools of their job. If you would look into the record of those who have helped with the program of world redemption, you will find that they have been persons of thrift, industry and push. Call them go-getters, hustlers or smart, they have ever been busy people. (Do a research project here, beginning with

Abram. Make a list of all of the leaders and show that they were busy people.) The busier you are the better God can use you in the kingdom.

The program of world redemption can use school teachers, merchants, doctors, carpenters, bricklayers, skilled mechanics, good farmers, the well educated, the fastidious housewife, the alert youth, the competent and the adequate.

These men were men of a varied experience and knew the value of good relationship. All experience is learning and all learning is experience. Is this a true statement? If they were fishermen, they had to know the habits of the fish, the weather signs, the characteristics of the tide, the market value of their catch. They had to know the trade. They had a degree of intelligence. (What do you mean by intelligence?) These are some of the characteristics required of men who would do well in the redemptive program. There was in the making a new movement, filled with new ideas, new views of life, new ways of solving problems and new approaches to human relationships. A new world and a new order of things were in the making. Jesus knew that the men He needed had to be men with push, vim and vigor. Rumbings of unrest was in many breasts. Men who were accustomed to the noise of the sea were better prepared to meet the rumbling noises of social, political and religious unrest which the preaching of the gospel would bring about. Physical storms at sea had hardened them to the storms which were inevitable, if the kingdom of God was to be preached into men. Busy men are more ready to adopt the new than the idle who must ask foolish questions and want assurance before trying.

Our Task in Our World

These men answered the call of the Master. The nets, so well fitted for the sea, were useless on land and had to be forsaken if they are to become heralds of the new order. Nets so aptly fitted for catching fish had served their purpose and had to be cast aside for a different type of tool—the preaching of the Christ story to their world.

The need today is no less for persons who are trained in the techniques of leadership in Christian work, for a full knowledge of the life and teachings of Jesus than it was in the days of the early disciples. The twelve met the test of their day but a new set of testings have arisen in our day and world. Our first task is to get a thorough knowledge of the Christ way of life and to learn of Him. Thus the aim of these studies is to enable us to appraise his life and teachings as seen in the training of the twelve for world redemption. Our world is a world of persons. It is more than a political and geographical world, separating mankind into racial units. The man of Macedonia is asking us to give him the Man of Nazareth. The significance of relationships is paramount in our world. Christian attitudes, feelings and dealings must be established by us after the life of Christ. The Baptist Training Union is addressing itself to the task of leading us into a fuller knowledge of the Nazarene that we may the more effectively present Him to men of all races.

For Further Study

1. Look up the meaning of the names of each of the men called in Matt. 4:18.
2. Is more intelligence required to-

- day than it was when they were called?
3. How does their world compare with ours as it relates to racial groups?
4. Did either of these first disciples write a book? If so, name it and outline it or them.
5. Read Chapter I of W. C. Barclay's book, "The World Mission of the Christian Religion." Can you find, "The Training of the Twelve," by A. B. Bruce?

Study II

April 13, 1952

Fishers of Men

Mark 1:16-20; Luke 5:1-11

The Goal of Jesus' Training Program

Jesus did not have a more simple symbol for the work which the twelve were to do than this—Fishers of Men. By what other name do you think, their work could have been called? It is a rare event when God uses other means to reach men than man. Can you recall any events where man was not used to fulfill the plans of God? Is there a greater task than the one of catching men for the kingdom of God? Reread Mark 1:16-20, then reread Luke 5:1-11. Do you see any connection between the great catch of fish and the great ingathering of souls on the Day of Pentecost as recorded in Acts 2? Do you think that the catch in Luke 5:1-11 is a symbol to the catch in Acts 2? Peter is connected with both events.

The end of all training in Christian service is, to bring men into fellowship with God, with man and with himself. Call it regeneration, conversion, reclamation or by any name, the primary goal of all Chris-

tian training is—"prepare man to fish for man." "I will make you to become fishers of men," and "from henceforth thou shalt catch men" are the sole reasons for the call to service. The Department of Defense call men and train them to kill men, to destroy the enemy, to paralyze his country, to demoralize his home front. The Master calls men to train in the art, skills and technique of fishing for men, of catching men, of saving men for usefulness in the Kingdom of God. There is no greater job, no finer task, no more noble achievement than this—Catch Men.

The faith of these fishers of men, at first was faint and weak. At its best it only recognized in Jesus the Divine Prophet, King and an unusual Personality. In their close contact with Him they were to be instructed more from what He did than from what He said. They were to learn from Him by degrees. To start with, they were to believe in him as the Messiah of prophetic predictions. Then they were to become constant attendants on His person.

Finally they were to become the selected twelve who were to ever be with Him and carry on after his death. They were to be the agency of witnessing to what he said and did.

The Fishmen Equipment

These men were to make disciples of others. They were being prepared to do what had never been done—Evangelize the World. Later they would be told to go into all the world and preach, teach and heal. There were certain tools, skills, techniques and equipment they would need.

Fishermen of that day had to have nets and training in the art of handling them. What type of equipment do fishermen need where you live? Most likely all we know is the hook and line, casting reels, fishing pole. In the days of the twelve, boats and nets were essentials. (Make a listing of all the equipment you have seen or heard of and draw a truth applicable to the spiritual fishing the church is doing today.)

These fishers of men are to cast the net of divine truth into the sea of the world. They are out to land a multitude of saved souls on the shores of the kingdom of God. They must be equipped with indestructible convictions about Him, His way of life and what He believed. To be effective fishermen of men, they must possess extraordinary qualifications and rare spiritual endowment. If they are to use the net of universal truth, they must be freed from narrow Jewish exclusiveness and be equipped with views as wide as the world. These spiritual fishermen must antiquate Jewish ceremonialism which would necessitate their emancipation from the yokes of ordinances. The emblem of the cross, formerly an instrument of cruelty and the sign of infamy, must

become the symbol of all that is heroic and noble. These fishers of men must be above conventional notions of human and divine dignity, willing to bear the cross and declare its glory. They had to combine freedom of conscience, bigness of heart and enlightenment of mind as a part of their equipment. The humble fishermen of Galilee had much to learn from Christ, ere they could satisfy these requirements. Perhaps they had the piety and the sincerity of purpose but they were exceedingly ignorant, narrow-minded, superstitious, full of Jewish prejudices, misconceptions and animosities. They had many things to unlearn but much more to learn about their new job as fishers of men. Naturally they would be slow to unlearn and to learn. Their minds were filled with old beliefs which were hostile to the new task. They were poor men, of humble birth, low stations and mean occupation who had never felt the warmth of a liberal education or the energizing touch of social contact with cultural minds. They must now launch out into the deeps and let down for a draft of a new kind of fish-men. Are we any better equipped today for the task of fishing for men? How are our boats and nets? Are we still near the shores of our training and ready to give up? Are not many of us hunters of men instead of fishers of men? What is the difference between a hunter and a fisher? Why did not Jesus use the hunter as the symbol of the new work in the kingdom?

Fishers of men need to be equipped with a strong body, a vigorous mind, sanctified common sense, moral courage, earnest activity, a sympathetic spirit, and a fervent piety. Examine these tools carefully and add others or expand these into a project.

Methods for Further Research

1. The Panel, The Forum, The Round Table and Group Reports.
2. What was the primary goal of the Master's training program? Has the church added other goals?
3. How far wrong are the present-day ministerial training for the realization of the goals?
4. Compare and contrast, Fishermen and huntermen.
5. Examine the character of the first five disciples and write your evaluation of them. Are they different from men today?
6. In what respects do you differ with the author on the needed equipment for effective fishing for men?
7. Have you done all you could to bring your friends to Christ?

Study III

April 20, 1952

Jesus of Nazareth

John 1:43-51

The Stigma of the Home Town

In present day street language, Nazareth "was oily and smelly." It had a bad name, an unsavory reputation and was associated with the foul, the impure and the immoral. The character of the people who live in certain areas and places usually become the reputation of the place. People give cities personalities, characters and reputations. Is this a true logical fact? Discuss in detail with illustrations to prove your point of view.

In your own city is a community with bad names. Make a list of all the places near you which have bad names. In Detroit we have "Paradise Valley," "Black Bottom," "Hasting Street," "Skid Row," "Hells Half Hole" and the like. Certain characters in certain areas spoil the name of that area. Thus Nazareth had an unsavory reputation, known far and near. What is your city or commu-

nity noted for? What is its nickname?

"Can any good thing come out of Nazareth?" was a proverbial saying meaning that the city had fallen so low in decency and self-respect that anybody who was somebody would not dare live in it. When Philip heard that Jesus was from Nazareth, a city of questionable reputation, he jumped to an illogical conclusion that this Jesus of Nazareth was a nobody from the treatment Jesus received there (Mark 6:1-6 and Matt. 13:53-58). Read these references and discuss. Do these readings verify the bad name of Nazareth? Make this a Research Project and assign a group to bring in a report on Nazareth.

As you study Jesus of Nazareth, the men He trained, the religion which has grown out of His life, teachings and work, you will find that He was an historic figure. As

the Founder of Christianity which Paul organized, this Jesus of Nazareth can stand the test of any critical view. Fosdick in his book, "The Man from Nazareth," chapter I, A Real Man, Not a Myth, gives a list of the founders of religions. Buddhism has its Gautama; Zoroastrianism has its Zoroaster; Islam has its Mohammed; Judaism has its Moses. Mystical religions have grown around the mythical figures of Jupiter, Juno, Venus, Mars, Isis, Osiris, Adonis, Attis, Dionysus and Mithra. Their founders laid no claim to Divine Sonship. They made no claim of rising from the dead.

He was a carpenter by trade, a human being by nature, a lover of flowers and children, lived with the poor, and was treated as an orphan. He knew how to be weary, hungry and angry, yet without sin. His family called him insane; his church branded Him as an heretic; His government labelled Him a traitor. Today Christianity worships Him as the Saviour. Do you who study these studies know Him?

