10-1-1939

The Bible Vision

Fort Wayne Bible Institute
THE

BIBLE
VISION

Mars in 1939
God's Ideal for Man
Can You Be a Silent Witness?
What's the Answer?
A Glimmer of Light
The Word of God
An East African Experience

OCTOBER - - 1939

PUBLISHED AT BERNE, INDIANA

By the FORT WAYNE BIBLE INSTITUTE
Fort Wayne, Indiana
THE BIBLE VISION
A Bimonthly Journal Reflecting the Light
of the Bible on Us and Our Times

Volume IV October, 1939 Number 1

Published bimonthly at Berne, Ind., by
THE FORT WAYNE BIBLE INSTITUTE
S. A. Witmer, Editor  B. F. Leightner, Ass't Editor
Loyal Ringenberg, Circulation Manager
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John Greenfield, Contributing Editor
A. W. Tozer, Contributing Editor
Economy Printing Concern, Berne, Indiana, Publisher

Yearly Subscription, 50 Cents; Single Copy for Ten Cents.
Address all correspondence regarding subscriptions or subject-matter to The Bible Vision, Berne, Ind., or to the Fort Wayne Bible Institute, Fort Wayne, Indiana.

Entered as second class mail matter at the post office at Berne, Indiana, under the Act of March 3, 1879.

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Mars In 1939

This summer the planet Mars, age-long symbol of war, came closer to the earth than at any time in fifteen years. In our hemisphere this ruddy orb may still be observed in the southern heavens in the evening hours. An interesting coincidence that its closest proximity should take place in the summer of 1939!

At any rate, World War II is now at hand and the blood of civilians and combatants is being poured out in senseless libation to the god of war. After World War I, a keen observer remarked that it was a misnomer to call the state of affairs peace; it was really an armistice, and he predicted that hostilities would be resumed in twenty years. The Treaty of Versailles dictated the conditions of an armed truce. It did not remove political jealousies, racial animosities, economic strife, imperial ambitions, which are the causes of war. These are really forms of war in the hearts of men, which eventually break out into physical violence.

Peace has been far removed from the earth since 1914. It could only be a question of time after Versailles until the leading nations of Europe would again be engaged in horrible carnage. After 1932, when the League of Nations failed to stop Japan in her conquest of Manchuria, the descent to World War II was rapid. The dynamic, or “have-not” nations, have been involved in war with Ethiopia, Austria, China, Czecho-Slovakia, Spain, Albania. Now with the liquidation of Poland, three European countries have disappeared from the map, besides the free city of Danzig.

Approximately three-fourths of the earth’s inhabitants are engaged in war! The United States is the largest nation at peace, and Italy is the only other first-class power that is technically neutral.

**Will The Lamp Of Peace Be Lit Again?**

On the evening of August 3, 1914, when Great Britain pondered war, Sir Edward Grey stood at the window of the Foreign Office, watching the lamps being lit in the summer dusk, and said: “The lamps are going out all over Europe; we shall not see them lit again in our lifetime.” Last May Time added, “To those who expect another war, his phrase seems optimistic; many are in a mood to say: ‘They will never be lit again.’”

Thank God, the Christian has a hope for something better than lamps of peace fueled by the uncertain oil of human arbitration. When the Sun of Righteousness rises with healing in His wings, there will be no further need of lamps. In the presence of His glory, there will be no nights of intermittent peace and war. Let us pray: “Thy kingdom come. Thy will be done in earth, as it is in heaven!”
God’s Ideal for Man


Why did God make man? Theologians, philosophers and scientists in all ages have pondered this question. Many of them have concluded, with a shake of the head, that God’s ways and purposes are altogether inscrutable. Others have rid themselves of this perplexing question by simply denying the fact of God, or of His act of creation. But for some neither conclusion is satisfactory. They cannot be dissuaded from their belief in God, and they firmly hold that He works according to a purpose.

A thoughtful study of the account of man’s creation and of his subsequent relations to God discloses something of God’s ideal for this highest of all His creatures. For the purpose of this discussion, that ideal may be expressed in three words: Fellowship, Satisfaction, Utility.

1. Fellowship was made possible through the likeness of man to God. Further, it was to rest on man’s full confidence in Him. God’s Word was to be respected as truthful and authoritative, His wisdom to be considered unquestionable. There was nothing arbitrary in this demand; rather, it was benevolent. Man should have found no difficulty in obeying it, for he could see that he himself was the most intricate and intelligent and perfect product of God’s creative genius.

2. Satisfaction was to be man’s inner state. And it rested upon a continual contemplation of God. It seems that God made frequent appearances in Eden, not only that fellowship might be enjoyed, but that man should be enriched and strengthened morally through the contact.

3. Utility was to be the outworking of God’s purpose in man. The first item of man’s usefulness was the domination of all the rest of creation. But surely this was not the extent of God’s plan. ‘One could wish that Eve, if she must sin, had postponed the deed for awhile, that some other of God’s intended achievements might have been disclosed. Whatever they were, their accomplishment was conditioned on man’s full obedience.

We see, then, that the divine ideal for man consisted of fellowship, satisfaction and usefulness, and that these qualities rested upon man’s confidence in, contemplation of, and obedience to God.

