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THE BIBLE VISION

Ms. Lillian Zeller 540
Bible Institute

Christmas Greetings!

DECEMBER . . 1939



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EDITORIALS



Christmas Greetings

As the voice of the Bible Institute, *The Bible Vision* extends Christmas greetings to all its friends in the name of our Lord, who "loved us, and washed us from our sins in his own blood." What a significant year in which to celebrate the birth of the Prince of Peace! Our faith in a coming reign of peace endures even if wars and rumors of wars seem to belie it. The Age of Peace will come when the Prince of Peace returns, and we are confident that ere long the heavenly host will sing again, "Glory to God in the highest, and on earth peace, good will toward men."

Meanwhile the ominous conditions of our time demand a closer bond of unity among true Christians everywhere. We need the strength and encouragement of fellowship. May this not be the time of which Malachi spoke: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him"?

Education ad Nauseam

There comes a time when the error of a wrong principle becomes apparent. Unless abandoned it will end in absurdity. One such principle in higher education has finally reached the stage of the ridiculous. In fact, it is the only principle to which many educators have consistently adhered. They have known no other. It has been their guiding star. It is the principle of "academic freedom." No restrictions must be placed upon professors; they must have unrestrained license to teach as they like. That means freedom to teach communism, atheism, evolution, free love, and a materialistic philosophy of life. And the typical college professor has been quite secure in the exercise of this freedom for the Civil Liberties League stands ready to take instantaneous action if a college administration or legislative assembly attempts to curb a "liberal" professor.

But imagine how this principle would work out in other areas of life. Suppose a dietician would insist upon unconditional freedom in dishing up food for patients in a hospital. Without regard to the orders of physicians she would concoct her menus according to her own

likes and dislikes! All, of course, in the interests of dietetic freedom! Or suppose that a pharmacist would be free to mix his potions without moral or legislative restraints. His right to poison people would be sustained, for otherwise he couldn't exercise pharmaceutical freedom! Of course, that is silly. We are continually tightening up pure food laws, and the *physical* welfare of our citizens is jealously guarded.

But in the much more important realm of education, we permit quacks and experimenters, agnostics and atheists, to poison the minds of youth and damn their souls for the sake of "academic freedom." We know that in bygone days restraints upon education have frequently retarded progress, and they have become identified with ultraconservatism, but this does not warrant going to the opposite extreme of unconditional freedom. Such academic freedom cancels out positive education. No university or college that makes academic freedom its guiding star can at the same time hold consistently to a single position in science, morals, or religion. To hold consistently to a positive position means to oppose the error which contradicts it. Consequently, the principle of academic freedom must end in educational agnosticism.

Hear, therefore, the confession of one of America's leading educators, Dr. Robert Maynard

Hutchins, President of the University of Chicago, in a recent article in the *Saturday Evening Post*: "It is no exaggeration to say that we do not yet know how to organize a university or how to manage it; we do not know whom to teach, what to teach, or how to teach; we do not know the relation of education and research; we do not know what kind of education will strengthen the foundations of democracy. We are unclear in our aims, and fumbling in our methods."

The only educational principle that Dr. Hutchins is proud to have Chicago University embrace in this article is "*academic freedom*." If Dr. Hutchins is seeking an answer to the above questions, we should like to refer him to the educational philosophy of the Word of God. There he will find that there are some fixed points in the moral universe, which serve as guiding stars in all worthy pursuits.

Pauline Education

The one great deficiency in modern science and education is the lack of an *integrating center*. There are many leads in modern knowledge that point to a center, but as a whole scientists do not profess to have discovered it. And many a scientist refuses to believe until it is discovered in a test tube. The new conception of matter as energy, the vastness of the starry universe, the uniformity of natural processes, the apparent design in creation,

the presence of life and consciousness—all of these point toward a First Cause that is wise, supreme and benevolent. But the quest of the average scientist ends in a mysterious question-mark. Julian S. Huxley says that the picture which science draws of the universe today is one "of appalling vastness, appalling age, and appalling meaninglessness."

Contrast this view with the outlook of the Apostle Paul. His mind ranged the wide scope of being. His thinking embraced Revelation, Creation, Redemption, Life, Sin, Grace, Purpose, Immortality, Destiny. But at the center of all was CHRIST. And the Christ that the Apostle Paul served was big enough to be not only the *center* but the *sum* of being. In the Colossian letter alone the Apostle asserts that Jesus Christ is Absolute Creator, Absolute God, Absolute Redeemer, Absolute Lord, Absolute Wisdom. For the Apostle Paul, Christ answered the great questions of theism, creation, life, sin, and purpose. Would that the Christ of the Ages, standing o'er the wrecks of time, might be given His rightful place in modern education!

Dispensationalism Versus Missions

In a recent timely discussion by Mr. Guy W. Playfair, Field Director of the Sudan Interior Mission, which appeared in the

Evangelical Christian, some pertinent observations are made to which we say a hearty "Amen." Some good people are permitting their dispensational views to conflict with the plain obligation upon Christians throughout this age to take the Gospel to the ends of the earth. It is thought that the task of world evangelism will be consummated in the near future, not by the church, but by the Jews during the tribulation. One young man even told Mr. Playfair that he once felt called to be a missionary, but since he had become "enlightened" he now saw that "it is the Jews who will do the preaching in the days to come."

The teaching of our Lord is plain. In His Olivet Discourse He clearly predicted, in answer to the query of the disciples as to the end of the age, that the conditions which obtain today, including widespread warfare, would come but that the end was not yet. The end of the age would be dated by the completion of the task of world-wide evangelism: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.) Mr. Playfair asks, "How is it that so many who write concerning the Second Coming of Christ listen to the thunder of war and earthquakes and fire rather than to the 'still small voice' of God as it

(Continued on page 33)

The Sign of the Cross

By Paul Updike, A.B.

What a glory crowned that first Christmas night! Centuries of silence were broken. Once again heaven was speaking. Rejoicing angelic hosts echoed the thoughts of God to man. Naturally, shepherds were giving themselves to the flocks in the night; so the glory fell upon them.

The ear easily catches what the heart passionately longs for. So as the shepherds waited they heard and caught the meaning. The Son of David had come. The long-looked for Saviour was theirs. The Christ had appeared in Bethlehem as promised. He had come to reign as Lord.

But no conquering army was besieging Jerusalem. There were no spectacular displays of power to intimidate the inhabitants. He had come a Babe, too weak to speak His name and announce His own advent.

It was essential, however, to know which little form was Jesus. Of all the babes in Judea only one could save the souls of men. Left to ambitious blind guides the seeking shepherds would be led astray. Many a mother would be glad to answer the inquiry that her son was no doubt the one the angels meant.

In order not to mistake His identity and to know when they had found Him, the angels gave them a sign. The Christ of God

was to be marked with a three-fold symbol. They were "to find the babe wrapped in swaddling clothes, lying in a manger." With this sign they were to be assured from heaven. They were to know in whom to place their hopes. They were to perceive whom to follow. They were to recognize which child was "set for the fall and rising again of many in Israel."

To find the Babe wrapped meant that heaven had taken its hands off. He had come fully resigned to whatever other hands would do with Him. With hosts of angelic beings to come at His call, not an angel came to nurse His tender form. What care He got had to be generated in the hearts of Adam's race. He had come to them. They were now to answer that fateful question, "What shall I do then with Jesus which is called Christ?"

He was to be wrapped in swaddling clothes. No glistening garments in dazzling whiteness designate the King. No heavenly folds of royal robes set Him off from the rest. His Excellency was clothed in common earthly dress.

But clothes are a sign of sin. As coverings for shame they show man has foolishly separated himself from God. The full

clothing of the body shows the completeness of that separation and the fullness of the shame. Fig leaved aprons sufficed as long as one sinner realized he was only in the gaze of another sinner. But when God came on hand the shame drove them into hiding.

So Jesus Christ came clothed from head to foot with the signs of man's sin and separation from God. So complete was this that "he was numbered with the transgressors." Man himself regarded Him "stricken, smitten of God." He was to be crucified with malefactors and in the agony of disappointed love cried for forgiveness, "for they know not what they do." So perfect was His bearing of our sin that we rejected Him as the thief taking from us our pet pleasures and the transgressor intruding in our cherished sins.

The final portion of that sign by which the shepherds were to know Christ was His lying in a manger. We have heard much about the fact that there was no room for Him in the inn. But, why was there room in the manger? If that was an ordinary manger, as no doubt it was, from that stall had gone forth a long line of bulls, heifers, rams, goats, and sheep for the sacrifices.

But these always left the worshipper conscious of his sin. Now, however, at the end of that long line of offerings there lay One who had now stepped in line

to become the perfect atonement that should clear the conscience and cleanse the heart from sin. He was there not "to be ministered unto, but . . . to give his life a ransom for many."

So the sign of the Christ was to be the sign of the cross. Sorrow filled His life so completely that even His family did not escape. Joseph suffered it before he was born. While just a babe the flood tides had marked Him for their victim. Carrying our sorrows and bearing our sin the great Burden-Bearer lay just a child. But from that spot not far from the crib, just outside Jerusalem, Calvary was to see Him slain while burdened hearts were set gloriously free.