Who and What Was This Jesus of Nazareth?

Was he simply a good man, an idealist, a dreamer, the product of a previous age? Study what His friends said about Him; talk with His enemies about Him. Study His life, teachings, miracles, parables, philosophy of life, His attitude toward God, His views on the worth of persons and your conclusion will be with that of the officer: Never a man spoke like this man. You will say with Paul: His name is above every name.

Compare Him with all the figures of history and founders of movements. Compare His message with that of the sages. Examine the wis-

dom of what He said. You will find that He dealt with eternal values and universal principles. Trace His family tree in Matthew and Luke. The Old Testament sees Him as a Prophet, Priest and King. The gift of the Magi were in keeping with this view, gold, frankincense, myrrh. The New Testament sees him as a Preacher, Healer and Teacher. The nations think He is heaven's answer to earth's call for help. He is not a Greek legend or the fabrication of an overheated imagination. He was a person, an historic personality. The Four Gospel Writers present the perfect figure of this Jesus of Nazareth. It is His biography. The Pauline writings are interpretations of His life, works and death.

Their writings portray the national sympathies of the writers. Each seeks to interpret Jesus according to their national sympathies. Matthew wrote for the Jewish type; Mark wrote for the Roman type; Luke wrote for the Greek type; John wrote for the Alexandrian type. Each interpreted Jesus for a race. Time has shown that He is bigger than a race except the human race. In Him, humanity reaches its unity. He was and is for all mankind. Thus He must train a group of men to carry His views to all men. If He was a Galilean, in His veins were many bloods. If He was the Son of man, as Luke shows, He is related to men everywhere. He said his sisters and brothers were those who did the will of God. He satisfies the hunger of the human heart as the "Bread of life."

He was not the creation of the evangelists who wrote their brief biography. He was their Creator. He is the Absolute. He was not the product of His environment but produced an environment. This Jesus

of Nazareth is the Saviour of the world, the Christ of God.

Not Where but What

Where one was born or where one was reared may condition him to an extent but is not the sole determinant of what one may become. The records are filled with names of people who were reared in a Nazareth atmosphere and situation but who by sheer force of something within, rose above it all and carved a name among the immortals. Because Jesus lived in Nazareth, He lifted the little hamlet and its name

still lives. Men make towns and cities. They do not make men. Mention Detroit and at once you think of Henry Ford. It is not where you were reared but what have you done with your life since you were born.

Research Readings

Fosdick: The Man from Nazareth, Chapter I, "A Real Man, Not a Myth."

Smith: The Historic Jesus.

Goodspeed: The Life of Jesus, Chapter I, "The Childhood and Youth of Jesus."

Study IV

April 27, 1952

Jesus Selects the Twelve

Matt. 10:1-4; Mark 3:13-19

The ever-widening range of the Master's influence made it needful that he select some helpers out of the many that believed on Him that they might be with Him, see Him at work, hear His special messages and be instructed more fully into the meaning of the kingdom of God. Up to now He had gone about single-handed. There had been no need for an organization. By this time the work had become widely known, His journeys had become longer, the crowds bigger, the need more imperative.

The Twelve

Why twelve, does the number have any significance? In a good Bible dictionary look up the use of the number twelve beginning with

the sons of Jacob and ending with the gates of the new Jerusalem. Were these twelve perfect men? Were they saints in the light of our present day thinking? Or were they common ordinary men, like the common run of men today?

Did Jesus have any special reason for selecting these above all other men? In what way were they more eminently fitted for the job?

After reading all the references to these men, decide which should be named first. Is there any reason for the following listing of the men? The list taken from Matthew. Simon Peter, Andrew (his brother), James, John (sons of Zebedee two brothers), Philip, Bartholomew, Thomas, Matthew (the tax collector), James,

Lebbaeus, Simon (2) and Judas Iscariot.

A suggested grouping here as follows may help some: (1) Simon Peter, Andrew, James and John. (2) Philip, Bartholomew or Nathaniel, Thomas and Matthew (Levi). (3) James, the son of Alphaeus, Lebbaeus or Thaddaeus, Judas of James, Simon, the Zealot, Judas of Kerioth (called Iscariot). Get these names fixed in your minds before you begin a study of their character and personality. The first group is the best known, the second group is the next best known and the last group is the least known. A careful diagnosis will show that they run about like church members today. Some well known and ever seen, others fairly known and seldom seen, many faintly known and never seen. They do so little, that they remain unknown.

The Character and Personality of Peter and Andrew

Peter for some reasons appears to have been the "head man" of the twelve. His name was Simon. Cephas or Peter denoted his character and personality—the rock. He was a forceful and assertive character bordering aggressiveness. He was very impulsive, ready to speak and act without due consideration. Before Paul came into leadership, Peter stood next to Christ in spiritual pep and push. The first 13 chapters of Acts center largely around this rock-character. He had his faults. He was much like a tool called "the monkey wrench" ready for anything that started, walking on the sea, correcting Jesus, speaking right or wrong, fighting with a weapon, denying Christ, cursing, crying bitterly and preaching until thousands were saved. Once he believed anything, it was hard to move him.

Many scholars think that the Gospel of Mark is really the gospel of Peter.

Simon Peter did not get a new set of capacities or abilities when Andrew brought him to Christ which caused Christ to nickname him Peter, he simply used what he had in spite of his moments of weakness. He led a varied and interesting life.

He became one of the "inner three" who saw the intimate glimpses of the divinity of Christ. All through the gospel story, the names of Peter, James and John stand out. Do you not know somebody in your church of this type of personality? They push to the front. They are ever ready to take things over. They love to sit in the "driver's seat and give orders."

In the selection of Peter, Jesus found a great soul. Thirteenth chapter (1-13) of the Acts of the Apostles will give you an insight into the type of person Simon Peter was. Read his two books, study his controversy with Paul, study his sermon on the Day of Pentecost, visit with him to Cornelius' house, and you will see one of the greatest of the twelve at his best.

Andrew leans toward the reserved. He was not a pusher and ready for anything like his brother. He was more manly and weighed matters more carefully. His name means manly. He wrote no books, preached no sermons as far as the record goes. His greatest work was that of a personal worker. He brought Peter to Christ. He found the lad with the fishes. He helped the Greek see Jesus. He played a minor roll in publicity but was a great personal worker. Make a list of all the people you know who are overshadowed by a big brother. There are many little Andrews in

every church who do the basic work but never are heard in public. John 1:40-42 is about the biggest job Andrew ever did.

It was a little Andrew that brought me to Christ, Phate Cannon, a devout believer who never preached a sermon and who has never heard me preach. As I write today after 40 years, I still remember that night when he came and laid hands on me and led me to the "mourners' bench" where I found Christ. Do not forget the little Andrews who go out and find men for Christ. The church and the community need them. Peter preached on the day of Pentecost. Andrew must have been elated—to see the fruits of his labor doing such a great job.

Have you ever brought anyone to Christ? Have you ever had courage to tell one of your friends about Je-

sus? Try it today. Become an Andrew and go get Peter. These two brothers stand at opposite poles.

Debate

Resolve: That the Andrews are more useful to the church than the Simon Peters.

Resolve: The twelve were common ordinary men that did an extraordinary job.

Research Project

The influence of Peter upon the formation of the early church.

The man Peter, his weakness and strong points.

Name the first twelve and give reasons for their selection.

Regroup the twelve on the basis of their contribution to the New Testament Church.

Study V

May 4, 1952

James and John, Sons of Thunder

Luke 6:12-16

In our last study, we studied Simon Peter and his brother, Andrew. Not that Andrew and Peter were of equal caliber but because they were brothers.

Today we take up James and John, sons of Zebedee. Jesus shows great wisdom in the choices He made of these two brothers.

James and John were among the "big three" of the inner circle who saw more of Jesus than the others for what reasons, the group can find out. Were they better fitted for

deeper insights than the others? Were they better equipped mentally or emotionally than the others. What is implied by sons of thunder? (Be sure and have the group to distinguish between the Johns and the Jameses in the New Testament.)

Peter had frequent outbursts of words but James and John had the upperhand in temper. It was they who wanted to call down fire from heaven and burn up a Samaritan city because it refused to declare a holiday for Jesus. Luke 9:51-56 will

give the information. They seem not to have imbibed the charitable spirit of Christ. Here they are the symbol of the green, crude and uncouth, before they grow up in grace and mature in love. In this case they still needed the ripening influence of the Son of righteousness. Here they displayed their thunder characteristic. Men still need the light of wisdom and the heat of love to transform them from "sons of thunder" into sons of righteousness. When he had become tenderized in later years, he is not so ready to call down fire to destroy those who oppose what he thought was the right.

The desire to call down fire from heaven met with stern opposition from Jesus who again and again had taught that He had not come to destroy men's lives but to save them. How often such desires have been expressed by so-called good people, which if granted, would mean disaster and ruin. Sons of thunder are dangerous sons. What looked like holy zeal in James and John in reality was a mixture of bitter, carnal passion, anger, pride and self-will. Such a spirit and feelings needed to be trained in the righteous uses of such urges.

Let us take another look at these two brothers as First Place Seekers.

One day James and John reached the conclusion that the kingdom of God was an earthly kingdom and that they must get their application in for prominent places, regardless to their fitness for the positions. So they approached Jesus and requested that one be allowed to hold the right-hand position (Secretary of State) and the other be given the left-hand position (Secretary of the Treasury in our form of government) Mark 10:35-46. Here we have ambition at its best or highest point—desiring to take over the two high-

est positions in the kingdom. Was there anything wrong with their request? Is this not the trend today in our churches and democratic society? How did the ten take this request when they heard it? Is not this request in keeping with the law of "ask and it shall be given?" Would it not have been better for them to have said, "Lord, do with us and use us where you see best" than to have said "give us both of the first places?"