The Ideal Lost

The joyous, tranquil harmony between Creator and creature was rudely broken when the Serpent spoke. Eve’s error is known to all. Had it been but an act of the moment, it might
have been forgotten. But it was a thing of lasting consequences, for by it mankind has been separated from God and His purposes.

At the subtle suggestion of Satan, Adam and Eve lost a degree of confidence in God. Perhaps His word was not valid, His motive not perfectly pure. So they became investigative. They resorted to personal experiment. They thought to discover a new source of power and wisdom for themselves. But actually they found their own humiliation and loss. Suddenly they became afraid of God and tried to hide from Him. Where now was that sweet fellowship? It had fled, with the breakdown of confidence.

We moderns are no better. Modern science is investigative to the extreme. It recognizes no authority except its own findings, and these, like the price of automobiles, are subject to change without notice. It ignores the knowledge and experience of the past. It belittles that which men have long considered established law. And all this is in the interest of progress and self-betterment. But what is being accomplished? Men are not led to a satisfying understanding of life. They are rather drawn farther away from the fellowship for which they were intended, and without which they are but a hollow fraction of what they should be. Agnosticism and atheism follow in the wake of so-called scientific progress, and are in turn followed by moral breakdown and a sense of utter futility, frustration and hopelessness.

Again, the first pair ceased to contemplate God, and turned their eyes upon themselves. In that moment they became aware of an inner dissatisfaction, a hunger they could not explain, but which they hoped to satisfy shortly by a taste of the forbidden fruit. So they ate. And what was the result? They found even a stronger tendency to self-contemplation, by which they became aware for the first time of their nakedness. And they found no satisfaction within. Rather, they entered just then upon a lifetime of emptiness, discontent, dissatisfied yearning.

Have we today the secret of inner satisfaction? Does modern thinking lead us any nearer the goal of perfect happiness? Experience and observation compel us to answer “No.” Man is still engrossed in self-contemplation. His philosophy is anthropocentric rather than theocentric. And this is the great reason for his unhappiness. Man was never intended to think much about himself. The structure of his body furnishes an illustration, for he is so made that he cannot look upon the vital parts of his body, nor watch such important processes as thinking, digestion, circulation of the blood. The inference is plain; man was made to con-
template things or persons, or a Person, other than himself. Self-interest is of Satanic origin, and produces two results. The first is unhappiness. The second is an attempt to remedy man’s state, to make the world a better place to live in. But no noticeable moral improvement has come, and the world is still groaning because of the inner aching void.

Our first parents also disregarded God’s command, and thus lost their dominion over creation. Their first achievement was never finished, and through the years has trailed an endless succession of unrealized hopes, unfulfilled aspirations, unclaimed opportunities, neglected duties and unfinished tasks. Man is the most inefficient and futile of all God’s creatures. We are becoming worse, instead of better. Repeated, flagrant violation of God’s laws is weakening the race and the institutions of man, and corrupting his culture, so that even non-religious thinkers are predicting the utter collapse of civilization. Indeed, disobedience leads to uselessness.

THE IDEAL REGAINED

Where, then, is there hope and help and happiness for humanity? It is to be found in Christ, and only in Him. He was manifested to destroy the works of the Devil. If those works are the overthrowing of God’s creation, the thwarting of His purposes, the ruin of man, then we may look to Jesus Christ as the great and perfect Restorer. His work is to give back to man everything he lost in the Fall.

1. Christ restores man to fellowship with God. This renewed relation is an even dearer one than the first, for it rests not only on man’s confidence in God and his moral likeness to God, but also on the mediator-ship of Christ, who came as God’s agent to effect a reconciliation at the cost of His own blood. Added to this is the fact of man’s deliberate choice to walk with God. So both from the human and from the divine sides, this fellowship is more precious and intimate and gladdening than the original in Eden.

2. Christ gives man inner fullness and contentment. Man is enabled through Jesus to worship God in spirit and in truth. From this worship he draws his soul culture, his satisfaction. He gives God supremacy, and lets things exterior and temporal fall into the category of the unimportant. He is no longer a victim of circumstance. No longer does his happiness spring from things or conditions around him. He has a well of joy within him.

3. Christ makes men useful. He leads them into the God-planned life. In obeying Christ, man finds his proper place in the divine economy; he labors for the things that do not perish. Gone is the futility, the blind groping, the sense of frustration and failure. In Christ we may
have the joy of achievement—a joy which is heightened by the knowledge that what we are doing is of eternal value.

God has a purpose for man, collectively and individually. Sin defeats that purpose and renders man helpless to regain the lost ideal. But Jesus Christ has come to restore man to holiness and happiness and usefulness. With what joy, then, we ought to receive Him and obey Him and follow on, through one delightful revelation after another, to the realization of the highest and best in God’s plan for us.