Today, as then, there can be no mistake of His identity, for honest seekers. The sign of the cross still marks the Christ. False prophets and blind guides will pass over sin and its tendencies. Not so with Christ; He speaks plainly of every sin and troubles the conscience of its pollution. But when we meet this One who speaks so definitely about transgressions and the heart's bent to evil, we also see He is clothed in garments stained with His own blood to set us free from that which offends His love and separates us from God. Yes, He reveals Himself to the heart as the One who, when no man cared for our souls, died "that we might live." That is the glory and joy of Christmas.

The New Morality

NO. 1. THE FADING SENSE OF SIN

By Leslie R. Marston, Ph.D.

(EDITOR'S NOTE: We are happy to begin a series of articles from the pen of Dr. L. R. Marston, formerly President of Greenville College and now Bishop of the Free Methodist Church. These articles are adapted from Dr. Marston's recent book "YOUTH SPEAKS," a timely volume for pastors, teachers, counsellors, parents, and all who are guides of youth. It is based on the "confessions" of seventy young people who tell frankly of their inner struggles and conflicts during adolescence. Dr. Marston presents Christianity as alone adequate to meet the needs of youth. He also develops further the psychology of Christian personality as set forth in the companion volume "FROM CHAOS TO CHARACTER." As a convenience to readers, book orders for "YOUTH SPEAKS" may be sent to the Bible Institute. Price, \$1.25.)

Advocates of the "new morality" definitely seek to abolish sin-consciousness. Dr. Freud, high priest of the religion of expressionism, makes clear his position that moral standards are hazards to mental health and happiness, and asserts that when, because of his treatment by re-education, his patients compromise in moral conduct between rigid asceticism and unrestrained license, his conscience is clear "whatever the outcome."

Philosopher Bertrand Russell of England and his former wife, Dora Russell, have been noted and influential advocates of "free love," but their recent divorce advertised the failure of sex freedom for the married, even when such freedom is managed by the world's outstanding exponents thereof. In her book, *The Right To Be Happy*, Dora Russell declares her opinion that it is "the legitimate pleasure of men and women, especially the young, to drink and dance to intoxication from time to time." With reference to pre-marital

sex freedom she says, "The idea of sin must be banished." Admitting that through such freedom there would come "passionate griefs, disappointments and broken ideals," this advocate of the "new morality" nevertheless insists that "none of this is so damaging to personality as atrophy."

The most influential man in America today told an audience of youth in 1926, "I confess to pride in this coming generation. You are working out your own salvation, . . . you play with fire openly, where we did in secret, and few of you are burned." And this leader's wife, also of great prominence in American life, has publicly advocated alcoholic indulgence for America's young womanhood, urging as the only restriction a moderation gauged by what the drinker can carry.

This is a pagan age! Pagan in the prevalence of sin, but more pagan in the age's fading sense of sin.

Our fathers sinned, it is true;

and at certain periods on the frontier of American pioneering they may have sinned to the same excess. But they sinned with a keen consciousness of guilt, whereas the children of this age indulge without scruple, and even as George Eliot wrote of Tito in *Romola*, with "lips that lie with a dimpled smile, eyes with a gleam that no infamy dulls, a conscience that rises from lust and murder without a haggard look."

A temptation is an appeal to live below one's ideal, and consequently those are not tempted who have accepted sin without resistance and without question, whose sin in Shakespeare's phrasing is "not accidental, but a trade." The bank-robber's conscience doesn't condemn him, for although his judgment tells him that robbing banks is wrong, he experiences no disapproval of feeling, no pang of remorse, no sting of guilt. Robbing banks is contrary to his *idea* of right, but does not violate his *ideal* for himself. His practice accords with a statement in Oscar Wilde's *Picture of Dorian Gray*, "The only way to get rid of a temptation is to yield to it."

Hence, a clear conscience is not the highest end that we should seek in moral excellence, nor is the searching test-question in morals, Can I do this with a clear conscience? How many professedly righteous men are inaccessible to truth, and therefore immune to temptation-

conflict, behind their refuge of a clear conscience! A clear conscience, says Professor Knopf, "may be only a pressure gauge for a set of low ideals" rather than "a certificate of sainthood."

For this reason when a man retorts to a remonstrance against doubtful conduct with that familiar declaration of questionable innocence, "But *my* conscience doesn't condemn me!" it is time for careful self-examination. Perhaps ideals have been strangled and the wings of aspiration have been clipped. And when the voice of an accusing conscience has been silenced there is grave danger that the voice of desire will be heard as the voice of an approving conscience. Then is it easy to deceive self, to call darkness light and truth error! The apostle Paul wrote to the Thessalonians, telling them of those who perish because they receive not the love of the truth, and who because of their dislike for the truth and preference for error confuse the voice of desire with the voice of conscience (II Thess. 2:10-12). The poet Swinburne thus expresses the course of such delusion:

"To say of shame—what is it?
Of virtue—we can miss it;
Of sin—we can but kiss it,
And it's no longer sin."

We do well to heed the scriptural emphasis on a *good* rather than a *clear* conscience, for "the end of the commandment . . . is a good conscience" (I Tim. 1:5).

Anti-Semitism in the Light of Old Testament Scriptures

By L. R. Ringenberg, M.A.

The American Hebrew in its July and August numbers carried an article by Rabbi Samuel Glasner in which there is a characteristic modern approach to the problem of Anti-Semitism. Approaching the matter from what he calls a scientific viewpoint, Rabbi Glasner regards Anti-Semitism as a disease. As such it must be treated by a twofold process. First of all, Jew-hating is to be treated by *preventive* measures. But the Rabbi admits that the only thorough preventive would have to deal with fundamental human nature and that this may never be realized. In a second means the writer sees more hope. He believes that the Jew can stop deploring his hardships and by stiffening his moral fibre he may develop an *immunity* to external adversity that will render himself the real victor. Rabbi Glasner, in short, preaches the gospel that nothing really matters "as long as there are inner fires that warm and comfort us."

While there is much in such an attitude that is admirable, it virtually amounts to fatalism. It resembles Greek Stoicism. It is not the religion of the Old Testament. How can an Israelite whose God is Jehovah-nissi console himself with such sub-

jectivism? Suppose Moses had said to the Israelites, "Pharaoh is surely making it miserable for you, but never mind such external adversity, it will stiffen your moral fibre. You will finally become so calloused that you won't mind being slaves and you will thus become so reconciled to the unending despotism of Pharaoh that you will actually be the victor." Or think of hearing Joshua say to the people as they entered Canaan, "Be strong and of good courage, be not afraid, neither be thou dismayed: for you will be victor by your own subjective fortitude." No, there was a *personal God who delivered Israel* from Egypt, and it was the promise of His presence that was Israel's basis for courage as they entered Canaan.

It is indeed a striking commentary upon Paul's characterization of the Jews as being in "blindness" that Jewish leaders should not acknowledge the clear explanation of their own Scriptures regarding their plight in the world.

THE PLIGHT OF THE JEW AS EXPLAINED BY HIS OWN SCRIPTURES

This explanation is found in the very covenant upon which the Jewish religion rests as set forth particularly in Deuteronomy 27-30. This covenant was

twofold. First, Israel might have the blessing of obedience (Deut. 28:1-14). Or, she might choose the course of disobedience and consequent curses. The greater part of these chapters deals with curses, evidently in view of the divinely foreknown fact of Israel's disobedience. The penalty for the course of disobedience predicted involved a sequence of increasingly severe chastisements. There were to be cursing, vexation, rebuke, pestilence, consumption, fever, inflammation, burning, the sword, blasting, mildew, pursuers, drought, multiplied domestic reverses, defeat by enemies, eventually destruction from their land and dispersion among all nations of the earth where they were destined to be an astonishment, a proverb, and a byword.

Thus the Jew who reads his Bible is obliged to acknowledge that he has not realized the blessings of his covenant, but that because of obdurate disobedience he has brought upon himself the whole catalog of chastisements of the covenant.

HISTORIC EXAMPLES OF GOD'S WAY OF DELIVERING ISRAEL

The history of Israel reveals that God has a peculiar yet regular way of dealing with Israel. There are outstanding instances in their history in which God miraculously intervened with deliverance from unreasonable oppressors. In each case several facts may be observed. First, the oppressor was sent or al-

lowed because of Israel's departure from God. Second, in each case God permitted Israel to depart from Him to the extent that they realized their need of Him and cried for His help. Third, in each case God brought deliverance when Israel *cried* to Him for help.

First Instance. Israel's deliverance from Egypt stands as the initial and most memorable deliverance from oppression. The book of Exodus opens with a groan. "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage" (2:23). The first twelve chapters of Exodus demonstrate that God is moved when one people is subjected to the unreasonable, and capricious bondage of another. Especially has this been a matter for observation regarding Israel in relation to Gentile nations. In this initial deliverance God was moved, on the one hand, by pity for oppressed Israel when she cried; on the other hand, He was moved by indignation against the wickedness of the Egyptian court.