In the light of later discovery these two brothers were not of the same caliber or size in capacity or ability or mental range. Incompetency is ever-looking for the first place and feels that it is the best fitted for it.

Here is a good lesson for leaders of groups today. First, hear what the request is before you make the promise. You may be ensnared like Herod was who promised the damsel anything she asked even to the half of the kingdom but she asked for the head of John the Baptist. Worldly honors are still attractive to good people. Here we must learn that our desires must be refined, filtered and screened. If James and John are to help save the world, their ambition needed training in the art of restraint.

Listen to the prayers you hear in public and count the number of selfish requests. I, me, my and mine dominate the prayer. Most of the public prayers are for personal favors. Give us our daily bread. Rethink the Lord's Prayer and nowhere will you find a first personal pronoun. Pride and ambition are a bad combination against Christian personality.

He would be great in the truest sense of the term must be the floor mop, the door mat, the servant of all. Sons of thunder with their de-

sire for first place in the church or an organization have been the ones responsible for many church splits and new unattached organizations in the church. Somebody was rejected or demoted or another was given the office, so to show who I am I go and form another organization or church. Sons of thunder are dangerous persons without the restraining teaching of Jesus.

We Forbid You

Here is another aspect of the character of the Sons of Thunder. Luke 9:49-50 gives an incident that is worth examining. Here John sees a man casting out devils but because he was not one of them, he forbade him. He is doing what we are doing but he is not one of us. Here we see an intolerant characteristic harmful and needing to be corrected. What should be our attitude toward others who are doing Christian work but do not belong to our church, shall we forbid? Is there any one way, an all exclusive way, of doing Christian service? How much of bigotry can be useful in Christian service?

Under the leadership of Jesus, these sons of thunder were able to

take themselves in hand and became foremost Apostles. Read their books. John wrote more than James—James only wrote one short book which you may read with profit, while John wrote the Gospel of John, I, II, III John and Revelation. The charcoal sons of thunder became glittering diamonds in Kingdom building.

Completion Project

1. James and John were called sons of thunder because _____
2. They wanted to call fire down on a city because _____
3. They asked Jesus for the following positions _____
4. John became known as the disciple that Jesus _____
5. John wrote the following books _____

Debate: Resolve that James did more for the New Testament Church than John.

Study VI

May 11, 1952

Matthew and Nathaniel

(Levi and Bartholomew)

Matt. 10:3; Mark 3:18; John 1:47-49;

Matt. 9:9; Mark 2:14; Luke 5:27-32

Levi the Tax Collector
(Matthew the Receiver of
Customs)

Before you begin this study, read

the Specific Aim No. 2 of this Unit.

As you look at Levi or Matthew before he was called to be one of the twelve, you will look at a sorry sight

who to all Jews was the lowest of despicable characters. Publicans, harlots, tax collectors and hog feeders were classified in the same category by first-class Jews. When Jesus stooped to invite such a soiled character as this into His fellowship, they threw up holy hands of horror and concluded that He was unworthy of their attention.

Matthew-Levi had long been the object of scorn. He was looked upon as a "publican and a sinner" and both were bad brands. He was from a good family, being the son of Alphaeus and the brother of James and Jude. How honest or dishonest he was, no one seems to know. I conjecture that he was an honest man in a low position. There are plenty good people who live in slum districts, not because they will to, but circumstances force them to. All people who work in bars and caberets are not bad. They must work and that is all the work they can find. Do you agree with this theory?

Money does not blind all men. All politicians are not corrupted. All prisoners are not criminals. Matthew was simply doing a job and, I venture to say, he was doing an honest job though the opportunity to be dishonest was ever-present.

The fact that he rose up and left his office when Jesus called him, seems to indicate some deep dissatisfactions with the job and a desire to get away from it all. Perhaps at some previous time, he and Jesus had crossed each other's path. His rising up and accepting Jesus so readily may indicate the call was all that he needed to motivate him. This was simply the explosion point.

Nobody in Capernaum saw any value in Matthew or Levi. Long since had he been condemned and looked upon as worthless. The eyes of Jesus

looked deeper than the office he held. Jesus never looks at a man as he is but as he is capable of becoming. Long ago Matthew-Levi wanted to do something more worthwhile. He knew he was wasting his ability. When Jesus said "Follow me" Matthew-Levi readily severed ties with a job and joined up with a person. Personal relationship is an important item in living. He was the key man in the city. Levi made him a great feast and invited in sinners and publican—the crowd that did not attend the fashionable synagogue and who were never invited to the homes of the upper uppers. The least, the last and the lost came. He is no more Levi, the despised publican, but Matthew, the gospel writer. He became the man who had a fine appeal to the irreligious. Read the great book, The Gospel According to Matthew and you will see the wisdom of Jesus in selecting him to be one of the twelve.

The Character of Nathaniel or Bartholomew

This is the only one of the twelve whose good life was commended by Jesus. The first time Jesus looked at him, He said here is a man in whom is no guile. He is a square shooter, a man of integrity, nobility of purpose, moral stamina and an extra quality of soul. No other has ever been so commended, not even "the disciple whom Jesus loved. Nathaniel or Bartholomew was a diamond of the first water, solid gold thoroughly refined. He had a deep-seated prejudice against Nazareth but when Philip told him to come and see if Jesus was worthy of his consideration he came. Deep in his heart he was a silver drop sparkling with true beauty. There is no pretense, no subterfuge; he was a frank, free and candid spirit living in an atmosphere of sincerity where the

beauty of virtue flourished. Nobody had told Jesus what kind of a personality Nathaniel was. When Nathaniel wanted to know how Jesus knew him, Jesus said I saw you when you were under the fig tree. Under the fig tree the soul of Nathaniel had sought peace with God often. Such a man of devotion and consecration is called to be one of the twelve.

From the reading in John 1:43-51 you can readily see that Jesus told Nathaniel more about himself than he did to any other disciple among the twelve.

Would he be worth more and do a greater work that Jesus took so much time to talk with him? To me it seems that he had to be disarmed, dispossessed and divested of narrowness, prejudices and biases before he was ready for an assignment with the twelve. His thinking had been in the furious waters of conflicting emotions. Certain areas were condemned and nothing good could come from them. People and places were readily condemned without investigation. Here Jesus is saying to him, "though you are a fine character, you must not jump to hasty conclusions without reasonable knowledge. You must rise to the tableland where God and light dwell. You must fill the vacant spaces in your thinking with the right appraisal of people. Follow me and you will see things."

We must give Nathaniel credit for being willing to lay aside his feelings

and come take a look at Jesus. He was not the only one who branded Nazareth and the whole of Galilee. It was a common saying that out of Galilee comes no prophet. IS it not true that good-intentioned people can be biased? Can we not recall some very religious people who are little in their thinking, mean, critical and carping? Give reasons for believing that Nathaniel was right in wanting to know about the Man from Nazareth. Are many people kept from Christ because of their whims?

For Further Discussion

1. Who are the hated people of your community, gamblers, bootleggers, robbers?
2. What were the outstanding characteristics of Levi according to his gospel?
3. Evaluate the implications in the supper that Levi gave for Jesus.
4. What was the outstanding contribution of Nathaniel to the program of Jesus?
5. Would you think of him as a goody-goody type of person with a sharp tongue?
6. Contrast Matthew and Bartholomew.
7. List their virtues and their weaknesses.
8. Can the Kingdom of God use such two characters today, if so for what?

Study VII

May 18, 1952

James, the Less, and Lebbaeus Thaddaeus

Matt. 10:3; I Cor. 15:7

Little Candles

James the Son of Alphaeus

Reread the first goal of this unit and you will get a better appreciation of the importance of little people in the church. Many a great stream rises from a tiny spring. Many a great movement has come rushing from the mind of little unknown characters who performed in the silence far removed from the glare of public acclaim. Their families make them known. This is the case of James the son of Alphaeus. Why would Jesus call such a little known person to an important place among the twelve? Who is he besides being the son of Alphaeus? Talk with many people in your city or community about the uses of a tiny candle, or from your own experiences, recall the time the lights went out and you had to rely upon a candle. Think of Henry Ford. The night he died all electricity was off because of weather conditions or a failure at the powerhouse. The only light available was a candle. If you will take time to study the great movements of history, behind them were little candle-people.

James, known as the Less (because there was another James the brother of John, the son of wealthy Zebedee) is an insignificant person, of common ability and limited capacity. Was he called "the Less" because of his size, work, or to contrast him with the other James? Give reasons for your answer, for or against. Read Mark 2:14. Is this James a relative of Jesus as seen in John 19:25?

There is not much known of this James. He has been identified as one of the little personalities among the twelve. He may have been a brother of Matthew. Whoever he was, from him we learn that the kingdom of God has a place for the insignificant. Christ can use the unlearned, the physically handicapped, the stupid, the slow, men of quick wit and inquiry. This James ranks with many today whose role in the church appears very small. Men like Carey the cobbler, Mackay the mechanic, William Murry the postman, Mackenzie the physician, Livingstone the weaver, Moffat the gardener and Allan Gardner the sailor occupied small places to begin with but rose to great heights of service.

Lebbaeus or Thaddaeus

In Luke 6:16 R.V. he is named Judas the son of James. He too is a tiny drop in the ocean of the renowned. All ministers are not famous for eloquence or great pastorages. Many great acts are performed by them but there is no public acclaim or celebrated day to their honor. Many a rural pastor is doing a better job for Christ than many of us in metropolitan centers. Many great physicians in rural hamlets have performed feats of skill but they have never headed a hospital of renown. The great souls of many churches are not the ones who hold offices but some little unknown mother whose love for the church is not measured by the offices she holds. Like the woman who gave her mite gave more than they who

gave their hundreds, Lebbaeus gave his all to Christ as a member of the twelve. Look in your own church at the number who do the most talking, holds the most positions. They appear to be the pillars of the church. Now talk with the little old lady that never says anything in the meetings, holds no office. She may be rated as one of the "half-wits." Her I.Q. may be near the border line. Every Sunday she is there to put in her presence.