THE ORIGIN OF THE GIDEONS

In the Autumn of the year 1898, John H. Nicholson of Janesville, Wis., came to the Central Hotel at Boscobel, Wis., for the night. The hotel being crowded, he was requested to take a bed in a double room with S. E. Hill of Beloit, Wis., where each discovered the other to be a Christian. They had their evening devotions together and on their knees before God were given the thoughts afterwards worked out. On May 31, they met at Beaver Dam, Wis., concluded to band the Christian commercial travelers together for mutual recognition and united service for the Master, and decided to call a meeting at Janesville, Wis., July 1, 1899, in the Y. M. C. A. Bldg. Only three men were present, John H. Nicholson, W. J. Knights, and S. E. Hill. They organized with S. E. Hill, President; W. J. Knights, Vice President; John H. Nicholson, Secretary and Treasurer. Much thought was given to what the name of the Association should be, and after special prayer that God might lead them to select the proper one, Mr. Knights arose from his knees and said. “We will be called Gideons.” He read the sixth and seventh chapters of Judges and showed the reason for adopting the name: “The Gideons, the Christian Commercial Travelers Association.” Gideon was a man who was willing to do exactly what God wanted him to do, irrespective of his own judgment as to the plans or results. Humility, faith, and obedience were his great elements of character. This is the standard that the Gideon association is trying to establish in all its members, each to be a man ready to do God’s will at any time, at any place and in any way that His Spirit leads.

AUTUMN VOICES

’Tis sundown in the forest glade,
Summer has fled away;
Chill breezes murmur softly there,
Breathing of winter’s day.
Trees sparkling in myriad hues
Blend in pure harmony;
The beauteous work of God’s great hand
Sings a sweet song to me.
Can You Be A Silent Witness?

By Myrtle E. Wishart

I believe we can get further in answering this question by opening a few windows of illustration than by attempting to climb a wall of argument, and by so doing my first illustration may throw some light upon another question. "Will you please discuss the subject of 'make up' from the Christian standpoint? Does the use of the same militate against an effective witness for Christ?"

Early one frosty morning, long before the appearance of the first faint streaks of dawn, I was waiting for the Transcontinental Limited. A group of friends had gathered in the darkness to bid me farewell, and as the last good-byes were being said, some one started to sing, "Blest Be the Tie that Binds." This was followed by, "God Be with You Till We Meet Again," and finally as the train was pulling out from the station, the waving friends chorused, "Bless Her, Lord, and Make Her a Blessing."

Knowing well that sleep at that time was impossible, I had the porter "unmake" my berth. Deep indeed was my joy in that early morning as I meditated upon the Word, and watched the outline of the passing country grow more and more distinct while the darkness slowly vanished before the breaking of the dawn. Finally the other passengers began to arise, and when all of the berths had been made but one, I looked forward with interest to discovering just who the late riser might be. In due time, an attractive young mother with a most adorable baby emerged from behind those ominous curtains. Then a voice from above called for the ladder which enabled the handsome young daddy to descend from the rather stuffy quarters where he had remained in quietude lest he disturb his sleeping babe below.

As I was immediately attracted to this young couple, you can imagine my delight when a little later in the day, the young father asked if I were the passenger who had been farewell ed by the singing of gospel hymns. I was happy to acknowledge that I was, although I was at a loss to know how I had been identified when all in our car had been sleeping when I boarded the train. Upon asking how he knew it was I, the young man smilingly replied, "Why, that was easy. My wife and I decided to try to discover the one for whom those hymns which came to us as 'songs in the night' had been sung. We carefully scrutinized all the passengers in this car and unanimously agreed that you must be the one."

"But why?" I queried, perplexed.

"I told you," replied my new
friend, "that that was easy, and so it was. In the first place, we were attracted by your hair. My wife and you are the only ones in this car with long hair. Then, too, we noted that you wore no 'make up'; and again, you and my wife are the only two in this car with such a record. By that time we were quite sure you were the one for whom we were looking. Finally, that Testament lying in your lap proved the confirming evidence, corroborating all the rest. Thus we decided to endeavor to make your acquaintance. Now, do come over and meet my wife, for she's eagerly awaiting the results of our combined sleuthing."

A warm friendship sprang up between the three of us during the remaining four days we journeyed together. Sweet indeed was our fellowship, and happy the journey thus prepared by a "Silent Witness."

Yes, there is such a thing as a "Silent Witness," and by our deportment we can certainly witness for Christ. Our deportment includes our appearance, and according to Shakespeare, "The garments often proclaim the man"; our conversations, and as of Peter, so of every believer, it should be said, "Your speech betrayeth you"; our attitudes, for it has been well said, "What you are speaks so loudly, I cannot hear what you say"; and finally, our actions, "... That men may see your good works and glorify your Father ..."

The "Silent Witness" is the most constant and often the most effective.

"I'd rather see a sermon
Than hear one any day.
I'd rather one would walk with me"
Than merely point the way.

"The eye's a better pupil
More willing than the ear.
Fine counsel is confusing,
But examples always clear.

"And the best of all the preachers
Are the men who live their creeds,
For to see the good in action
Is what everybody needs.

"I can soon learn how to do it
If you'll let me see it done.
I can watch your hands in action,
But your tongue too fast may run.

"And the lectures you deliver
May be very wise and true,
But I'd rather get my lesson
By observing what you do.

"For I may misunderstand you,
And the high advice you give,
But there's no misunderstanding
How you act and how you live."

―Council Fires.

YOUR REDEMPTION DRAWETH NIGHT

I know not in what watch He comes,
Or at what hour He may appear,
Whether at midnight or at morn,
Or in what season of the year;
I only know that He is near.