Subsequent Instances. The book of Judges is little more than a record of cycles of (1) departure from God, (2) oppression by a foreign foe, (3) cry to God in extremity, and (4) God's deliverance. There were not less than six major foreign oppressors. In the case of the first oppression under Chushanrish-

a-thaim, the first two chapters give a description of grievous failure and backsliding on the part of Israel. In connection with the other oppressions of the period, we have repetitions of such expressions as "Israel did evil again" (3:12; 4:1; 6:1; 10:6; 13:1). It may be observed that in view of this condition it was God who sent the oppressor or at least allowed him to rise up (2:14; 3:8; 4:2; 10:7; 13:1). It further may be observed that the oppression was allowed to continue *until Israel cried* (3:9; 3:15; 4:3; 6:6; 10:10). Then, it is to be seen that *it was God* who prepared and gave victory to Israel's deliverer (2:16; 3:9; 3:15; 4:9; 6:16; 13:3-5).

THE JEW'S HOPE FOR DELIVERANCE

But this Deuteronomic covenant has in it a gracious gospel, and this gospel was specifically given for the Jews in their present dilemma. "*When all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered*

thee . . . and thou shalt return and obey the voice of the Lord, and do all His commandments" (Deut. 30:1-9).

Evidently, therefore, God is patiently waiting for His estranged people to return to Him that He may restore them to the covenant blessings.

The well-known prayer of Solomon in connection with the dedication of the Temple corresponds fully with these chapters in Deuteronomy in anticipating a sequence of divinely sent chastisements upon Israel. In this prayer also, Solomon pictures his people as captives dispersed from their land because of sin. He prays that there may be forgiveness as they confess their sin and turn to God.

The prophetic writers of the Old Testament, though they are unanimous in convicting Israel of her grievous departure from God, are also nearly unanimous in their enthusiastic portrayal of the ultimate deliverance and glory of restored Israel.

Certainly it is evident, therefore, from the Jewish Scriptures that God is patiently waiting for His estranged people to again cry unto Him that He may restore them to their covenant blessings.

While we have not considered New Testament texts, it could be shown that they fully accord with the Old Testament in the future deliverance pictured for Israel when they shall return unto their God. As in the Old

Testament, the Jews are in the New Testament recognized as being destined to subjection to Gentile powers until "the times of the Gentiles" be fulfilled (Dan. 2, 7, 9; Luke 21:24; Romans 11:25). This period is described in both as culminating in the time when God Himself will gather the anti-Semitic militarists for their final doom (Ezekiel 38-39; note also chapters 36 and 37 as to the spiritual restoration involved; Matthew 25:31-46; Revelation 18).

The present unparalleled purge of the Jews from Europe is full of significance. Undoubtedly just such a general Anti-Semitism will be needed to convince this backslidden race of its departure from Jehovah. Just how serious the situation will need to grow God alone knows. But the history of Israel indicates that Israel's extremity and cry

to God occurs at the point that the cup of iniquity on the part of her oppressors becomes full. At such a time God brings deliverance to His people and judgment to the oppressor. The definitely atheistic character of Israel's present major oppressors and the utterly inhuman way in which they have dealt with Israel certainly fulfill the picture of the prophecies. Who can say that we are not approaching the final stage of Israel's career of suffering? Moreover, in the past decade there have been remarkable instances of spiritual revival among the Jews. Christian missions to the Jews are springing up in every large city. Can it be that the "dry bones" are beginning to revive? If so, then we may look with real expectancy for Israel's King to manifest Himself in His promised reign of righteousness in the earth.

Church Attendance

One statistician states that "only six per cent of our nation attend services on Sunday morning, and two per cent on Sunday evening. About forty per cent of the American people are on church registers, but only twenty-nine per cent ever attend church. Among 13,000,000 Negroes in America, 7,000,000 are unchurched. There are 250,000 unchurched people of all races in Pittsburgh; 400,000 in Cleveland; 300,000 in St. Louis; 250,000 in Seattle; 425,000 in San Francisco; 1,000,000 in Los Angeles; and 4,000,000 in New York City. The unchurched in New York City alone equal the combined population of Idaho, Wyoming, Colorado, Nevada, Arizona and New Mexico."—*Herald of Holiness*.

Pin Size Preachers

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Pin size preachers — there are many of them. Their size is not determined by such criteria as degrees, salaries, or parish. Some of the smallest men, measured by New Testament standards, have the largest congregations, and some of the greatest are found in obscure places. The formal education of the college and seminary does not necessarily give spiritual and moral size to a man; in some cases it actually dwarfs him — witness the scribes and Pharisees of Christ's day. Nor does a lucrative salary make for size. "Filthy lucre" has not only defiled the motive of preachers, but it has reduced them from prophets to spiritual pigmies.

Pin size preachers have one or more of the following earmarks:

1. *A sectarian attitude.* Sectarianism is a point of view, an attitude, even more than a formal attachment. It regards one's own group as superior in doctrine or spirituality. It stresses non-essentials that divide rather than the essentials that unite. It makes the program of the organization of greater importance than the progress of the Kingdom of God. It tends

to isolate one from the fellowship of other members of the body of Christ. Accordingly, sectarianism reduces a preacher from an ambassador of the King of kings to a petty promoter of a sect.

Only the minister who is larger than his own denomination is of greatest value to his own organization. A true catholicity of spirit that is generous in its appreciation of the good work of others is rare, but it is a mark of spiritual manhood. At the same time it will be wholly loyal to the faith once delivered unto the saints. It certainly is not to be identified with the broad tolerance of this day which condemns nothing.

2. *An off-center emphasis.* For the fullest revelation of the Gospel of saving grace we are indebted to the Apostle Paul. His message was centered in the Cross of Jesus Christ. Christ was the sum and center of the Gospel. Today we are becoming accustomed to qualifying terms such as "full gospel," "fourfold gospel," "social gospel," etc., but we need to remind ourselves that there is but one Gospel. The Apostle Paul clearly stated that anything else was not another gospel—it was *no* gospel at all. But these qualifying terms frequently indicate a misplaced emphasis. A man who professes the whole body of orthodox truth may, nevertheless, emphasize

something else than the Cross of Christ. The writer has heard sermons from Protestant preachers in which Christ wasn't even mentioned.

For a couple of decades we have had the "social gospel" with its emphasis on social amelioration, but the futility of social improvement without individual regeneration is becoming more apparent as the tragic year of 1939 fades out. We are now hearing much of the psychological point of view. The New Testament is interpreted in the light of modern psychiatry, and the Christian minister is to contribute certain psychological aids to the treatment of human ills. No doubt the minister of today may secure some valuable pointers from modern psychology, but he is in peril of becoming so immersed with psychological technique that he loses sight of the provisions and processes of grace. His point of view becomes humanistic instead of theistic.

Sin is more than a complex or a phobia. Salvation is infinitely more than release from repression. A psychological adjustment can never take the place of a moral adjustment with God through repentance and faith in Christ. "How To Win Friends and Influence People" is not the preacher's manual. Distortions of truth and misplaced emphases reduce not only the message but the messenger. A man suffers a tremendous shrinkage when he

shifts his major from the grace of God to sociology and psychology.

3. *An unworthy purpose* is another mark of a pin size preacher. Why does a man preach? Why does he change pastorates? What is the supreme principle that determines his choices? Is the ministry a call or a vocation? Is he working for income? for livelihood? for prestige? for fame? Is his chief objective to climb to the highest rung of the ecclesiastical ladder? If so, he is too small for the ministry. The missionary in China who turned down an offer of \$15,000 per year from the Standard Oil Company for his \$600 per year allowance as a servant of Christ, showed that he had the spiritual stature of Christian manhood.

"A perfect man, unto the measure of the stature of the fullness of Christ" was the Pauline standard. He himself embodied true Christian greatness. "Nothing in the character of the Apostle Paul is more astonishing," says Dr. Zwemer, "than the breadth of his vision, the wideness of his programme, and the greatness of his loving heart. By a new creation, Saul the Jew, with his Pharisaic prejudice and nationalistic limitations, became Paul, the Apostle to the Roman Empire. His spiritual biography was the growth of a narrow soul into the measure of the stature of the fullness of his Master, Jesus Christ, in Whom there was

neither Jew nor Greek, bond nor free, male nor female, Roman nor barbarian."

In the Apostle Paul we note particularly the following marks of spiritual manhood:

1. *A sense of mission.* To the last day of his life the Apostle was keenly conscious of his mission. He was an "apostle," a "bond slave," an "ambassador," "a minister to the Gentiles"; he was divinely appointed, commissioned and authorized. With this sense of mission there came upon him a mighty urgency to proclaim the message of life and death.

The man who is called of God preaches with authority. His credentials are from heaven. His business is infinitely more serious than tickling ears and pleasing vain men. Cowper says of the man with the prophetic note: "There stands the messenger of truth; there stands

The legate of the skies. His theme divine,

His office sacred, his credentials clear.

By him the violated law speaks out

Its thunders; and by him in strains as sweet

As angels use, the Gospel whispers peace."

But it is because pulpits are filled with "self-made" preachers that our churches have become, as Joseph McCreery expressed it, "like the pyramids of Egypt, at once a temple and a tomb, filled with spiritual mummies sitting in Sardonic magnificence, while the preacher's

voice, instead of being the voice of the son of God in its resurrection power, is lessened down to a reptile's whimper in these habitations of the dead."