Many of us pastors remember some such person in our early or present ministry.

I see aunt Becky, sister Mamie, brother Joe, like Lebbaeus of whom little is known, yet they shine in the firmament of the blessed.

When Jesus sent forth the twelve upon their first tour, Lebbaeus went along too and made an excellent impression. He may have been shy and timid, perhaps, looked a little stupid but he was among the twelve. He was not in class with Simon Peter who made himself the "speaker of the house" and leader. Lebbaeus was more retiring and non-aggressive. Matthew Henry thinks Lebbaeus and James were brothers, but even if they were, very little is known of them. John 14:26 says his name is Judas," not Iscariot) and here he is questioning Jesus about His methods of manifestation after the crucifixion. He has been referred to as the disciple with three names, Lebbaeus Thaddaeus Judas.

Clarke in his commentary holds that Lebbaeus Judas is the Jude who wrote the book of Jude. Jude 1:1 speaks of "Jude the servant of Jesus Christ, and brother of James." His letter is brief and may indicate the size of the mental capacity of the man. Matt. 13:55 and Mark 6:3 name a Judas as the brother of Jesus. In Jude 1:17 there is an indication that

he was not one of the twelve for he does not refer to himself as one. As to who he was is a matter of debate and speculation.

James the less and Lebbaeus have been paired together by the writer because of their apparent little niche they filled. So little is known of them. They are presented as typical of all so called little people who are carrying on in silence and obscurity.

For Research and Reports

1. Name the first six of the twelve as given in these studies. Give some one personality trait which your readings brought out.
2. Name some of the insignificant people in your church who are a silent influence for church solidarity and character.
3. Read the book of Jude and make a list of the things he wrote about.
4. Name some of the ministers you think are great preachers. Now compare their work with some of the preachers you do not think are so important.
5. Talk with any of the older people about the early pastors of your church and compare them with some of the later pastors for usefulness and piety.
6. How would James and Lebbaeus rate with renowned preachers today?
7. Define a "jack-leg-preacher, a yard-ax-preacher and a two-by-four preacher."
8. Compare their ministry with that of the so-called great preachers of your day. What made them great?
9. True or false: Preachers are like stars in the sky. Some are bigger than others in sizes of intellect, ability and eloquence.

Study VIII

May 25, 1952

Thomas and Philip

John 20:24-29; John 1:43-45

Thomas the Doubter

Today we have as our character study Thomas who made himself famous for his doubts about the resurrection of Christ. He is more easily remembered as the disciple who demanded as proof of the resurrection the privilege of thrusting (forcing) his hand into the wounded side of Jesus and to see the print of the nails in his hand, plus sticking his finger in the holes in his hands. Without this, he would never believe that Jesus was alive, regardless to who said they had seen him. This was some proof-demand.

After a rereading of the John 20:24-29, what are some of your impressions of Thomas? Were his demands excessive? Do you think he was honest in his opinion that Jesus did not rise?

One of the aims of this Study is to help you to form a new opinion of the one who has been branded, "Doubting Thomas." He must be remembered for his finer qualities and his worth to the other twelve. Since he too wrote no book, we must depend upon whatever references we can find and the words of scholars.

Matt. 10:3 assures us that he was one of the twelve. John 11:16 informs us that he was devoted to Christ, vowing to go with Jesus and dying with him, if need be. John 14:5 says Thomas showed his lack of true understanding when he told Jesus, you are demanding something of us that we do not know. How can we know the way when we do not know where you are going? It was

for his sake or insistence that Jesus utters those famous words, "I am the Way, the Truth and the Life." We must give Thomas credit for priming Jesus to make the statement.

Thomas called Didymus, means that he was one of a twin. Who his twin brother or sister was and why he was not called to be an apostle are unknown.

Thomas was what we call a man with a warm, good-meaning heart, ready to die as far as the lips were concerned but of a slow perceptive faith. He is the symbol of those whose religion inhabits their mouths, who must be shown before they will believe and who are at times over cautious about the new ventures. He revelled in melancholia and live in solitary sadness after the crucifixion.

Tradition says he worked and labored for the Cause in Parthia and Persia.

It is reasonable to believe that he was a man of warm affection for Jesus but of a weak faith. He meant well but lacked courage to carry out his good meanings. Like many of his time, he had his doubts about a resurrection from the dead. Fires of faith often burn low in the best of saints. The crucifixion has completed his despair. Depressive moods are common, everyday occurrences with us. To these Thomas was a victim. He was convinced when Jesus offered to comply with his request for proof. When Thomas cried "My Lord and my God" he was again going in the right direction.

This Man Philip

Philip the apostle and Philip the deacon are two different persons. Like Andrew, he too is among the first to do personal service in the kingdom. It was he who found Nathaniel and refused to argue the point, whether any good thing could come out of Nazareth. His reply was "come and see." Here we have a fine insight into the character of the man. Let the facts talk. You come and see, then decide for yourself. This is good advice to us who would argue with sinners about the life and person of Jesus Christ.

He was a man of slow and deliberate mind set. He symbolizes those who reach decisions after much deliberation. He was well versed in the Scriptures of his day and was among those who waited for the Hope of Israel. He was of a generous sympathetic spirit. He was an honest and earnest inquirer after truth. John 6:5-6 shows how calculating Philip was. When Jesus asked him where could they get food for the people, he began figuring how much it would cost to feed them a little, not to mention a full meal. Again in John 12:20-22 when men wanted to see Jesus and asked Philip for information, he had to have help from Andrew. From this reading would you classify him as one of indecision and unwilling to assume responsibility? Can you relate an experience you have had with some one who could not make up his mind without asking advice?

In John 14:8 Philip wants Jesus to show them the Father. Here is indicated the slow working of his mental machinery. The church today is filled with Philips who cannot stand alone, who must be told what to do, who always miss the point. They too are useful in the

work of the Lord. "Slow but sure" is their philosophy.

The last reference we have to Philip is in Acts 1:13. No he is not the Philip that had the four preaching daughters, nor is he the one who baptized the eunuch. No, he is not the Philip who was the brother of Herod nor is he the Philip who was father of Alexander the Great. You may compare his worth as an apostle with the work of these other men of the same name.

Philip wrote no books as far as we can find. There is no record of any of his sermons. Like many good Christians who do their work and pass on leaving no illustrious path of glorious deeds, this humble apostle fades like a tired soldier into oblivion.

All that we can surmise about him is taken from the few references in the scriptures given. Reread each one for further insights into the man who was one of the twelve.

For Further Study

1. In the light of your reading, what type of personality was Thomas?
2. Is he correctly branded when he is branded Doubting Thomas?
3. Pick out the character traits ascribed to him by the author.
4. What does the name Philip mean?
5. Compare the work of Philip the apostle with that of Philip the deacon.
6. Do you agree with the author that Philip was slow, deliberate and cautious?
7. Tell from your own experiences the character of a slow person and one who is aggressive, quick and decisive.
8. Which is an asset, the slow plodder or the fast hurried type?

June 1, 1952

Study IX**Simon, the Canaanite****Judas Iscariot****Mark 3:18-19; Matt. 26:14-16****Simon the Zelotes, the Man with a Record**

This is Simon the Second, Simon Peter being the First. Here we have a man who had been identified with a movement that had as its aim the overthrow of the government. Today he would be a "leftist" and a "red." Luke 6:15 is the source of the name, Simon called Zelotes. The Zelotes party stood for the full recovery of Jewish freedom and the maintenance of distinctive Jewish institutions. This Simon was a man of high ideals and great enthusiasm for what he believed. The Zealot party rose in rebellion under Judas in the days of the taxing (Acts 5:37) some twenty years ago when Judea and Samaria were under Rome. Here Jesus calls such a man whose ideals of conquest were far different from His and sets out to train him in the use of brotherhood and goodwill as the means of achieving freedom. Simon was a political discontent ready to use force for the achieving of his aims. Carnal weapons of war must be displaced by spiritual weapons of love, peace and brotherly understanding. The party of reckless fanatical patriotism must give place for a party of gospel preachers.

At a glance it looks like a bad selection and a disregard for prudential wisdom to choose a man of Simon's background. Political suspicion was everywhere. An ex-zealot

was not a safe man to be an apostle of Jesus, for he might make the ministry of Jesus the object of suspicion. Matthew the publican and Simon the zealot, two opposites, belonging to the same group, seems incongruous. Yet the zealot could be the key man in reaching others of his kind. Here the tax-collector and the tax-hater must work together as members of the twelve. Simon the Jewish patriot had something that Jesus could use. His burning zeal needed the sobering touch of contact with a more noble character than the Judas he had followed. Simon made a great decision when he decided to accept the Jesus way of life and leave off the Judas way of rebellion against Roman authority. He wrote no books, left no messages and takes his place among the lesser lights of the kingdom. He is the symbol of hope to those whose past has been shady.

As a special project, make a study of all the Simons of the Bible and compare their life and work with that of Simon the Zealot. (1) Simon the son of priest Matthias. (2) Simon the father of Judas Iscariot, John 6:71. (3) Simon Peter. (4) Simon one of the Lord's brothers, Matt. 13:55. (5) Simon a Pharisee, Luke 7:36-50. (6) Simon the leper of Bethany. (7) Simon the Cyrean, Matt. 27:32. (8) Simon Magus. (9) Simon the tanner of Joppa.

Judas Iscariot, the Blackest Name Known

When we think of Judas Iscariot and the identification "the one who betrayed Him," we never associate him with good. We have learned to think of him as a most despicable character. Many may ask why would Jesus select a character like this to be one of the twelve? Did he have the same power that the others had when they went on their preaching tour? This can best be answered by a careful study of his character as we see it in the scriptures.