The centuries have gone and come,
Dark centuries of absence drear;
I dare not chide the long delay,
Nor ask when I His voice shall hear;
I only know that He is near.

I do not think it can be long
Till in His glory He appear;
And yet I dare not name the day,
Nor fix the solemn Advent year;
I only know that He is near.

Horatius Bonar.

(Taken from September issue of "The Evangelical Christian."
What's the Answer?
(Address given on The Missionary Hour over WOWO, September 10th)

By S. A. Witmer

Several days ago at the outbreak of hostilities in Europe a man asked me this baffling question, "What's the answer?" Yesterday in a letter that came to the President of our school, Rev. J. E. Ramseyer, from a Christian woman in the South, the same question was asked in different words. "What do you think of the war in Europe?" she wrote, "I am very much distressed." I don't think this question was prompted by hysteria generated by sensational war news; it was rather the search of a sensitive soul to a word of assurance in this time of strange uncertainty. It is the question of the hour. What are you going to make of millions of human beings pitted against each other in bloody destruction? Why do leading nations of the world try to murder each other? And what will be the outcome of it all?

The question is all the more baffling because the answer that was given in the last World War is wholly discredited. Then we were told that it was the war to end war. The foundations of an enduring peace would be laid. Post-war idealism born of the weariness of destruction and the longing for peace reached unprecedented heights. High hopes were entertained that a way would be found to arbitrate international strife. To prevent another such holocaust, there was created the League of Nations and a whole series of pacts and treaties.

But one week ago today the Prime Minister of Great Britain, the foremost statesman of an empire that embraces one-fourth of the human race, made the tragic admission that all that he had believed in, all that he had hoped for, and all that he had worked for, had now crashed to the ground. Again the word has gone out from spokesmen of the Allies that after this war a new foundation for peace would be laid. But it sounds hollow and unsatisfying. If statesmen failed so miserably in the first World War, how can there be any certainty that they will succeed after this terrible carnage is past?

Another reason why this question persists in being so baffling is that no one seems to have the answer. Where is the thinker, the scientist, the philosopher who is able to tell the meaning of this wholesale slaughter or the end of this tragic chapter in human history? In the first World War, Mr. H. G. Wells wrote a book entitled "Mr. Stribling Sees It Through," in which he traced the search for a satisfying answer by a sensitive mind that
was almost overwhelmed by war. But in characteristically English fashion, this individual, who was H. G. Wells himself, only muddled through. At the end of his search the reader had the impression that Mr. Stribling was still in a mental fog.

Perhaps there is no answer. Perhaps, as some are concluding, this world is a lunatic asylum and no reasonable explanation can be given for the conduct of its inhabitants. And I confess that some of the antics of such men as Hitler and Stalin suddenly becoming bosom friends have the earmarks of lunacy rather than sanity.

Now it would only be presumption for me to suggest that I have an answer or the answer, but as a Christian I know of One who has answered for me the great questions of human destiny, and in such a time as this I go to Him with perplexities. And I should like to invite the attention of every listener to the answer which Jesus Christ gives to this problem. Whether you are a believer in His authority or not, I should like to submit His answer for your consideration and reasoned judgment. What Christ has to say about warfare ought, at least, to be worthy of respectful attention, for, as some one has correctly observed, He was the only One who came out of the last war with His reputation unsullied.

As we examine the teachings of Jesus Christ, it appears that He anticipated this very question and gave the answer in advance. Just before His death, His disciples asked Him for a sign of the end of the age. Our Lord replied, “And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places.” (Matt. 24:6, 7.)

The Moral Answer

In this discourse Jesus Christ gave the moral answer to the rise of unprecedented warfare at the end time. Warfare, persecution, oppression are not the result of mistaken judgment, but of sin, and the end of this age is pictured as a time of abounding iniquity. Several days ago, Mr. H. G. Wells in a broadcast to this country said that when this spasm of epilepsy passes, this will still be an epileptic world. That is right, for this world is suffering from a moral disease which the Bible calls sin. War is merely the symptom. To deal with the symptom we must find a specific for the disease which causes it. That specific is faith in the atoning merits of Christ’s shed blood. The world doesn’t need, for the moment, more advances in science; it needs to know that

“There is a fountain filled with blood, Drawn from Immanuel’s veins,
And sinners plunged beneath the flood,  
Lose all their guilty stains.”

If the world as a whole rejects this specific, it will be judged for its unbelief.

After Mr. Wells stated that the world was suffering of epilepsy, he said that the only thing that would help was a more vigorous use of our brains. We might as well tell a leper that he will be cured if he will only think hard. No, the world isn’t suffering because it hasn’t been using its brains, but because it has been using its brains in the wrong way. Men have used their brains to destroy the authority of God’s Word, to build instruments of destruction, and to devise the refinements of sin.

Back of this war in Europe is moral bankruptcy. Nations have armed to the hilt because of fear. They have been afraid because of distrust. Statesmen have ceased to have faith in one another either by the spoken or the written word. The path through which nations have traveled these past ten years is strewn with the torn bits of broken treaties. And back of broken pledges are the perfidy, the duplicity, the brazen dishonesty of political leaders.