2. *A consciousness of grace.* List the record of the truly great and without exception they have been men who never ceased to wonder at God's marvelous grace. Paul, Augustine, Luther, Calvin, Wesley, Moody, and many more, were all imbued with greatness of God's redeeming grace. At the head of these worthies is the Apostle Paul, whose testimony is ever fresh: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

This experience of grace that opened the eyes of the soul to God Himself made these men primarily God-conscious. Their interests were focused in God and the purposes of the Kingdom. Grace reduced them from self-important individuals to the meanest of the mean; then it transformed them into the fullness of the stature of Christ.

3. *The spirit of service.* This is the identifying mark of true greatness. "Whosoever will be great among you," said our Lord, "let him be your minister; and whosoever will be chief among you, let him be your servant." And it seems that even in the day of Apostolic purity and blessing, a preacher who was willing to serve was a rare

being. When the Apostle Paul looked over the list of candidates to fill the pulpit at the Church of Philippi, he had to eliminate all except one—Timothy. In commending him to the church, the Apostle was able to say from the record, "I have no man like-minded, who will

naturally care for your state. *For all seek their own, not the things which are Jesus Christ's.* But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel."

Yes, Timothies are still hard to find!—S. A. W.

"PERHAPS TODAY!"

"The coming of the Lord draweth nigh."—James 5:8.

"Perhaps this year the Lord will come,
O heart of mine, rejoice,
For soon the listening skies, now dumb,
Will hear the Bridegroom's voice.

And should it really be this year,
Then, on no distant day,
The Lord of Glory will appear
To take His Bride away.

This year! Perhaps this very day,
The dead in Christ will rise,
And we who for His Coming pray,
Will join them in the skies.

'Caught up' to meet Him in the air,
From darkness into light,
His glory and His Name to share;
Perhaps today; tonight!"

Rev. F. W. Pitt.

U. S. EXPORTS TO JAPAN

What are the facts about this trade? Data compiled from government sources by the Chinese Council for Economic Research show that Japan received from the United States last year the following percentages of her imports of essential war materials: scrap iron and steel, 90 per cent; petroleum and products, 66 per cent; ferro-alloys, 83 per cent; copper, 91 per cent; lead, 46 per cent; automobiles and parts, 65 per cent; aircraft and parts, 77 per cent. In brief, we furnished 54 per cent of essential war imports to Japan in 1937, and 56 per cent in 1938, a total of over \$300,000,000 in value.

Deep Thoughts On Great Themes

By Rev. Frederick Rader

"AND WHEN THEY HAD PRAYED, THE PLACE WAS SHAKEN"
Acts 4:31.

I. THE CHARACTER OF PREVAILING PRAYER

1. **UNANIMOUS**—"They were all in one place" (Acts 2:1).
If only 119 had been present, it would have hindered the success of the meeting.
The man who has all the members of his body can do more and better work than he could otherwise. The church is a body.
2. **UNITED**—"With one accord" (Acts 2:1).
"Lifted up their voice to God in one accord" (Acts 4:24).
"Were of one heart and one soul" (Acts 4:32).
3. **URGENT**—The very existence of the church, the salvation of souls at stake; hence all other engagements must be cancelled. All else was secondary.
4. **EARNEST**—"They lifted up their voice to God" (Acts 4:24).
"Being in agony he prayed more earnestly."
5. **SCRIPTURAL**—Acts 4:24-28.
6. **BELIEVING**—"Thou hast made heaven and earth . . . and now Lord" (Acts 4:24-29).
7. **PERSISTENT**—"These all **continued**" (Acts 1:14).
8. **POINTED**—Acts 4:29, 30.

II. THE CONSEQUENCES OF PREVAILING PRAYER

1. **The place was shaken.** No doubt the shaking was physical, mental and spiritual. God shakes hearts, homes, and thrones. After Pentecost 3000 souls trembled like leaves, saying, "Sir, etc."
After Daniel prayed, King Darius said, "I make a decree that men tremble . . ." (Dan. 6:25-28).
2. **They were all filled with the Holy Ghost.** The Spirit of God is a spirit of humility, faith, peace, love, self denial. They were **FILLED**—the intellect illuminated, the affections enflamed, and the will strengthened.
3. **They spake the word of God with boldness** (Acts 2:4).
(a) What? "The Word of God."
(b) How? "With other tongues," "with boldness."

New Tribes In New Guinea

By Alexander McLeish

A recent visit to the Celebes brought me in touch with an interesting bit of missionary exploration and the discovery of new tribes. The unexplored parts of the world are now relatively few, but one of the most interesting is the interior of New Guinea. A considerable amount of exploration has been carried out among the tribes of the interior of Papua, and recently a beginning has been made in Dutch New Guinea.

Two missionaries of the Christian and Missionary Alliance last winter visited Bolo, the port of the new oil field in the south. A rumour that inhabited territory existed behind the rocky barrier has led to their visit. They found the Commissioner friendly, and got in touch with the airmen of the oil company who had first reported the existence of two lakes and probable inhabitants behind the limestone ridge.

It appears that in carrying out the survey for the oil company these men had to cross the island northwards. To do so it was necessary to deflect their course towards the west in order to avoid the high snowy mountains to the east. In this way they saw the lakes referred to, and reported their discovery. As the crow flies, these lakes are only one hundred and fifty kilometers from the sea, but by road they are ten days' journey

through the wildest country imaginable.

To explore this region, the Dutch Government sent an officer over the limestone barrier. He established himself in a grass hut and supplies were sent up by seaplane. The planes were able to land on the lake, but could carry only two tons at a time. The officer, therefore, has to live in very primitive conditions and is studying the life and language of the people. Some members of the nearest tribe were taken on a visit to the coast, whence they returned with fantastic stories of having visited heaven!

The approach to this region from the coast is by canoe up a river, and then up a forest trail over the sharp flint-like limestone rocks, which cut every kind of footwear to pieces. Carriers are required to transport food and baggage. On the double journey a single carrier eats three-quarters of the load he carries, which leaves only one-quarter load for extra food and other goods.

The lakes are named after the pilot who discovered them — the Whistle Lakes. He was accompanied by a mechanic, Mr. Atkinson, from whom I heard the story of their three years' flying over this part of the island.

The lakes so far visited are two in number. The photographs

show a very desolate region, wild, wind-swept and bleak. Cultivation is of the most primitive kind, sweet potatoes and tobacco being the chief products. There are apparently no fish in the lakes, only a kind of shrimp having so far been discovered. The chief tribe studied is called the Kapoku tribe.

One of the missionaries, Mr. Driberg, made the expedition and stayed some time studying the people. The journey was extremely difficult, and his feet were badly injured. Fortunately he was able to return by seaplane and obtained medical attention. He spent most of his time with members of the Kapoku tribe, but ascertained that there were at least two other tribes in the neighborhood. An attempt was made to estimate their numbers. The largest tribe may have had 30,000 people, and together with the others, the total did not appear to exceed 50,000. The Kapokus, who live near the lake, wear only a shell, and the women a short grass skirt. They have practically no possessions, and live in miserable grass huts through which the strong, cold wind continually blows. They make fire by friction and use bow and arrow. Pigs are kept and are eaten when celebrating great occasions, such as the arrival of the seaplane which they pardonably imagined had come from heaven. Their tribal dance consists in merely walking round in

a circle. They are ill-nourished and degraded looking. Some of the men wear a boar's tusk in their noses, and the noses of all are pierced to hold sticks or bones. There was no evidence of their having had any contact with the people of the coast. Perhaps the habit of smoking, and the use of fire and of bow and arrow show past connection with New Guinea life at a primitive stage.

The two other tribes living beyond the lakes wear no clothes at all, which must be a hardship at so great a height above sea level. They possess no material from which clothes could be made.

Their language is unique. A vocabulary has been gathered by the Government agent and Mr. Driberg which, so far, they have not been able to connect with any other of the New Guinea languages. The people were found to be quite friendly and not unintelligent.

The only hope economically for a bleak district like this would be the discovery of gold, for which the conditions seem favourable, or copper, which is reported as probably present, or oil, which is doubtful at so great a height.

To locate these people on the map it is necessary to measure one hundred and fifty kilometers from Aika in the south, on a straight line to Serui on Japan Island in the north. To the right

(Continued on page 33)

Substituting Santa Claus for Christ

A Christian Woman's Protest

At the close of Christmas night last year I solemnly promised myself that another Christmas would not pass without a protest from me to the parents and teachers—the grownups—of our land against the substitution of Santa Claus for Christ at Christmas time, both in the home and the Sunday School.

May I say a word or two with regard to my own childhood in this connection? I was brought up in a home where I believe all the adults were church members. I never recall any talk of Christmas as the birthday of our Lord. I do recall many times being asked what I wanted Santa Claus to bring me, and long stories about his wonderful workshop somewhere back of the North Pole. Had it not been for Sunday School I might not even have known that it was His Day, or that any save that genial looking, red-faced gentleman had anything to do with it, that genial old man who would, if I were good, bring me a Christmas tree and fill my short stockings to overflowing.

When I was seven a little girl of nine (and there is always a little boy or girl of nine somewhere in the neighborhood) told me she had seen our Christmas tree come up our front stoop. Rank heresy! My tree came down the chimney! She insisted, and I protested. Finally I

went into the house and asked one of the big people there about it.