Jesus had said: I have chosen you but one of you is a devil. Of the twelve, Judas was the only one not a Galilean. Of the twelve, he was chosen to carry the bag (serve as treasurer) John 12:4-6. He was a dishonest man who used the money for his own benefit. Here John says he was a thief, meaning, he often misappropriated the funds. Here he is a number one complainer. It was not his perfume that was wasted (used). What did he have to do with what the woman gave Jesus, it had not cost him a cent. Do we not have people today who complain about what is done for a leader (pastors often) and they do not give anything. Every pastor can count them by the hundreds who complain about his gifts and donations given by people who love their Shepherd. Here you have a clear indication of the type of person this Judas was. You are not far wrong when you classify him as an avaricious tightwad, Matt. 26:14, 15. What will you give me and I will deliver him unto you? Make a price. I am money mad. I will do anything for a piece of money. I will sell my Master, make me a price. Here he lays bare his soul, rips open his real self, shows who he is, an avaricious demon. When

Jesus said he was a devil in John 6:70, 71 He spoke truly.

When Jesus rebuked him for his criticism of Mary, instead of being moved to a better life, Judas was moved to resentment according to Matt. 26:14-16. Here he misapplies the intentions of Jesus, misinterprets the motive of his Lord.

From the time he bargained with the enemies of Jesus to the time he carried out his plot, he could have repented and become the man his high office demanded. But instead of changing, he sought opportunity to betray him. He spent his time seeking a chance to turn Jesus in, collect the cash and sit back for a long time and enjoy his ill-gotten gain.

At the Supper table, he still had time. Read John 13:2-30. Oh that Judas had only had a true heart for the high honor given him as one of the twelve. Read Matt. 26:21-21 in Moffat's New Testament or Goodspeed's. What a heart, what a mean spirit, what a hard conscience, what nerve. Read Matt. 26:47-50.

Your blood may be boiling but keep in mind the daily betrayals of friends so called. Many a man has been murdered by a so-called friend. Many homes have been broken by very close-FRIENDS. Look in your own community at the people who once were so close that a razor blade could not get between them. Look what happened.

What happened to Judas? Matt. 27:3-5. Acts 1:15-19. Now read John 17:12.

Evaluation Report

1. Write your estimate of the life and character of Simon the zealot. Consult the work of Josephus for a complete record of the Zealots and their plan.

2. Write an evaluation of the business implications of Judas in the selling of Jesus.
3. Write an analysis of the character of Judas as seen through the scripture references given in this study.

Debate: Resolve that Benedict Arnold and Judas performed the same diabolic act.

5. Discuss the act of Judas then and what goes on in Christian groups today, as it relates to getting rid of certain officers.

Study X

June 8, 1952

The Thirteenth Apostle

Acts 1:15-26

The First Election in the Church

Today we shall discuss a new procedure and examine the wisdom and correctness of the procedure. We must decide whether or not the choice of a successor to Judas was divinely inspired or was the product of haste and the assumption of authority that did not rightly belong to the disciples. It seems from the scripture reference here that Peter brought the matter before the assembly and gave ample scriptural proof of their right to name one to take over the office left vacant by the suicide of Judas. Here is the first glimpse we have of what happened to Judas when he hanged himself and the awful death he died. Here also is given the names of those who formed the first nucleus of the New Testament church. Reread vs. 13, 14. There were about 120 whose names are not given. As to whether these were in addition to the ones listed above, you will have to decide.

Peter assumes the leadership, as many do in churches today. There are some people who are unhappy if they are not in charge of affairs. There are some whose natural abil-

ity and training make them leaders without being elected. There are some who see a job to be done and go ahead and do it. What do you think of these types of people? Some people go to a meeting prepared to direct and see that it moves in a straight line. Some people can command respect for their leadership ability. Many of us have been elected or chosen to position because we saw a thing ought to be done and went on and did it. Can you name such people in your church or community? Peter took charge and pointed out the need of some one to take the place made vacant by the death of Judas.

Peter suggested that one who had companied with them since the baptism of John and had seen Jesus and knew about the resurrection from personal knowledge be selected. Note vs. 21, 22. This seems to indicate that Matthias had done this. Had he been one of the seventy that Jesus sent out? Give proof for your answer. Was this a council of ministers, a house of bishops or a congregation taking things into their own hands? It seems to me (the

writer) that they prayed at the wrong end. There is nothing to indicate that they prayed before they made up their minds and had nominated two for the office. It seems that they prayed the wrong prayer. Listen to the prayer: Lord, which of these two, have you chosen? The truth of it as seen later, the Lord had not chosen either one of them.

Here we have an example of what goes on in many churches: a group taking God's personal business in their own hands, people trying to make a preacher. Do you think that Matthias should have been allowed to tell if he had a revelation from God that he was to take the place of Judas? Here was forwardness and zeal without divine direction. Is this a true statement of the facts? Peter made the motion that we now fill the places made vacant by the death of the twelfth man. Most likely it was seconded by many. Did they fully understand the import of what they were voting? Some people will vote for anything.

The Two Nominations Joseph Barsabas Justus, Matthias

Joseph or Barsabas called the Just may have been the Jesus who is called Justus in Col. 4:11 who was of the circumcision. It appears that they named one of the circumcision and one who was not. He fitted what they had in mind. Mark 6:3 speaks of a Joses, the brother of James the less. Whoever he was, he was of sufficient character to win the nomination. He was a candidate and made a good run but failed of election. Here is the beginning of factions.

The voting was fair. Each voted as he felt. Was Joseph the better of the two men? He was called the

Just which indicated character and maturity. Why was he not elected?

The ballots were cast and the choice fell on Matthias, who also was a good man, lacking in energy, push and initiative. Like many today, he was elected to an office by popular vote but from his performance and achievements, he did not have what it took. When they were not able to agree upon a successor and had to name two and go to the trouble of voting, that in itself should have shown them that God was not in the action. There is a school of thought which holds that neither one of these was God's choice but that He suffered them to satisfy their own wishes. God had another man in preparation to take this place made vacant by the death of Judas. There is a school of thought which holds that Judas had no place to be filled. In the light of later years when God wanted two certain men, the Spirit said to the church: Separate me Paul and Barnabas for the work whereunto I have called them. Here in the election of a successor to Judas, there is no such direction. The congregation offered two men because they could not agree on any one man. Then they prayed for the Lord to show them which one was His choice. They should have prayed before they voted, "Lord do you want us to elect anyone to take the place of Judas?" Most likely the Lord would have said "No, I will do that myself" as he did do in the call of Saul whom we shall study in the next Study and whose gospel we shall take up in a later quarter.

Problems

1. From your reading of Acts 1:15, what condition did they find the body of Judas and what was the coroner's verdict in the light of

- present-day investigations of one found dead?
2. By what authority did Peter have the right to make the suggestion that he made concerning a successor to Judas?
 3. How do we know that Joseph Barsabas Justus and Matthias had been one of the seventy?
 4. What were the conditions for the man who was to succeed Judas as an apostle?
 5. Do you agree with the author that Matthias was a good man but lacked ability, energy and initiative?
 6. Of the schools of thought mentioned by the author, to which school do you belong?

Study XI

June 15, 1952

The Fourteenth Apostle

Saul or Paul

Acts 9:1-30

God's Choice of a Man

In our last study, we had before us the two men the church could not agree on so they cast lots or ballots and by majority vote made Matthias one of the twelve—to fill the vacancy caused by the suicide of Judas who was one of the original twelve. What became of their choice, we have no way of knowing. Evidently he was not the man God had ordained for the position.

Today we take up a study of the character of God's man. It is possible for a church to elect to office a person who is not God's choice. This happens when we get in a hurry and proceed without Divine guidance or consultation.

Just as Joshua was God's man to succeed Moses and Solomon was to succeed David, so was Saul to take up the apostleship left vacant by the death of Judas. He does not meet the qualifications set by Peter in

Acts 1:15, nor is he approved by Peter and his followers. He was never fully accepted by the Jerusalem crowd as seen in Acts 9:26. Yet he was God's chosen vessel according to Acts 9:15-16. The attitude expressed at Jerusalem concerning Saul was the general feeling of all who knew Saul as a persecutor. They were ever suspicious of him and doubted his right to be called an apostle. They based their objections upon the fact that he did not follow Jesus while he was alive nor was he a witness of the resurrection. It was the same feud then as we have now in many churches. The "Been Heres are against the Come Heres." The "Ins are against the Outs." If you will read all of the books of Paul (Greek for Saul) you will find the most of them begin with "Paul, a servant of Jesus Christ, called to be an apostle." Rom. 1:1. I Cor. 1:1. II Cor. 1:1. Gal. 1:1 Paul, an apostle (not from men, neither through

man). Eph. 1:1 Paul, an apostle of Christ Jesus through the will of God. (The letter to the Philippians an exception). Phil. 1:1. Col. 1:1. I Thes. another exception. So is II Thess. I Tim. 1:1, II Tim. 1:1, Titus 1:1. Philemon is an exception. The burden of his soul was to prove his right to be not one of the twelve but an apostle at all.

As long as the apostolic leadership was at Jerusalem, Paul was rejected by the church. He went out of circulation for three years and stayed in Arabia waiting for orders from the Spirit and biding his time. It was not until the church at Antioch needed a man that Paul had a chance to prove his worth. Like many today, he was rejected because of his stand years ago against Christ.

Paul owes much of what he became to Barnabas. It was he who presented Saul to the church at Jerusalem, Acts 9 and it was he who in Acts 11:25 went and brought Paul and presented him to the church at Antioch. Many of us who are prominently known today, owe our introduction to some unknown Barnabas who gave us our first chance. As you ministers study with your group today, tell from your own experience how a Barnabas helped you to get started in the ministry, or as a teacher or any other office which came to you because you were thought of by someone else. In my own life (the writer's) I owe all to the unknown Barnabases like, N. Smith, A. Chandler, L. C. Crafton, T. M. Boykins, A. T. Lomax, and H. W. Stewart. In education I revere the name of J. J. Starks of South Carolina.