The Religious Answer

Christ also gave the religious answer. Abounding iniquity would be accompanied by a loss of Christian love and vital godliness in the church. “And because iniquity shall abound, the love of many shall wax cold.” While the world has been rushing toward a precipice of destruction the church has been playing at religion, feebly attempting to maintain its prestige rather than zealously winning the lost.

In Judges 5:8 are these striking words, “They chose new gods; then was war in the gates.” Back of this war today is apostasy and the worship of false gods. Men have forsaken the God of their fathers to worship at the shrines of their own petty creations; stupid men, worshipping the state, foolishly regarding its dictates supreme to the commandments of Almighty God; vain men, worshipping the myth of racial purity and superiority; proud men, worshipping the idol of aristocratic tradition; greedy men, bowing prostrate to the god of Mammon. And we in America are not exempt; we are merrily and almost unanimously fulfilling one of the Apostle Paul’s predictions concerning the end time: We are “lovers of pleasure, more than lovers of God.”

The Dispensational Answer

But in this discourse Christ gave the most place to the dispensational answer. Widespread warfare of unusual magnitude has a dispensational significance. It is given as a sign of the end of the age when Christ will return to judge the world and to usher in His glorious kingdom. Christ clearly predicted that He
would come back again, and until His return, warfare would continue. Only with His return to reign in power and glory will this world see swords turned into plowshares and spears into pruning hooks.

Among the several signs that Christ mentioned as foreshadowing the end of this age was war. There would be "wars and rumours of wars." "Nations shall rise against nation, and kingdom against kingdom." At once the objection is raised, "How can warfare be a sign of the end time when there always have been wars?" But it is the prevalence of war rather than its existence that is asserted.

Quite significantly, never before in the history of civilized man has warfare been so widespread and so destructive as in the twentieth century. Several years ago two Harvard sociologists, Professors Pitirim A. Sorokin and Nicholas N. Golovin, undertook to answer the question whether wars were declining or increasing with the growth of civilization. They made a study of the 902 wars that have taken place in Europe since 500 B. C. Each was studied from five points of view: the duration of the war, the size of the fighting force, the number of casualties, including killed and wounded, the number of countries involved, and the proportion of the combatants to the total population of the belligerent countries. From these five factors an index number was computed for each century indicating the magnitude of war.

What they discovered was that war in general has tended to increase over all of Europe, ending in an unprecedented conflagration in the first quarter of this century. The index number of European war grew from 2.6 in the twelfth century to 13,735.9 in the twentieth. The growth by centuries is shown by the series: twelfth century, 2.67; thirteenth century, 5.034; fourteenth century, 14.153; fifteenth century, 31.122; sixteenth century, 73.294; seventeenth century, 519.43; eighteenth century, 567.502; nineteenth century, 318.915, the first quarter of the twentieth century, 13,735.98. It was found that in the first part of the present century war reached an absolutely unprecedented height, exceeding in sum total all the wars fought during preceding centuries in these European countries.

For the Christian, therefore, who accepts the authority of Jesus Christ, there is a gleam of hope even in these dark times when another destructive war is breaking upon the world. The magnitude and prevalence of warfare is a sign of the return of Jesus Christ. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." And to His followers He would speak this word of assurance, "Ye shall hear of
wars and rumours of wars: see that ye be not troubled.” Even in the presence of another holocaust He offers a peace that has its sphere within and its source above.

The Practical Answer
There is finally the practical answer: “Be ye also ready, for in an hour that ye think not the Son of Man cometh.” At the moment our nation is launched upon a program of national preparedness. The Chief Executive has issued measures to strengthen our defenses to meet any military or economic emergency. But in the light of Christ’s answer to the significance of war, there is a more important kind of preparation. In view of the darkening twilight of the end of the age and the imminence of Christ’s return, it behooves you and me to be ready spiritually. What America needs above all else is a reconstruction of its spiritual defenses.

But this is first of all a personal matter. Are you ready for the coming of Christ? Do now what you would do if you had a given number of hours to live. Search your heart. Seek God. Surrender your will to Jesus Christ and receive Him as your personal Saviour and Lord. Let the peace of God possess your heart. Let the assurance that you are right with God and an heir of eternal life sustain you in this tragic hour. Only when there is peace within can you be exempt from “men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” (Luke 21:26.)

CABLEGRAM OF SAFE ARRIVAL OF
B. I. MISSIONARIES

Just before going to press word came to the Bible Institute of the safe arrival of Edna Papa, Kenneth and David Rupp at Konakry, West Africa, on Oct. 2. All three were in France when the war broke out and after some trying experiences were able to leave for their field of labor.
'Tis midnight, pitch dark, and off in the gloom
   There's war and there's hate and lost hope;
The race of man knows not where to find
   A refuge; they stumble and grope.

But 'way in the East there glimmers a light—
   'Tis quietly foretelling the dawn;
It brings from God's throne the word to His own,
   "Take courage and hope and press on!"

His coming is nigh and soon He'll appear
   To take His own out of the fray;
Look up and rejoice, the sound of His voice
   Will chase every shadow away.

Like light'ning He'll come; our bodies He'll change
   Like unto His glorious own;
All radiant in light, restored from earth's blight,
   We'll reign with our Christ on His throne.