"Is there not a Santa Claus?" I queried.

Back came the answer, immediate and convincing: "Certainly there is a Santa Claus, and any little girl who says there is none is a naughty little girl."

I was triumphant, and with all the exultation of the I-told-you-so I started down the stairs to tell that little girl, but my feet slipped, and when I looked for the cause, there, under my small shoes lay pine tree needles where the Christmas tree had been dragged upstairs!

No number of exclamation marks can express my emotions. Some one had lied. A lie was one of the seven things God hated. I was not allowed to tell even a teeny weeny bit of a lie, —like saying I had only eaten one candy when I had eaten two, —without being punished or at least reproved for it. My feet lagged. I cannot remember what I said to my neighbor.

Nearly forty years have slipped by since then, but I can still feel the sickening sensation of that moment, and the distrust of the certainlies of grown people. Today I realize those grown people thought it was a harmless delusion calculated to make a little child have a merrier Christmas than without the delusion.

They meant well, these precious big people, and never dreamed that the discovery of their deception would create in my mind something which it would take years to undo.

Time passed. I was a teacher in the Sunday School, the place of all places where truth should be taught, and here I had to fight the other teachers who insisted that Santa Claus was necessary to the full enjoyment of a Christmas festival. When I served on the Christmas entertainment committee and examined programs prepared by leading denominations, I found the picture of the patron saint on one-third of the programs I handled. A shack at the back of the North Pole was substituted for the inn and the manger of Bethlehem, the noise of the prancing of reindeer for the music of the angels' song, and a big, fat, mythical Santa Claus for the One whose coming gave us Christmas Day, "Very God of Very God, begotten not created."

As superintendent of the Beginners' Department in the Sunday School I found that the thoughts of my little people were so full of Santa Claus they could not but talk about him. History was repeating itself, and their big people were substituting him for the Christ of Bethlehem.

As soon as my niece was old enough she was told about Santa Claus, a real man with a real house amid ice and snow. If she were not a good little girl, there would be no presents for her. If

she were good, — well, there was very little she might not expect from this jolly old man. The many representatives on street corners with their keep-the-pot-a-boiling were, she explained to me, assistants to Santa Claus; but the real one always went to her house, slid down the two-by-two-six chimney, and brought with him a six to ten-foot tree.

Oh, yes, she knows about the Babe of Bethlehem. She sings "Away in a manger," while she puts on her shoes and stockings these cold winter mornings, and loves what she used to call the "Sadorum" song: "Oh, come, let us adore Him"; but Santa is more imminent, and if one is good, really awfully good, one may have pretty nearly everything one wants when Christmas morning comes.

My little nephew wanted an ice cream cone one Sunday. His mother was trying to make him understand why we didn't buy on Sunday, and one thing we told him was that God gave us six days and took just one for Himself. Little Bill was perfectly quiet for about five minutes and then came out with: "But, Mother, Santa Claus has just one day in the whole year, and yet he lets us do what we want and buy anything we want on *his* day."

Last year, in Christmas week I had dinner in a home where we were discussing this and a guest there whose veracity cannot be questioned told me that a friend of hers had two children who

had been brought up to believe in Santa Claus. One Christmas Eve they were sent up to bed a bit earlier than was customary in order to give the big people time to trim the tree. These grown people got laughing a bit too loudly over some mechanical toy and the children crept about a quarter of the way downstairs to learn what it was all about. There through half-open doors they beheld a sea of tissue paper, tinsel, balls, bells, popcorn strings, peppermint canes, and—their parents trimming the tree.

In their little pajamas they watched in silence, shivering; then as some one approached the half-open door, they fled upstairs.

"Let us say our prayers quickly and get in bed, I'm 'bout frozen," said the little girl, the younger of the two.

"Nothing doing," said the boy, "*There isn't any Santa Claus and there isn't any God.*"

Oh, you big people who have I know you have meant well, I enjoyed the fun of having the children believe in Santa Claus and who have laughed at their

innocent remarks about him — I know you have meant well, I know you have meant to add to their merriment, but I do beg of you this Christmastide to restore Christ to His rightful place. Suppose He had never come! But He has. Let us tell them so, these little people He has entrusted to our care and teaching.

This is a day when every woman's magazine and some others are waging war on substitutes. The label of the can, jar, box, container,—whatever it is, — must declare the contents of each package. If Santa Claus were analyzed what would he read? *Santa Claus, substitute for the Christ of Bethlehem. Artificial throughout.*

I come to you with the word of the Greeks of old: "We would see Jesus"; and in every home where tiny hands hold little toys, and little girls rock their newborn dollies to sleep, may they know that, because "God so loved the world that He gave His only begotten Son," we remember Him on this His day and give gifts one to the other.—*S. S. Times.*

"TRUST IN HIM"—Psalm 62:8

Just to let thy Father do

What He will:

Just to know that He is true,

And be still.

Just to follow hour by hour, as He leadeth,

Just to draw the moment's power, as it needeth.

Just to trust Him, this is all!

Then the year will surely be

Peaceful, whatsoe'er befall,

Bright and blessed, calm and free. **F. R. Havergal.**

Wanted: Male Recruits!

By Rev. Clarence I. Birkey

In addressing the Institute students in a chapel message on Oct. 26, Rev. Clarence I. Birkey ('23), missionary to the Belgian Congo, stressed the masculine content in the word "man" as he pointed out the conspicuous lack of male workers in the foreign fields.

Having chosen Ezekiel 22:30 as a basis for his remarks, he said in part: "God is calling for men. Hitler is marshalling men to the front lines of battle; John Bull is recruiting soldiers; Uncle Sam is calling for volunteers; and the King to whom we have sworn allegiance is calling for men. 'I sought for a man.'

"I sought for a man among them. The call is for qualified men—men of moral integrity; men of physical fortitude; men of intellectual caliber; men of indomitable courage; men who are prayer warriors and spiritual fathers.

"The need is for men to apply themselves to a definite task; men who shall make up the hedge; not fence fixers, but hedge husbandmen. The need is for men who will plant and water and cultivate and align and prune and protect the tender hedge until it becomes strong

and sturdy and thorny enough to fulfil its designated functions. The need is not for mere leaders and organizers, but for builders; men who will build up the hedge.

"The call is for men to stand alone, men to singly stand in the gap—that salient point through which the enemy would pass — men to stedfastly and faithfully stand in God's appointed place. For that position none can station a substitute.

"While this sacred charge constitutes a commission that is ambassadorial in its character, it also enjoins intercessory privileges. Thus the man who responds to God's call, "Stand before me for the land," becomes a link between the human and the Divine, — a medium to convey God's message and might to man and also to bear man in his need to the throne.

"I appeal to you, the Christian leaders of tomorrow, to also use your influence to revive the singing of distinctive missionary hymns. In doing so you shall contribute much to the enterprise. If you fail to do so, the missionary fervor that surged through the church in the past generation will soon ebb out and die."

In the World Today

WHO CAN TRUST HITLER?

Sir Neville Chamberlain in an address to the German people presented the situation to them in the following manner:

"Nobody in this country any longer places any trust in your leader's words.

"He gave his word that he would respect the Locarno Treaty. He broke it.

"He gave his word, that he neither wished nor intended to annex Austria. He broke it.

"He declared that he would not incorporate the Czechs in the Reich. He did so.

"He gave his word after Munich that he had no further territorial demands in Europe. He broke it.

"He gave his word that he wanted no Polish provinces. He broke it.

"He has sworn to you for years that he was the mortal enemy of Bolshevism. He is now its ally.

"Can you wonder his word is for us not worth the paper it is written on?"



FINDINGS OF THE DIES COMMITTEE

"Earl Browder, American Communist leader, before the

Dies Committee testified that the party now has close to 100,000 members in 42 states, four times the 1934 total. Only part of these are dues-paying members, he claimed. He could not state how many had been lost to the party because of the Hitler-Stalin agreement. Thus the latest figures on Communist party strength match the claim of Fritz Kuhn, German Bund head, who told the committee the U. S. Nazis had 100,000 affiliated members, not all dues-paying. Browder testified that individuals desiring to put President Roosevelt in a bad light, had offered him \$250,000 to have the Communist party nominate him on its coming ticket, which he had refused to do. Browder however has already advocated Roosevelt support in view of the fact that the party had no man that could command attention."—*Prophecy*.

It was estimated several months ago that in Germany and Austria 173,000 Jews had either been imprisoned or murdered or had committed suicide.

According to a recent statistical statement of Europe and America's total population of 725,000,000 only 485,000,000 claim any connection with organized Christianity.

With The Fellowship Circle

MISSIONS AMONG THE DESCENDANTS OF THE INCAS

By Clayton Steiner, Huanuco, Peru.

Dear Members of the Institute Family:

This finds us stationed in the heart of the Andes at our Mission at Huanuco. We moved here early in July, having been stationed at Lima ever since we arrived from furlough. The work in the mountain region is quite distinct from that of Lima. Here we dedicate our efforts mostly among the Quechua Indians, the direct descendants of the old Incas. Our field is very large, and the means of communication and travel are still quite primitive. We do have a few auto roads, but they do not link us up with very populous regions of this department. The mule is still our best "vehicle" for traveling to and from the regions where the greater part of our work is carried on.