Paul Endorsed by the Church of Antioch

Acts 13 opens a new chapter in the Christian movement. The lead-

ership here changes from Peter to Paul, from Jerusalem to Antioch. Here the Holy Ghost makes a selection, not of one of two men, set forth by the church, but of two men, not of equal importance as far as work was concerned, but men whose polarity was far apart and who were to go on a special mission of evangelization, kingdom extension or missionary enterprising. Why was Saul or Paul so long getting started? In Acts 9 we learned that he was a chosen vessel to the Gentiles but instead of going to them, he tries to win his fellow Jewish people to no avail. Rejected at Jerusalem, without the expressed approval of the apostles, he goes out from Antioch under the orders of the Holy Ghost. He is apostle fourteen when he should have been among the twelve. Take time here to make a list of the reasons why Paul was so late getting started on his work among the Gentiles.

The endorsement by the church at Antioch and being sent forth by this church meant a new day for world evangelization and redemption. It meant a breaking with customized bound Jerusalem, laden with traditions and Judaism. It meant a turning to the Gentile world. Paul was the best man God could find for this task. Acts 13:44-52 informs us of the great decision to give his time and talent to the Gentiles. Here he breaks with his past and becomes the counterpart of the gospel dispensation. Peter symbolizes the gospel of the circumcision, while Paul symbolizes the gospel of the uncircumcision. Here are two leading apostles standing and preaching on opposite sides.

Tallest of All

In education Paul was the tallest and most astute thinker the New

Testament mentions. As a preacher he has no equals in the annals of world thinking. As a writer he wrote more books than all the others put together. As a worker, he did more than any one man that ever lived. He alone interprets the meaning of the life and death of Jesus. Some of the greatest inspiration ever dripped from the pen of a writer, pours forth in copious showers from his pen. Take a map and trace his missionary journeys. He gave the church a world view of the Christian way of life. More books have been written about him than were written by all the other thirteen apostles.

Was he without faults? No. He was full of temper. He parted with

his best friend Barnabas. He rebuked Peter to his face. Read Galatians 2. Here you see him as he is when he is aroused.

He was a man of great courage and daring, fearing nothing, not even death. Three great forces converged upon him, viz., the Cross of Christ, his miraculous conversion and salvation by grace. His books are inexhaustible in great truths. His spirit pervaded everything he touched. He was a veritable dynamo ever giving life and light to the Cause of Christ.

Debate

Resolve that Paul was greater than Peter.

Study XII

June 22, 1952

Training in Prayer, Humility and Faith

Luke 5:15-17; 6:12-13; Mark 1:35; Luke 22:44

Luke 11:1-4; Matt. 6:9-13

Patterns of Prayers

If the twelve were praying men, we have no example of their prayers. When they were converted, as we know it, there is no record. From what we discussed in the other studies, and what we have learned from research, they were common ordinary unlettered working men who had no previous training in the art of prayer, except the few that had been with John the Baptist. Among the first things that Jesus had to do, was to show them the importance of prayer in living the life of service. Communion with God, was to be the secret of their success as world

preachers. They had not learned how to pray effectively. Like us, they called words but they were void of expectant desire; they were naked cold words uttered without feeling for what they prayed. Jesus noted that they were minute prayers who emphasized postures more than they did mental concentration. There is a difference between saying your prayers or a prayer and praying fervently, longingly and persistently. There is much to be learned from a study of the prayers prayed by Jesus. He withdrew from the crowd and went into the silence of the wilderness and prayed. Luke 5:15.

He went into the silence of the mountains and continued in prayer ALL NIGHT. Here by His example, he is saying to us, never make an important decision until you have spent time alone with God in prolonged periods of prayer.

This is what He wanted to train the apostles in. Mark 1:35 sees Him getting up a great while before day and going into a solitary place to pray. He prayed all night and now He is restless and goes out before day to pray.

Instead of taking sleeping tablets, try the example of Jesus, get alone and pray. Examine Luke 11:1-4 again. This is the greatest request ever made by the apostles, "Lord teach us to pray." Note: Not how to pray, nor what to put in our prayers, but teach us to pray. Here is where they failed: Teach us to pray like John taught his disciples. In their minds, they were still John's disciples. How much better to have said, "Lord teach us to pray like you."

Luke only gives a part of the model prayer while Matthew 6:9-13 gives the full text. Read this prayer in the late translations as well as in the old translations. Study it carefully for its simplicity, beauty and logical sequences. Note the ours, the wes, and the uses. Then the next time you are at church listen to the prayers of the people and count the Is, the mes, the mys and the self-ishness of public prayers.

Instruction in Humility

Luke 14:7-11; Matt. 18:1-5

Mark 9:33-37; John 13:2-5

Humility means to lie on the ground. It is the doormat attitude and the rag-mop willingness to do the menial tasks without being

asked, forced or compelled. It is that quality of soul and life that absorbs the mean, the ugly and the sordid without being disturbed or agitated. What is your definition or illustration of humility? Is it the greatest of all Christian virtues?

From the readings, the twelve were lacking in humility. They were anxious about first place, the highest seat of honor. They wanted to know who was greatest, the most influential, the most popular. Their conception of greatness was to sit in the seat of honor. James and John had asked for these seats—one on the right and the other on the left. They dreamed of places of distinction. They were possessed with jealousy, angry disputes and anxiety about pre-eminence. Vanity and presumption, jealousy and envy about places, offices and positions have bred more churches and church organization than any other factors. Make a survey of your community for churches that split over who would be pastor or who would be deacon or who would be president of the missionary society. Pride, ambition and vainglory are bad partners and can do much harm among so-called good people whose life is above reproach as far as sex relations go. They are self-willed, mean-spirited, stubborn and out of harmony with the total church. They ever have an eye to their own glory though they say they are glorifying God. The demon of self-will is still in many disciples.

The childlike attitude and feelings are those of deep humility. Watch children play. They fall out but soon fall back in and keep on playing.

Read each of the given readings again. Self-forgetfulness finds its highest expression in Jesus Christ. See him as He washes the feet of

his servants when they should have been washing His. If you are having trouble living with people, see if the real cause is not in your inability to live with yourself.

Humility never asks for an apology or a confession of wrong. It never seeks to get even or to take revenge. I call humility the sanitary department of true religion. It hauls away all filth, trash and debris and keeps you feeling sweet inside. This was one of the greatest needs of the twelve.

Little Faith and Big Faith Matt. 6:30; 8:26; 14:31; 16:8

These readings show the littleness of faith of those who should have been strong and vigorous in faith. Note the tenor of the next readings:

Matt. 8:2; 8:10; 9:18; 9:28; 14:36; 15:28; Mark 5:28.

Jesus knew that the twelve were men of alternating faiths—little and big, strong and weak. Thus throughout His training program, He emphasized faith. He made faith the most indispensable element in prayer and the one great factor in the production of good relations. There must be a great faith.

As you read these scriptures, read the whole chapter. Get the background of the reading. Discuss it fully in the light of your own experience and in the light of Heb. 11. The mainstay of my personal life (the author's) Mark 11:24 and Mark 9:23 have been essential supports. Try faith. Try humility. Try prayer. There will be an upsurge in your feelings and outlook on life.

For Research and Discussion

1. Praying and saying the Lord's Prayer is one and the same thing. True or false?
2. The twelve were men of slow understanding, weak faith and seekers after first places. True or false?
3. Define and illustrate prayer, humility and faith.
4. How many churches in your community came out of another church? Make a survey for a factual answer.
5. Find out and report on the history of the officers of your church and see how many came from other churches and why.
6. Survey the Bible for those who Prayed longest, showed the greatest faith and were humble. Check the humility of Moses.

Study XIII

June 29, 1952

The Initial and Final Commisison

(Community and World Ventures)

Matt. 10:5-20; Luke 9:1-6, 10; Mark 6:7-13

The Initial or Community Venture

Here community means within the boundary of racial community. The mission is to their own people. They

were sent in pairs according to one of the readings and were to have power over unclean spirits. They were to heal the sick by anointing

them with oil. They were to go empty-handed and depend on the people to support them. They were to carry only their wearing apparel so as not to be hindered with much luggage. Wherever they stopped, they were to leave their peace upon the house and if they were refused admission to shake the dust off their feet. They went out and preached and had a great success. Even Judas preached some fine sermons and healed many people. They returned and made a glowing report. They were elated at their first attempts. Jesus saw that they were still filled with self so he took them aside into the wilderness where they could rest and evaluate what they had done. This was a trial effort. It was to determine how well they had taken in the teachings of their Master. In education it was practice work. Here they are active agents, largely on their own. This is a limited mission for men of limited understanding. Note the limits. "Go to the lost sheep of the house of Israel. Stay within the limits of the cities of Israel and by no means go beyond the borders of Jewry." What was the wisdom of these limitations? Is it not good judgment for us today to stay within our limits and to know our limitations? Before the twelve could go into all the world, they had to have a base of operation. And too, Jesus Himself rarely went beyond the borders of the Jews with His message of salvation. Why? When and where were these infrequent excursions beyond the borders of Palestine? It is a reasonable deduction that the twelve were not sufficiently developed in their spiritual lives, they were still narrow in their conceptions of God, they were still steeped in prejudice against the Samaritans and the Gentiles to carry a message of universal salvation.

They were not experienced enough to present an argument for Christ and His ways of life because they knew too little about Him and had too many doubts themselves.

They were given a definite work to do. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Give freely as you have received freely. As you go, preach, saying "the kingdom of heaven is at hand." Their preaching was to be predictive in this initial venture. They were to go into whatever city He was to later enter as His advertizers. The universal venture would be to preach a gospel of convictions that this Man Jesus was the Christ. Here they are simply to announce that the kingdom of heaven is near, that is that the Christ was at hand. Up to now they knew nothing about the place of the cross in salvation nor the true nature of Jesus or the true meaning of the gospel nor the place of the resurrection in the redemptive scheme. There was a grave danger that men with such crude ideas might foster delusive hopes. Thus Jesus wisely limits their preaching to a predictive announcement that the kingdom of heaven was at hand. There were those who were looking for a kingdom of earth but He tells them to preach the kingdom of heaven is near. This simple statement would keep his enemies guessing and his friends hoping.