God stir our hearts then to stand to the end,
   And grow and abound in His grace;
To watch for the Lord and feed on His Word,
   And tirelessly work in our place.

For off in the East there glimmers a light—
   The dawn is foretold by its glow!
A moment—and sunrise will burst 'fore our eyes,
   And up through the clouds we will go!

Phyllis E. Idle, '39
Heb. 4:13: *For the word of God is living.*

The popularity of the Bible is unquestioned. About one million copies are circulated annually by the American Bible Society alone, and the Bible is printed in 1,000 languages, thus reaching nearly all the peoples of the world.

The Bible appeals to old and young, and all conditions of men. In a contest sponsored by "Happy Days," the official organ of the CCC, a lad from South Dakota submitted the successful paper on the subject "My Favorite Book," which won a prize of five dollars. This boy, Wayne Berkshire, says: "My favorite book is the Holy Bible. Why? Because it is my mother's and my own wish that I develop a more wholesome, sincere and faithful religion. Through the Bible, and of course the church, I am striving to reach that goal. I have discovered and constantly rely upon the power of prayer when in trouble, in doubt, and at the close of every day. If I could not have access to the Bible each day, I would feel that something important and necessary was missing from my life. In that immortal masterpiece of literature, I find new inspiration. That is why the Bible is my favorite book."

This lad is right, and he voices the sentiments of myriads of men and women.

The importance of the Bible is confirmed by the way two copies of the sacred Scriptures were handled. The oldest printed copy is the Gutenburg Bible printed in 1455 soon after the invention of movable type by Gutenburg. One specimen of this Bible is in the possession of the United States and is carefully preserved in a case on the gallery of the National Library. The United States gave $350,000 for this one book, and pays a man $100 a month to watch it by day and another probably the same to watch it by night.

This book is a copy of the Latin Vulgate of Jerome. It is printed on vellum, the inside of calf skin, on pages about 12x15 inches, and is, of course, in Latin.

The other illustration of the importance of the Bible is the case of the Sinaitic manuscript, now in the British museum, for which was paid $510,000. This manuscript was found at Mt. Sinai on the Arabian peninsula by Tischendorf, and brought by him to St. Petersburg and presented to Czar Alexander. The monks at the convent of St. Catherine did not know its value and sold it to Tischendorf in return for a silver shrine for St. Catherine, their patron saint. The Soviet government sold it to England in 1934, the government paying half and the public
half.

We are warranted in saying the Word of God is living, and we shall speak of three senses in which the Word of God is alive.

I. The Word of God is living because it is the symbol of the true Word of God, which is Jesus Christ. He is the personal Word and the Bible is the impersonal word.

In John’s Gospel Jesus is called the Word of God. In Hebrews 1 He is said to be the final way in which God spoke to men. As the Son of God He had been speaking to men all through the ages. He appeared to Adam, to Abraham, to Jacob, to Moses and the prophets.

Then He came in the flesh, born of a virgin, and lived a sinless life, taught His matchless teachings, performed His miracles, died upon the cross for our sins, rose again from the dead, and ascended into heaven to be our Mediator. Twice after that He appeared to men, to Paul on the road to Damascus, and to John on the Isle of Patmos.

Jesus is the living Word of God who is the subject of all the Scriptures.

II. The Bible is the living word of God.

Here we have a book which is a library of 66 books, written by about 40 men during 1,600 years. That part of the Bible written by Moses is now over 35 centuries old, and those parts and all the others have been preserved for us by a marvelous providence, so that no change has been made in its text. The ancient originals disappeared long, long ago, but copies of them were made, and copies of the copies have come down to us.

There are extant between three and four thousand manuscripts of the Bible, varying in age. The oldest are the Sinaitic and the Vatican manuscripts, the latter in the possession of the Roman Pope. Scientists have agreed that these two date from about 350 A. D.

In these over 3,000 manuscripts, which of course, are copies of older manuscripts, there are about 150,000 variations. Of this large number of differences only 400 affect the sense, and of these only 50 are important, and not one of these affects the doctrines or the moral precepts of the Bible. These variations are of three classes: omissions, additions and substitutions. The advantage of these variations is that they are “the best guarantee of the essential integrity of the New Testament.” The Old Testament has come down to us unchanged since the time of Christ, though errors of copyists crept in as they did in the manuscripts of the New Testament, but the same remark applies to them as in the New.

Now what conclusion may we reach? Plainly by the study of these variations and selecting the majority that agree, or the
testimony of the oldest manuscripts, we approach near to the original writings. It is clear also that if there was inspiration and revelation from God by His Spirit, it applies to the original writings. And since thoughts are conveyed by words, the original manuscripts may be said to be verbally inspired as well as inspired in idea. Let us think of a single instance of verbal inspiration, Gal. 3:16, where Moses is inspired to write not "seeds" as of many, but "seed" as of one which is Christ. Many others might be quoted.

Other things show the inspiration of the Bible, as we read in the Confession of Faith, Chapter I, section 4, "the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, the full discovery it makes of the only way of salvation, the many other incomparable excellencies and the entire perfection thereof."