You might be interested in knowing just what kind of a house we live in, and so I shall try to describe it in a few words. It is an old mud house, very easily more than a hundred years old. It used to be a Spanish convent and is strictly of Spanish style. The walls are more than a yard thick, and the rooms are all very large and have high ceilings. We have one room with a wood floor, while all the others are of a soft brick. Though a mud house, yet the outside is painted with a yellow mud and gives quite a nice appearance. The roof is of tile, but whenever it rains hard water seeps through, and huge pieces of the mud ceiling fall on our rug, bed, table or whatever happens to be directly under it. We also have a large space for a yard and flower garden, and this makes a lovely playground for our girlies. The above description is not given to attract pity or sympathy for we are very happy in our home and not at all uncomfortable.

Town of Huanuco

Huanuco is a town of over eight

thousand inhabitants and is nestled in on all sides by huge mountains. The valley is rather narrow, and one feels pretty much shut in, especially after being here for several months. The town is situated at an altitude of nearly seven thousand feet above sea level. The climate is quite good. It is never very hot and does not get cold. Oranges, bananas, lemons, pineapples and other tropical fruits are grown in this vicinity. The afternoon wind often fills the whole town with clouds of dust, and this is one of the undesirable features of the town. During the last three years business has been booming as a result of an auto road being built into a huge, unpopulated jungle region. Thousands of workers are employed on road construction, and Huanuco is the chief center for food supplies. This has brought a certain degree of prosperity and with it, sad to say, a materialistic attitude toward spiritual things.

During the early years of the work there was plenty of opposition and persecution right here in Huanuco. Now we carry on with the program of evangelization and are seldom disturbed. The insults hurled at us while walking along the streets during our first years are not heard now. In fact, people show a good deal of respect for us and we are not lacking the confidence of the business firms.

The past eleven years of labor have been recompensed by the forming of a goodly number of little evangelical churches. Hundreds of Indians have been saved. Some of these lived in the utmost depths of sin and shame but now they are children of God and are walking in the Light of His Word. The persecutions are at times very severe but always seem to make them more firm for God. In the different regions the churches hold a semi-annual convention, and we always try to be with them for those happy occasions. The

believers of the different churches congregate, bringing with them their blankets and the food they will need during the days of convention. They will be sure to take with them their Bibles and hymnbooks. These are indispensable if the convention is to be enjoyed to the full. How they sing during the time between services! If one knows a new song he teaches it to the others until they all know it. Often they repeat a new song scores of times. Then when they get back to their own village they teach it to the believers who could not attend the convention.

Persecution of Native Evangelist

The native workers who itinerate from village to village have no easy lot. Just day before yesterday, one of the young workers, a graduate of the Bible Institute, had a typical experience. He entered a near-by village and within just a short time the Governor of the town started to insult him and demanded that he leave the village at once. The worker found refuge in the home of a sympathizer, but the Governor, determined to expel him, followed him to this home. When his threats accomplished nothing, he ordered the church bell rung to summon the people.

In a short while a goodly number responded, all of whom were armed with stones or clubs. Then a document was read before the tumultuous crowd in which it was disclosed that the priest of the diocese was giving strict orders that the Protestants were not permitted to make their propaganda and, in case they presented themselves, the people were advised to expel them. There was a cry of threats. Some demanded that he be killed, while others, more rational, asked that he be expelled from the village. At that moment a young evangelical started off for Huanuco to tell me of the danger threatening the young worker. The police were advised, and in a short while two policemen were on their way

to the scene of danger. By the time they got there the storm had blown over. The preacher was aroused from sleep and had to relate just what had happened. Then a little later the Governor was taken to Huanuco as a prisoner. What his punishment will be I do not know. Perhaps he will be reprimanded and then set free. But the young worker, after giving his declaration yesterday, started out early this morning for the same village. Perhaps some young workers in the homeland would have played the part of Jonah were they subjected to similar circumstances. We thank God for these workers who are faithfully sowing the seed.

Requests for Prayer

In closing we would mention a few items that are worthy of earnest, unceasing prayer.

1. The last few weeks hundreds of tracts have been distributed in Huanuco and vicinity. Many Bibles and portions have also been sold. May the Holy Spirit use them to bring souls to the Light.

2. Pray for the native workers that they may not become stale in their lives but that they may have a daily anointing from God.

3. That God send us a real revival, purifying the believers and bringing many souls to Christ.

4. For a murderer in Huanuco jail, now a believer and soon to be released. May he remain true to Christ when he gets out.

5. For another believer in Huanuco church, saved in jail but unconditionally free and is going on with the Lord. He has great difficulties to be solved. He often asks for prayer. He will be happy to know you are praying for his case.

6. For us that our ministry may be pleasing to God.

Yours in His glad service,
The Steiner Family,
 Apartado 57, Huanuco, Peru.

LUELLA LANDRY, CHICAGO, ILL.

Luella Landry is serving as a practical nurse in a home of convalescents at Beverley Hills, Chicago. A couple of months ago she had a miraculous deliverance from an ailment just before an expected operation. She writes, "I was taken to the hospital on September 23, suffering from two attacks of appendicitis. The doctor said I should have my appendix taken out right away. After fifteen doctors had examined me, they decided that there might be a malignant growth and I should be operated on. Just before the day of the operation, Rev. Edison Habbegger came to anoint me and pray for me. The next day the doctor could find nothing, and permitted me to go home the following day. I truly praise the Lord for touching my body. I have felt fine ever since. Praise the Lord."

CLARA EICHER, NYACK, N. Y.

"Concerning current news about myself—I am again on the Hillside here at Nyack. I expect to complete my course here this coming January. I have been accepted by the Foreign Board of the Christian and Missionary Alliance, and I am looking forward to serving my Lord in the regions beyond."

MYER-BURK

The marriage of Miss Welcome Myer to Mr. Roscoe Burk '39 took place on Oct. 12, at Wakarusa, Ind. Mr. Burk is pastor of a Methodist Church at North Port, Mich. May the Lord's richest blessings be upon these two young people, and may He give them much joy as they labor for the Master.

SAFETY OF MR. AND MRS. TUNG

The many friends of Mr. and Mrs. Shu Doh Tung (nee Mary Lee '26) will rejoice to know of their safety. Two years ago they were forced to flee for their lives from the enemy. Three times they fled before the advancing Japanese until they are now living in

the interior where the Gospel has never been preached. With the aid of a Chinese pastor they have opened a mission. Though they suffered much hardship, God is keeping them safely with their little family of five girls. Pray for these dear Chinese Christians.

LAWSON, KY.

Dear Christian Friends:

It is encouraging to see God's faithfulness to each of us as we keep in His will. My heart overflows with gratitude as I experience the richness and solid joys in this life of holiness.

I am now teaching at Mt. Carmel, the High School of the Kentucky Mountain Holiness Association. The work is interesting and spiritual. Our young people are finding Jesus in saving and sanctifying power. It is our meat and drink to see them established in two works of Grace and fulfilling the calls which many of them have.

I expect to go back to Detroit for the second semester of school and write a Thesis. By that time, I trust the way has opened financially for me to go to Guatemala.

Recently, there has come an increased burden and urge to get out to Central America. I believe the Lord will open the way for me soon. Will you pray toward that end?

Yours in Him,
Josephine Still, ('32).

Nov. 13, 1939

MANIZOLES, COLOMBIA, S. A.

Manizoles, Caldas.

Dear Fellowship Friends:

"Hitherto hath the Lord helped me." Praise God, He is our Helper in every circumstance.

Since returning to the field, I have been stationed in Nueva, Huila, our warmest mission station in Colombia, but since Sept. I have been transferred to Manizoles, one of our coldest places. I can often see a snow-capped peak in the distance.

In spite of the cold, God has been

working in the hearts of our people. Numbers have been seeking the Lord.

One little mother with her five children has found the Lord recently, but now her husband has been trying to hinder her coming. They have a pig which they are fattening to sell. He told her if she stopped coming here, he would sell the pig and give her the money. When he found that the offer was rejected he threatened to put her in an institution called the Good Shepherd, which is like a house of correction. Thus far she has been firm. Praise God! Pray with us that she may be kept and her family spared for the Gospel. This is a town where fanaticism reigns and those who would follow Jesus must suffer persecution.

Praise God for the Gospel, which is the power of God unto salvation. We have some thirty baptized believers here and over a hundred in our Sunday School. Pray with us and for us that God may be All and All to many and that the other sheep may be speedily called out.

Yours in His blessed service,
Elsie Rupp, ('27).

Oct. 25, 1939.

BIRTHS

Keith Einer was born to Mr. and Mrs. Einer Burget, Oct. 31st. Mrs. Burget was Wilma Lehman, a member of the 1934 class.

Born to Mr. and Mrs. Raymond Jewel, a daughter, Donna Marie, at Roseville, Mich., on Sept. 15, 1939.

A little daughter, Joanne Gabriele, was born to Rev. and Mrs. Edison Habegger at Chicago, Ill., on Oct. 18. Mr. and Mrs. Habegger were members of the '33 and '34 classes.