They made a fine impression and reaped great results. They had won great acclaim from the people. Jesus had to take them aside and let them rest and give them more instructions. He noted that too much emphasis had been placed on the casting out of devils. Jesus tries another technique. He sent out 70 others to see how they would do. Luke 10:1-20. Read this carefully.

The Final Commission and the World-wide Venture

Matt. 28:16-20; Mark 16:14-20; Acts 1:1-14; Read it

Many things had happened since they went on their initial mission. They had been schooled in the meaning of the crucifixion; they had been tested and found wanting; they had seen Him die and had felt the whole undertaking had been a failure and mistake. They had given up hope and had been shaken out of their despair by proof that He had risen from the dead. They had seen Him alive.

They were convinced that He was the Christ. Something had come into their lives that gave them great boldness. They felt an impulse that the whole world needed to know about what had happened in Jerusalem. He had shown them that He was the anointed of God and had power. Today He sends them into all the world to preach what He had told them and what the Holy Ghost would reveal to them. Their specific aim is given: "Preach the Gospel to every creature, that is, make disciples of all men in every nation. Everywhere you go, preach what you have seen of me. I will be with you not in bodily presence but in my spiritual presence. You will get special power in ten days after I am gone."

Here they are sent into all the world to make friends in all nations

for His name. Here they are sent on a new astounding venture, never before attempted by any group. They are not to preach the kingdom of heaven is at hand but to tell men how to enter this kingdom through repentance, conversion, regeneration, sanctification and holiness.

The last meeting with Jesus was a great experience to those who had lived so intimately with Him. What they experienced we today can, too, if we will live in the consciousness of His presence.

They went everywhere and preached that Jesus is the Christ. Men who were only fishermen, unlettered, unlearned and weak in faith, started a movement that was greatly enhanced by Paul who interpreted the death and resurrection of Christ in such a way that men today are hearing the gospel preached in their own tongues. Has the gospel failed? A better question would be has it been preached and lived?

Review and Evaluation

Now that you have studied the men who worked with Christ and who started the Christian movement, organized the churches of the New Testament, write your appraisal of their characters and the place they filled in the early stages of the church.

Contrast the leadership of Peter and Paul and show how each affected the New Testament churches.

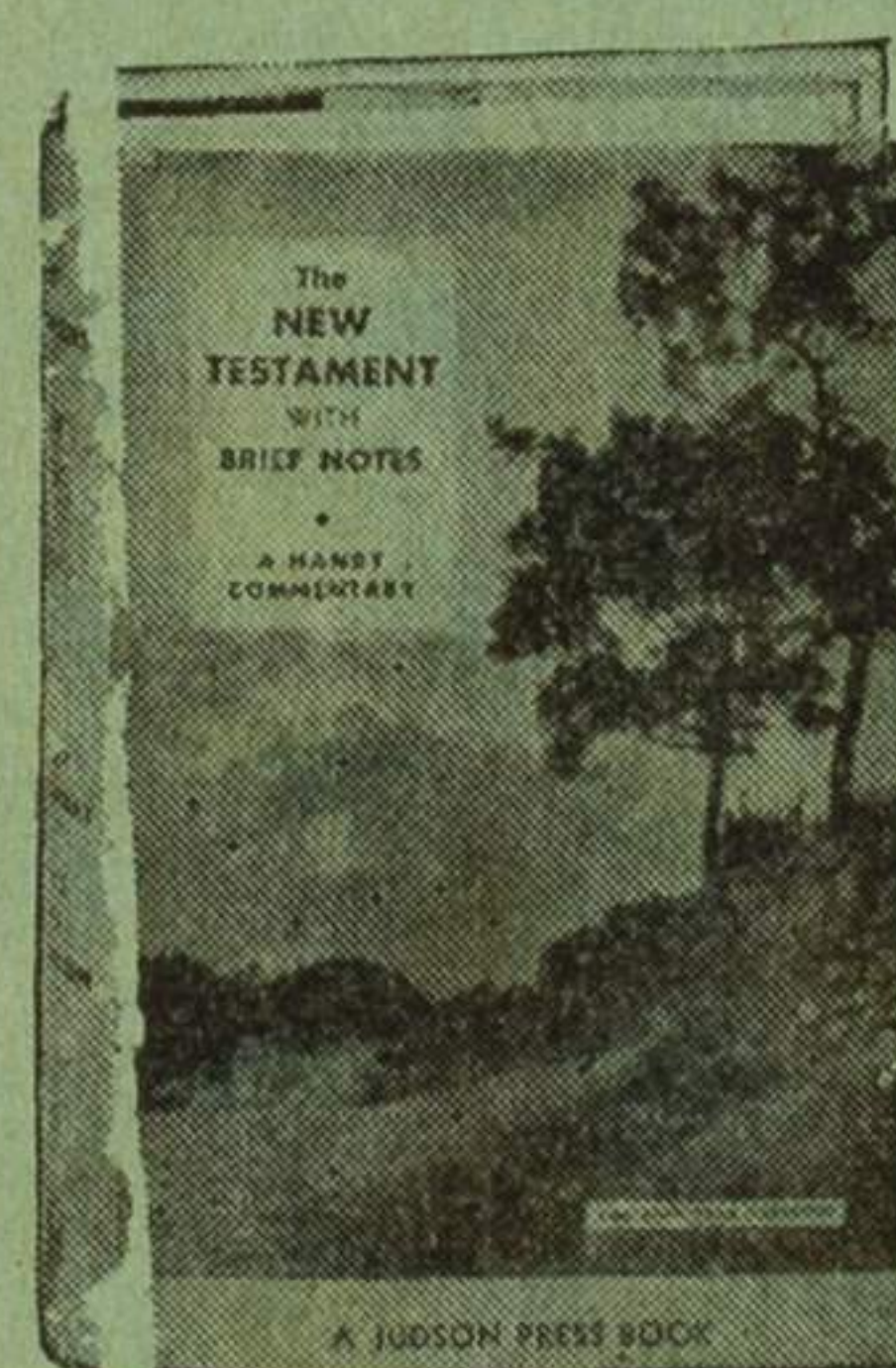
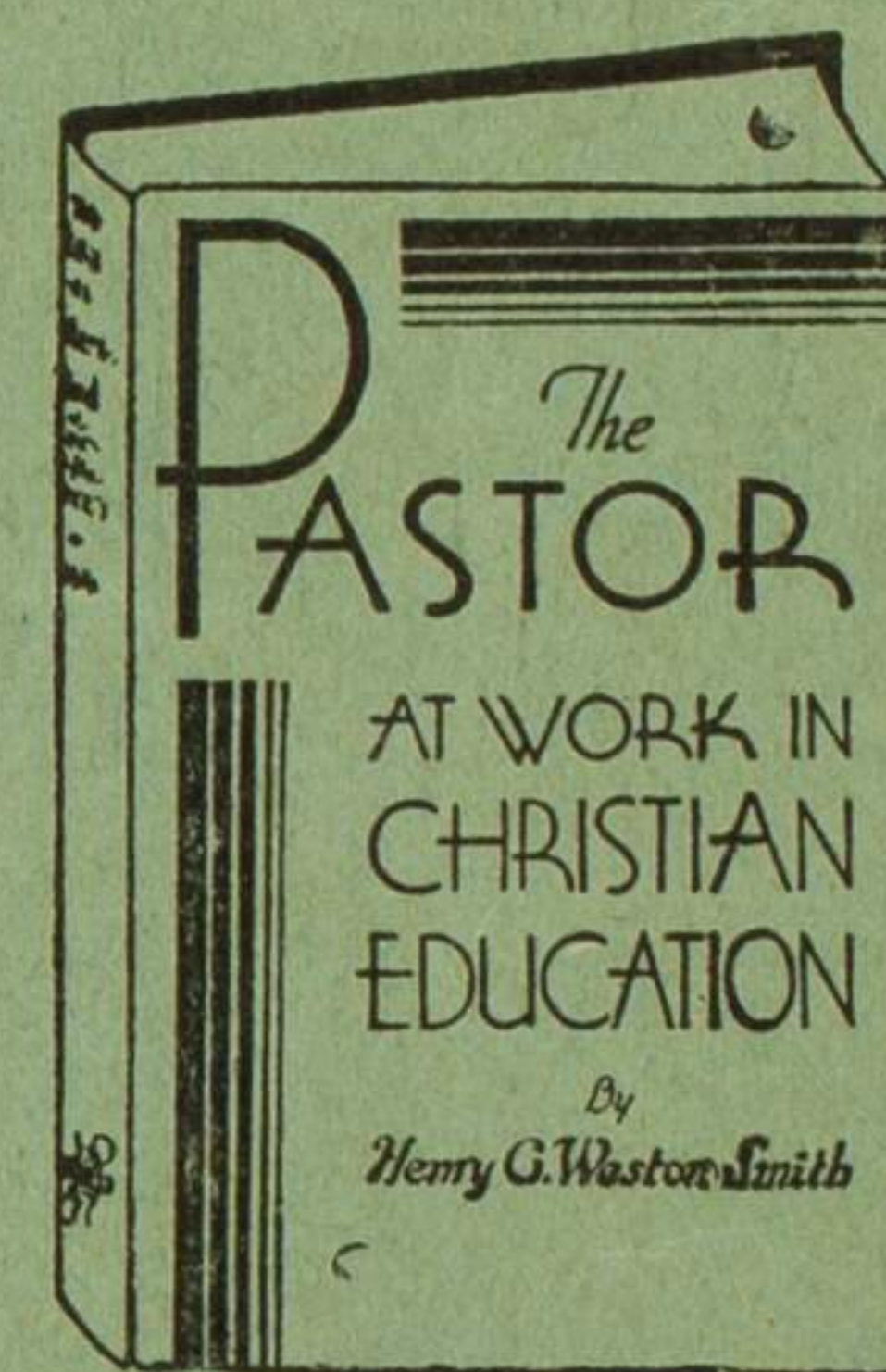
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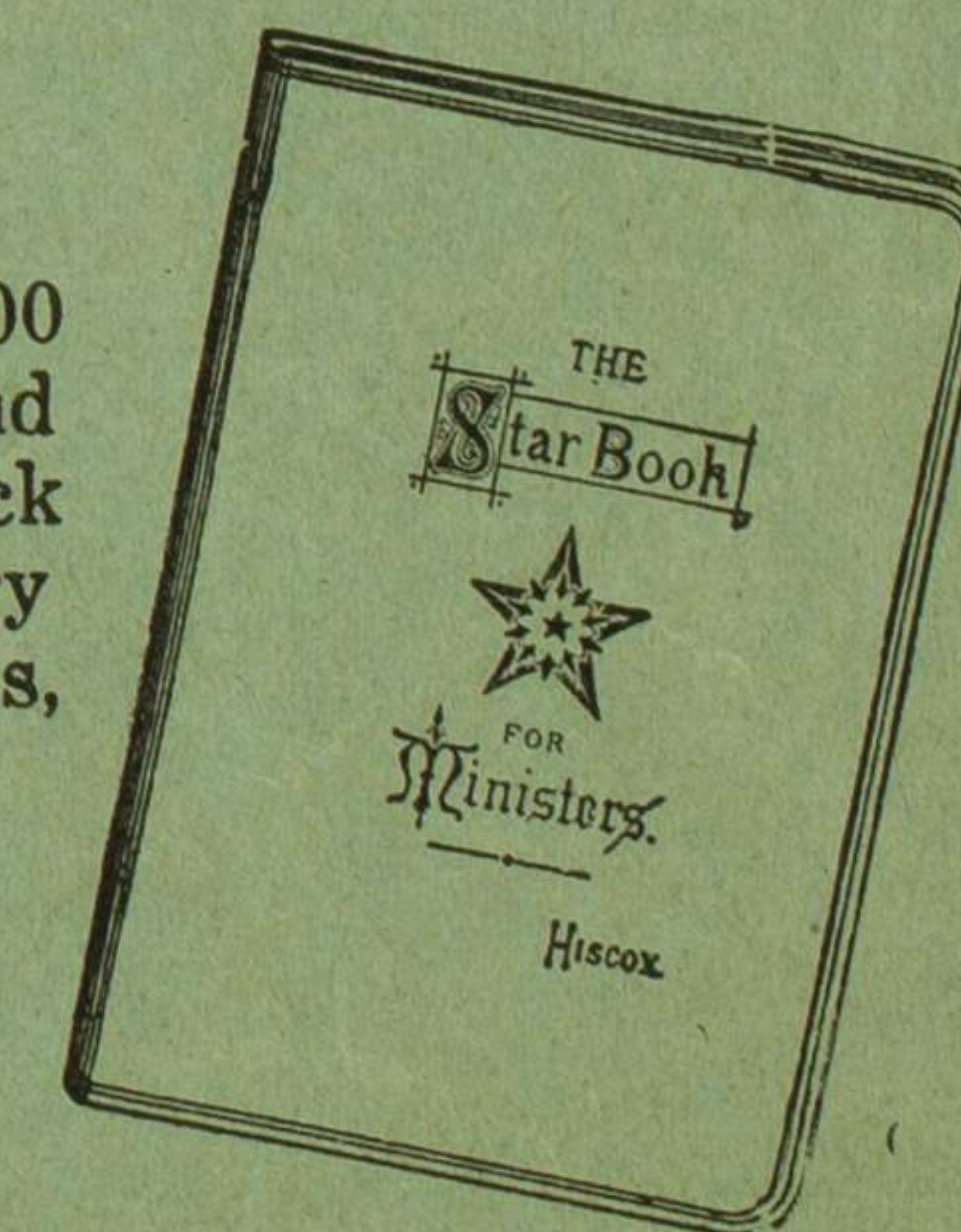
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Des Moines Iowa