Paul says, "Ye are our epistle written in our hearts, known and read of all men. The Christian is the man of the Book. He knows its facts, he understands its language, he ponders its thoughts and admonitions, he obeys its injunctions. He accepts Christ as the Word of God and the Bible as the interpretation of Christ. The Holy Spirit illumines him, comforts him, energizes him. God speaks to him from the Bible.

The daily life of the Christian is an exposition of the Bible in his thoughts, wishes, purposes, words and deeds. Many never look at the printed page of the Bible, but they see it walking before them in the person of the follower of Jesus. The world is convinced of the power and truth of the Bible as he sees the life of those who profess to believe it to be the word of God. The word of God lives in the men and women who faithfully obey it.

THE FRUITFULNESS OF JEWISH EVANGELIZATION

According to the Jewish Year Book the number of Jews throughout the world is over 16,000. In the Nineteenth Century 72,000 Jews accepted Protestant baptism, not to mention the 132,000 baptized into the Greek and Roman Catholic Churches. The number of baptized converts among the heathen and Moslems in the same period was 2,000,000 or one to every 525 of the heathen and Moslem population. The same degree of success among heathen and Moslems as among Jews would have shown 7,000,000 converts instead of 2,000,000. Three times as many Jewish converts enter the gospel ministry as converts from among the heathen. A comparison of facts shows that no mission field of modern times has been so fruitful as the Jewish. — International Christian Press.
An East African Experience

By A. Rowland Pittway

When I first came to Nairobi I was taken by my senior missionary to a Moslem village, for open-air meetings. For several weeks musical bands composed of cornets and drums operated enthusiastically on either side of us. After some weeks this ceased and we were just treated with indifference. True, some stood and listened to what we had to say, but looking back over twelve years of such testimony I could not see one single convert or remember an instance in which any Moslem with whom I was friendly — and they were many — had asked to know more of Christ. On reviewing the past I felt very much dissatisfied, and determined to re-think the question of approach to the Moslem. I read many books and articles by missionaries and others, and I found that there were two apparently different methods of approach, which, as a rule, were considered as in contrast. Personally, I think they are complementary when viewed rightly.

On the one hand, writers urged that everything controversial should be avoided. For instance, one person writes:

"There are certain traditional doctrines (Christian) to which the Muslim takes strong exception: e.g., he hates to hear us speak of Christ as the Son of God. Now, since things are so, surely it is worse than useless, it is wrong, to introduce such an irritant into our ordinary preaching to an ignorant and prejudiced audience."

This had been my own view before I came to the mission field and for many years after, but what was the result of that method? Just stark indifference. I turned to other writers and found their conclusions to be very different from those of the writer previously quoted.

"We have found," says Dr. Zwemer, "that neither compromise nor a paring down of the truth, but positiveness and a full Gospel awaken the respect, if not the assent, of intelligent Moslems."

An Armenian Christian evangelist says,

"He who will speak to Moslems must not be afraid of them nor hesitate to speak the truth in love."

Dr. Rice wrote:

"Not only is plain dealing the right policy, it is also a necessary duty. The truths of the Gospel must be clearly presented, for it is only these which give the value to the message. There is a tendency among the uneducated Moslems to accept simple Christian teaching, because in their ignorance they are not aware that there is any incongruity between it and Islam. Hence a fellow missionary thus
speaks of Dr. Sterling's Arabic addresses at Gaza: 'He plainly and fearlessly sets forth Jesus as the Divine Son of God and shows them the fallacies of their own creed. He finds, if he does not do this, they only put the new teaching on top of their old beliefs, and their faith remains unshaken.'

After studying carefully these apparently contradictory methods, the question that came to my mind was, "What would Jesus do?" So I turned to the New Testament and found there a parallel.

The Jews, like the Moslems, were monotheists. They had a book which came from God, and their religious system was also a social, legal and political system. Our Lord came to them for the specific purpose of revealing Himself as the Son of God and Savior of the world. How did He do it? Did He avoid that which was controversial, and keep to that which they had in common, until He had gained their confidence? Let us look at Him at work, as revealed in St. John's Gospel. In John 3, we see our Lord talking to a Jewish leader. This is probably His first personal contact with him, but He says, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. . . . He that believeth in Him (the Son of God) is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." So He preaches in His first sermon to a religious leader what was, to him, blasphemy, and makes it clear that the eternal destiny of all men depends upon their acceptance or rejection of the Son of God. In John 5:17, 18, He says to Jews already infuriated because He had, from their point of view, broken the Sabbath, "'My Father worketh hitherto and I work.' Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." He continued to press this point home in spite of their anger and resentment.

Again, in John 10:36, He says to those who had already taken up stones to stone Him, "Say ye of Him whom the Father hath sanctified, Thou blasphemest, Because I said I am the Son of God? . . . Therefore they sought again to take Him."

Then finally in John 19:7, we see Him before Pilate, and the people are crying, "Crucify Him, crucify Him." Why do they want to crucify Him? Because, as the Jews said, "We have a law, and by our law He ought to die, because He made Himself the Son of God." Here, then, is the cause of His condemnation. The persistence with which He emphasized the controversial and, to them, blasphe-
mous fact that He was the Son of God was, humanly speaking, the reason that He was crucified. Why did He emphasize it? Because it was the basis of the redemptive work and Gospel which He came to reveal. Here, then, is the method of the Son of God Himself in His approach to those whose religious position was so similar to that of the Moslems, except for the fact that Islam came after the complete revelation of God in Christ; and therefore the argument concerning the avoidance of the fundamental controversial doctrine would, if valid, be even more applicable in the case of the Jew in our Lord's time than in the case of the Moslem today.