To Mr. and Mrs. George Stahly (nee Helen Egle) a daughter, Judy Sue, was born at Stratton, Nebraska, on Sept. 26th.

Ruth Rediger '20 and Kathryn Wagler of Pekin, Ill., stopped at the Institute, Oct. 26, for chapel service.

Oct. 31, Luella Miller, a graduate of '33, now a missionary in Big Laurel, Ky., visited friends at the Institute. Rev. Emmanuel Stauffer '20, a mountain preacher, recently constructed a church for the people in Big Laurel. Pray for this needy work, that souls will be brought into the fold.

Rev. Cecil Dye called at the Institute Nov. 15. He is doing fine work in Saginaw, Mich.

Rev. and Mrs. John Nussbaum, '32 and '33, now pastor of the C. & M. A. church, Cleveland, Ohio, visited the Institute recently. His radio broadcasts over WCLE are being greatly used of God.

There is always a friendly welcome at the Institute for all former students and friends.

MANSFIELD, OHIO

Dear Members of the Fellowship

Circle:

Greetings in the name of our adorable Lord! We are glad to report "Victory" in the precious name of Jesus.

For the past four years we have been serving the Lord as pastor of The Grace Gospel Tabernacle of Mansfield, Ohio. The Lord has been graciously near, and His blessings have been abundant, for which we praise Him. While we feel very keenly that we are living in the days of apostasy, and that this old world is no friend of grace, yet we are encouraged to press on in faith and prayer knowing that we shall ultimately triumph through His Victory.

Rev. and Mrs. H. E. Tropf,
Nov. 13, 1939. (1916-'17).

BROOKLYN, NEW YORK

Missionary Workers' Mission,
Brooklyn, N. Y.

Dear B. I. Friends:

Greetings in Jesus' name!

It doesn't seem possible that almost three years have passed since I left dear B. I. and came here. These have been months of real venturing out on

God's promises. Though many times I believed not, yet "He abideth faithful." God has surely been faithful, not only to us here in supplying every need, but also He has been faithful to His Word. It truly is a privilege to tell the old, old story, and see the transforming power of the Gospel, in lifting men and women from lives of sin, drunkenness, and degradation, to this great city, a world of opportunity.

While we are not reaching the millions of New York, yet we do praise the Lord for those who have been reached and saved through our open-air and mission meetings.

Yours in His glad service,
Joyce Kraft, ('37).

ELKHART, INDIANA

Dear Bible Institute Friends:

Greetings in Jesus' name! It will be two years next April that we started our work in Goshen, Ind. God has been blessing in a marked manner. A substantial number of families have been saved, sanctified and added to the church. The Sunday afternoon broadcasts over station WTRC, Elkhart, are continuing with God's blessing. We are kept quite busy with three services each Sunday, Bible study on Monday, prayer meeting Wednesday, chorus Thursday, teachers' meeting Friday, three revivals a year, and other special features, here where we are pastor. Also five and six revivals a year at other churches. Just closed a revival with the Missionary Church at Berne, Ind.

Those who knew us in the Institute as Mae Yoder and Quinton Everest would note some changes if you were to meet us some evening in our home. It would be as Mr. and Mrs. Q. J. Everest and the three little Everests: Charlene, age 7, Quenton James, Jr., age 3, and Sharon, age 15 months. We think they are the three finest children ever born.

We are doing our best to serve the Lord, working as hard as possible for

the salvation of souls and the furtherance of God's kingdom and expecting Jesus to come any time. We hope to see you all when He comes.

**Mr. and Mrs. Q. J. Everest
and Family, ('28).**

GARDEN CITY, MICH.

Dear Fellowship Circle Friends:

Christian Greetings:

We closed our work in Alpena, Mich., the first Sunday of December, 1936, because we felt the call of God to move on, whither we knew not. Our son, Howard, student-pastor of the Auburn, Ind., Baptist Church, insisted that we give him two weeks for evangelistic meetings in his church. This we did gladly for it was the first open door for service for our Lord. From there we were invited to fill certain pulpits, in the Detroit area principally. We had a blessed time making new contacts with God's children. Thus the month of January slipped by, and for the first Sunday, since we left Alpena, there was no request to speak before a church congregation. Still trusting in the guidance of the Holy Spirit, we were directed to a Baptist Mission being conducted in a dance hall in Garden City, Mich. This Mission had been operating for just about a year. On this particular Sunday the scheduled speaker failed to arrive, so I was asked to fill the pulpit. At the close of the service, the request was made that we return for the next Sunday's service. During the next week we were asked by the group to become their pastor. On March 14th, following a baptismal service, the First Baptist Church of Garden City was fully organized with 64 charter members. Many things happened in rapid succession: there were other accessions to the church; a one-acre corner lot on Middle-Belt Road, near Ford Road, was purchased; a building program was launched; a new brick-veneered church building was erected; the service of dedication was held on October 14, 1938; several evan-

gelistic meetings were held; men, women, young people and children were saved and added to the church. To God be the glory. For all this we thank God and take courage.

Your Brother in Christ,

Benjamin L. Eicher, ('13).

EAST LUMBERTON, N. C.

Dear B. I. Friends:

"Many, O Lord my God, are Thy wonderful works which Thou hast done," Psalm 40:5.

Since a year ago last Sept., when we came to East Lumberton, North Carolina, the above verse has been our constant testimony. In this cotton mill village with its white sand, its humble huts, and its illiterate and low moral inhabitants, we felt at first like strangers in a foreign land. To meet the appalling needs we began to have evangelistic services for children, young people and adults in separate groups. We also conducted a Sunday School, teach Bible in the public school and visit in the homes. In these ways we seek to sow the Word of God and watch for a harvest of souls.

By last January, God gave to us a number of genuinely born again Christians. Now after a year, the Lord has so marvelously blessed that we have a fine nucleus of Christians to minister to. Our Sunday School has grown until the average attendance is from 90 to 100, and nearly half of that number are adults. In just the last five weeks, eight adults have come to know Jesus as their Saviour.

One day while calling in the hospital, we were asked to go to the bedside of a man who had been severely burned and to pray for him. He was such a terrible sight and suffering so intensely, that we had to breathe up a prayer for special grace to go near his bed. After a number of calls, we had the joy of leading that man to Christ.

One of our most zealous Christians is a young married man who just a few weeks ago was a drunkard, but is now

transformed through the power of the Gospel. In Oct. we had our first missionary convention. How our hearts rejoiced as those poor people responded to the need of the heathen by pledging over \$279.00.

With me are five Nyack girls. We all unite in praise to the Lord for the souls He has saved and also for the marvelous way that He has supplied our food, clothing and fuel.

Joyfully in His service,

Sarah McDowell, ('38).

TRAVEL LETTER OF O L E N SCHLATTER, EN ROUTE TO INDIA

S. S. President Pierce, Oct. 10, 1939.

Dear Members of the Fellowship Circle:

It is hard to tell where our journey started. I rather believe it started in Archbold, about August 28th, the day after we had farewelled and were in the midst of breaking up our house-keeping preparatory to going to New York. That noon a wire reached us telling that sailings had been cancelled but that we should be ready to move at short notice. We were. For days we could have moved within a few hours. After about a week we found that through God's providence we were booked on this boat via the Pacific. I learned that these cabins were vacated shortly after we needed them. There were over 300 on their waiting list at the time, but the room was offered to our mission. Had it not been for this we might have been detained for months and perhaps indefinitely.

On Sept. 16, Mrs. Schlatter and the two little ones left Archbold for Colorado, where they went to see Mrs. Schlatter's sister. I had to make a trip to New York to deliver my car and house trailer to the dock where it was sent on an American freight boat direct to India via the Atlantic. After I got to New York, I found that freight rates had been raised 15%, and with the added duty on the freight charges it meant that the \$500 formerly required

to send our equipment to India had been raised to \$1000. Another place where we can draw on Phil. 4:19.

Upon returning from New York to Ohio, I found that my mother was not well. She had been poorly, but two days before I was to leave she had a heart attack which the doctor feared would be fatal, but she rallied a bit, and he advised me to go on with my plans rather than delay the few days which I could have spared at home. Word received before we left San Francisco, told us that she was improving very slowly. But all those things were placed upon the altar twenty-three years ago and have been there ever since.

I left home with the three older children on Sept. 25, and had two days in Colorado. Then we went on to Glendale, Cal., where we had a pleasant week end with friends. While there we met Mrs. Hinkey.

On Monday, Oct. 2nd, we took the ship at Los Angeles and have been having a nice time on board ever since. We were in San Francisco until Friday, the 6th, when the rest of our party boarded ship and we really took to sea. Our party consists of another married couple with one child, two single ladies returning to India, Luel-la Burley, also going to the Alliance field, and two ladies going out to the Ramabai Mukti mission. There are a large number of other missionaries on board going to various fields. We have sweet fellowship and are having a daily meeting for prayer and discussion of mission problems.

Tomorrow evening we are due at Honolulu. The Lord willing, we hope to be in Bombay on Nov. 16, to be back at our task soon thereafter.

Let us hear from you once in a while, and we shall try and keep our old motto of answering all letters by return mail.

Olen Schlatter,
Akola, C. P., India.