May Bayne died January 11 1891. Triplett mo
Benny Starks died Sept 14. 18 and some
May Starks died April 19. 15, Keightestill
Isabell Starks Gish died Jan 2. 1922 mo

~~John Bayne Born~~ Des Moines Iowa
John Bayne born July 1 1879 Triplett
Fannie Bayne Born August 24. 1887 mo
Triplett

Lillie Bayne Born Sept. 1890. Triplett
mo
Mary Bayne - mother

1996
1887

89 in August
Fannie Evey

THE INDEPENDENT BAPTIST CHURCH OF
LEAVENWORTH, KANSAS

TO THE 1st BAPTIST CHURCH OF Nicodemus Kansas

Dear Brethren:

This is to certify that Sis Rosetta Alexander member in good and regular standing with us, and at her own request, is hereby dismissed, for the purpose of uniting with you..

When she has so united, her Connections with us will cease.

May the Divine blessing rest on her and on you.

Done by Order of The Church.

This Day of 18 Dec. 1955

(This Letter is valid for six months)

Lula B. White
CLERK

Rev. W. G. Williams
PASTOR



ROLL CALL

NAME	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	OCT.	NOV.	DEC.
Alexander, Cordelia	✓	✓		✓	✓	✓						
Alexander, Eugenie	✓			✓	✓	✓				✓		
7 Bates, Bernice	✓			✓	✓	✓				✓		
Bibb, Mattie		✓			✓	✓				✓		
7 Buckner, Nellie				✓	✓	✓						
Hall, Sadie				✓	✓	✓				✓		
7 Jones, Gwendolyn		✓		✓	✓	✓				✓		
Napue, Verna	✓			✓	✓	✓						
Redd, Jaunita	✓	✓		✓	✓	✓						
Scruggs, Ollie				✓	✓	✓						
7 White, Blanche	✓	✓		✓	✓	✓				✓		
White, Marie	✓			✓	✓	✓				✓		
Williams, Sharlee		✓		✓	✓	✓				✓		
Williams, Velva	✓	✓		✓	✓	✓						
7 Smith, Lucy	✓				✓	✓				✓		
7 Mounser Dussilla	✓	✓			✓	✓						
Kirtley, Ma Mie					✓	✓						
Nevin Mable					✓	✓				✓		
Napue Oleatha					✓	✓						
Thelma Bronson										✓		
Bernice Jones										✓		

May 13th 1943

Read by ^{Mrs} Alberta Harviford
at the funeral of Mrs Veda E. White

Some say we shall not meet again
And scoff at we who dream
If they be right, this world of men
Hath neither plan nor scheme.

If this is all of life to be
Then love itself is vain
And every hour of ecstasy
Breeds bitterness and pain.

I know not how, nor where, nor when
But to this faith I cling
That after death, this life again
Resumes its journeying.

And some where in the realms above
Life spins a golden cord
Where in eternal peace and love
The family is restored.

Author unknown

Son - Lewis & Nettie Miller was born at
Concordia, Mo.

Harry & Marion - ^{2 children} + three sisters

Alfreda Brown Topeka ^{John Miller}
3 grandchildren. 5 great children ^{Hessington}

United in marriage July 26 - 1920 to
Stella Lewis - In Stockton Kansas
practically all of their marriage
H

He died Plainville Rural
Mar 19 - 1894 Hospital Jan 25 1969
6:00 A.M.

69
173
64
4

was ordained Dec.
for Pleasant Green
for many years. He was an
Army veteran of World War One
World War. Vet.
worshipmaster.

~~W.M.~~ of B. Laying Star
Lodge. No. 1111 City Kan.

Visited with church
highways gave willing
cheerful willing worker
in what ever capacity he
served.

~~he has asking void
that no one can fill
he gave liberally donor
in all of his church applications~~
1

~~Social Security number~~

~~His father's name~~

~~His mother's maiden name~~

Time and ~~place~~ of service
2:00 PM

~~Minister~~ -

Organist -

Page Bearers

Flowers

He was a ~~great~~ ^{kind}
* loving husband, father
& brother faithful.

He was a useful
labor, ~~dependent~~ of our
community, and cheerful.

He has left a void
that can not be filled.

RESOLUTION

Nicodemus, Kansas
July 6, 1965

WHEREAS: It has pleased Almighty God to remove from our midst, Brother Ace Williams, who has for a great many years, been a faithful member and a Past Master of Zerrubbabel Lodge #44 of Nicodemus, Kansas

BE IT RESOLVED:

That the members and brothers of the Deceased bow our heads in humble submission to his will and extend to the bereaved members of his family our heart felt sympathy in this their hour of sorrow.

BE IT FUTHER RESOLVED:

That a copy of this Resolution be given to the family and a copy be sent to the County Paper to be published, and a copy behanded to the Secretary to be spread upon the minutes of this Order.

Humbly submitted,

Wm. H. Bates, Worshipful Master

Arthur W. White, Secretary

Esther a Jewish damsel who found favor in the eyes of the King. He married her with royal magnificence. Her beauty attracted the attentions of the King, her ~~best~~ virtues secured his love, her wonderful genius gained him permanent admiration & respect. No woman has ever left behind her such a record of wisdom. It is a standing tradition among her people that as Solomon was to men so was Ester wisdom to women, the wises of her sex. The enemies of the Jews who were numerous & powerful - brought false accusation before the King & persuaded him to set a day to exterminate the entire race. When Ester learned of the cruel fate that was about to come to her people she spent sleepless nights & fasted - she decided to enter the Kings Court where women were forbidden - Her request was granted & her people saved - She achieved complete success & save the nation which to this day keeps an annual festival in her honor & is called Ester Day -