HAVE YOU THOUGHT of remembering your friends with a Christmas gift subscription to the Bible Vision?

THE LOYALTY FOUNDATION of the Fellowship Circle has a present membership of sixty-seven. To become a part of the Foundation a Fellowship Circle member subscribes a specific sum as a yearly token of interest in the work at the Bible Institute. This year the Foundation is helping in the purchase of the chapel organ. Subscribers of three dollars or more annually receive paid-up subscriptions to the Bible Vision. The treasurer is Rev. Kenneth Geiger, Bristol, Indiana.

THE SCHOOL OF CORRESPONDENCE of the Bible Institute offers a Bible training to worthy individuals who for various reasons cannot attend school in residence. Courses may be taken individually or by groups. One may enroll anytime and pursue work as time allows. Prospective Bible Institute students may earn credit toward graduation at the Institute. Write for information.

What are American young people reading? Blood and thunder, mystery detective stories, 1,580,000 copies monthly; sex magazines, 15,000,000 copies monthly, more than 350 different issues. They say that an average of two to four readers for each copy, therefore nearly 7,000,000 young people read the horror magazines, and between thirty and sixty million monthly the sex magazines.—*Herald of Holiness.*

INDIA AND THE WAR

The resignation of seven provincial ministries in India may inaugurate a new stage in the struggle for Indian independence. The news reports on Indian demands are conflicting, but in any case they go beyond the concessions that the British are willing to make. One report states that the Congress party is standing by its original demand that a National Assembly be called to frame a new constitution, giving India immediate independence. Another report states that Gandhi and the Congress are seeking merely a pledge of Indian independence at the end of the war. The British viceroy, the Marquess of Linlithgow, has replied that Britain would insist upon waiting until after the war was over before even entering into consultations looking toward Dominion status for India. This reply is causing a revival of the non-cooperation policy.

NEW TRIBES IN NEW GUINEA

(Continued from page 20)

(east) is the high Idenburg Mountain with its snow fields (15,270 ft.). It was interesting to hear that the tribes which wander among the rivers and foothills to the east of Aika, between the mountains and the sea, are still more primitive than those now discovered in the high interior. They consist of nomadic groups of a thousand or so who wander from river to river.

A second visit is being talked of, when it is hoped to get the Government seaplane to transport two tons of goods, food and building material. In this way a protracted stay could be made among these people. Meanwhile, the Alliance Mission is considering the acquisition of a seaplane which would be suitable for its work among the Dyaks of Borneo as well as among these people of New Guinea. It will be in-

teresting to watch developments in a type of pioneering work which becomes ever more rare as the world, to its farthest corners, is being explored and studied. — *By courtesy of World Dominion.*

EDITORIALS

(Continued from page 5)

goes from nation to nation, tribe to tribe and people to people?"

Of more importance than these phenomenal signs is the progress that missions are making in the world. The Scriptures have now been translated in whole or in part in 1,018 languages. The native churches have had an increase of 50 per cent in the past decade. There are now more than six million communicant church members in non-Christian lands. The challenge of the Great Commission was never greater. What are we doing to hasten the return of Christ by completing the one great task of this age?

Bible Institute News

God has richly blessed us with the ministry of many of His choice servants during the past two months. Some of them have been:

Rev. Cornelius Vlot—Pastor of the Allentown Missionary Church. (Held revival meetings in the First Missionary Church.)

Mr. Eiven Bjornstad — Noted gospel singer. (Gave sacred concert to an overflowing audience in the auditorium of the Missionary Church.)

Rev. A. J. Bowen—Secretary of the South Africa General Mission. (A deeply spiritual, pleasant gentleman; spoke in Mission Band.)

Rev. Fred Kendal—Converted Jew. (Emphasized in a Mission Band address God's various ways of working.)

Dr. E. J. Bulgin—Well-known evangelist. (Gave an interpretation of the Lord's Prayer in the evening devotions.)

Rev. R. B. Bingham—Pioneer missionary to the Congo. (Pled for a speeding up of missionary effort.)

Dr. Arthur I. Brown—Defender of the faith against evolutionists. (Spoke in two chapel services.)

Rev. Albert Eicher—A graduate of the Institute; missionary to India. (Presented India's dire need of the Gospel in Mission Band.)

Dr. John Zoller—Detroit radio preacher. (Gave an uplifting chapel message.)

We were happy to welcome Rev. and Mrs. J. E. Ramseyer home for Thanksgiving Day after having been on a Western and Southern itinerary for seven weeks.

"Alfred Zahlout is back" were the words which echoed throughout the halls one evening about nine o'clock. The talented young violinist of the class of '39 was returning East after spending the summer and fall months

in California, and made a one-night stop-over at the Institute. As he played for us in chapel the following morning pleasant memories of former days were brought to mind. He is now in Boston with the New England Fellowship League.

On November 15th the Institute campus was a scene of varied activity as industrious students, faculty members and workers leveled ground, assembled leaves for a huge bonfire in the evening, and engaged in a game of volley ball to climax the afternoon's work. Keenly-whetted appetites were then satisfied with wieners, roasted mrashmallows, etc., after which there was a time of inspiring choruses and testimonies under the leadership of Professor Gerber.

Business in the Book Room boomed from the 20th to 22nd of November—mid-term exams were in progress and blue books were sold by the score; then Wednesday, Nov. 23rd, brought forth exclamations of joyful anticipation of a happy and well-earned vacation. The nine o'clock bell on the following Monday morning found students recalled from many states.

An enjoyable autumn Fireside meeting was held in Bethany Hall on November 18th. The wives of faculty members were present, and a lovely program was presented by the committee in charge.

"Praise God from whom all blessings flow." Surely this is the testimony of the school for God's gracious outpouring of His Spirit on the November day of prayer. After opening prayer, Rev. E. B. Fletcher briefly addressed the student body. The remainder of the morning was spent in prayer, interspersed with short times of prayer requests and testimonies of victory.

FAITH

Right glad am I to tell you of my faith,
Though words may fail, for words are feeble things
To image forth the secrets of the soul.

You ask me, What is faith?
It is a bridge across a darkened stream;
A pathway through the woods;
A hand that beckons when the trail is lost—
That leads and lifts me when my strength is gone;
A Voice that calls and calls, "This is the way";
A rainbow arching an abysmal gulf;
A tide that ebbs and flows
But bears my laboring craft upon its breast;
A wind that blows from far-off shores
And brings me odors from a garden fair;
A well of water in a desert place;
A tree whose branches brush the sky,
Though rooted in the unshaken earth;
A star that shines when other lights are dead;
A vast horizon which recedes
As I approach, and tempts me on
To lands these eyes have never seen,
That lie beyond the journey's end.

All this is faith—and more—
Food for the fainting heart—
Wine for the spirit's thirst—
Music not born of earth—
Strength in the ceaseless strife—
Peace at the heart of storm—
Vision of things unseen—
Joy in the certain sense
That life, brief and begirt with fears,
Is, spite of all, within the care of God.

—CHARLES CARROLL ALBERTSON.

THE FORT WAYNE BIBLE INSTITUTE

OPENING OF SECOND SEMESTER, JANUARY 25, 1939

Courses offered as complete units in second semester:

Bible Ib—Survey of Poetical and Prophetical Books	5 hrs.
Bible VIb—Jeremiah	2 hrs.
Bible III—Acts	3 hrs.
Bible VIIIa—Corinthian Epistles	3 hrs.
Bible X—General Epistles	3 hrs.
Apologetics II—General Introduction	3 hrs.
Philosophy II—Christian Ethics	2 hrs.
History IIb—Reformation and Post-Reformation History	3 hrs.
History III—Inter-Testament History	2 hrs.
Missions VIb—First Aid	2 hrs.
CE II—Principles and Methods of Teaching	2 hrs.
CE V—Bible Story Telling	1 hr.
CE VI—Church Supervision	1 hr.
Evangelism—History of Revivals and Revival Leaders	2 hrs.
Music Ic—Advanced Theory	3 hrs.
Music Vk—Keyboard Harmony	1 hr.
Music VI—Composition	2 hrs.
Music VII, VIII, VIIIb—Voice, Piano, Organ.	

Catalog sent free upon request. Address:

BIBLE INSTITUTE **FORT WAYNE, IND.**

ANNOUNCEMENT OF BIBLE INSTITUTE BROADCAST

**December, 1939 to May, 1940,
over WOWO, Fort Wayne, Indiana**

The Fort Wayne Bible Institute has assumed the joint sponsorship of **The Missionary Hour** with the First Missionary Church of Fort Wayne beginning December 3rd. Each organization will broadcast on alternate Sundays from 12:30 to 1:00 P. M. (C.S.T.). The Bible Institute will broadcast on December 10, 24; January 7 and 21; and on alternate Sundays in the succeeding months.

Friends of the Bible Institute in the WOWO area are invited to listen each Sunday to **The Missionary Hour**. Choral groups will be featured.

Already kind friends have inquired, "How are you going to pay for these broadcasts?" Answer: We expect to pay for them by appropriations from the general fund of the school plus gifts that come voluntarily from friends. Gifts will be thankfully received and may be sent to the Treasurer, Mr. P. L. Eicher, Bible Institute, Fort Wayne, Indiana.