A Sensible Conclusion

I came to the conclusion that it was neither necessary nor right to withhold certain doctrines and facts on account of their being controversial, and with the generous help and cooperation of my colleagues, got a reprint of an old pamphlet entitled "Happiness Without End," which, written in dialect form, compared the teaching of the Gospel with that of Islam. Indifference was immediately dispelled; there was now manifested intense anger on the one hand and intense interest on the other. An old Moslem friend stopped me in the village and publicly upbraided me for propagating views that were derogatory to his religion. He told me that were it not for the presence of the British Government I should have been murdered. He pressed the point that it was wrong to speak against another man's religion, so I pointed out that Mohammed, in the Koran, deliberately repudiated the fundamentals of the Christian religion, and then asked him if Mohammed was right in speaking against the Christian's religion. He saw the point and dropped that line of argument. After further conversation, listened to by a large crowd of Pagans and Moslems, he went away still angry. But what was the sequel? When we next visited the village, everyone wanted a copy of "Happiness Without End," and also copies of the New Testament. Within a short period a great quantity of literature was accepted and read by the Moslems, and although in some directions there was intense hatred, as for instance when one man ripped up a New Testament and threw it in my face, there were in other directions many encouraging signs, e. g., Moslems publicly asking for the Scriptures and publicly reading them in groups. My friend who had publicly upbraided me passed by one day without speaking. I followed him, and after friendly greetings got into conversation, and soon we were again the center of a large crowd. Presently my friend was distributing Scriptures to his Moslem friends, who, he said, were prepared to die for
their faith. Even opposition is better than indifference. In a couple of weeks, more Scriptures were accepted by Moslems than had been accepted previously in many years. . . .

There must be a recognition of the fact that the battle is a spiritual battle. "If our Gospel is hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them." Just as truly as there was a "Prince of Persia" in Daniel’s day, who prevented the messenger of God from bringing the message from God to Daniel, so today there is a "Prince of Arabia" in the heavenlies, preventing the message and the messenger of God from reaching the Moslem. "We wrestle not against flesh and blood but against principalities, againstpowers, againstthe rulers of the darkness of this world, against spiritual wickedness in high places." Behind the false teaching of Islam is the father of lies and his spiritual host. Do you believe that? The key to the solution of the Moslem problem is primarily to be found in this important fact, I believe. Have we learned to wrestle in prayer against the spiritual hosts of darkness? Gethsemane and Calvary show us what it may cost; what it will cost if our love for the Moslem is of the same order as that of Him whom we profess to follow. The Gospel of Redemption is based upon the outpoured life, the shed blood, the Cross. The effective spread of the Gospel has always been and will always be by the same method. Are we fully prepared to pay the price of evangelizing the Moslem? How long are we going to continue to evade our responsibilities in this matter? In Kenya we have not, among all the missions, one single person set aside for this important task. Are we satisfied that this state of things should continue? Let us arise with confident faith, and joyous expectation, believing that "the Gospel is the power of God unto salvation," and that "with God all things are possible," even the planting of the gospel flag in Mecca. "Is anything too hard for the Lord?"—The Moslem World.

Kenya, East Africa.

MAKE ME THY FUEL

From prayer that asks that I may be
SHELTERED FROM WINDS THAT BEAT ON THEE,
From fearing when I should aspire,
From faltering when I should climb higher,
From silken self, O Captain, free
Thy soldier who would follow Thee.
From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified,
Not this way went the Crucified)
From all that dims thy Calvary
O Lamb of God, deliver me.
Give me the love that leads the way,
The faith that nothing can dismay
The hope no disappointments tire,
The passion that will burn like fire,
Let me not sink to be a clod;
Make me Thy fuel, Flame of God.

Amy Carmichael.
A Timely Message for Today

By Robert E. Speer, D.D.

There is an economy that is never wise or right. It is economy in making the Bible available for men. When the days are dark, men need its light. When the times are hard, men need its comfort. When the outlook is discouraging, men need its confidence. When despair is abroad, men need its word of hope. There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and goodwill. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story.—The best thing men can do is to spread the Bible and get it read and obeyed. This would mean the end of hard times, of poverty, of unemployment, of injustice, of wrong, of war. To economize in this direction is unthinkable.

—The Evangelical Christian.
Ace-High Missionaries

By Charles R. Watson

A boyhood spent on the mission field, twenty years with a mission board at the home base, and ten years on the field in active service have led Dr. Watson to some sharp-edged observations on the personalities of missionaries and have made him exceptionally competent to discuss their qualifications.

Six qualities are in my judgment essential in a missionary today.

Force of Personality. Too often, I feel, missionaries are a drab lot. Bring them into a room and they make no impression. Of course, I do not mean that everybody must be tall and fine-looking and have an impressive manner—a sort of impressive porch on a house. There are those who are quiet in manner, modest, almost retiring, and yet who markedly influence every person they meet. But this quality of "making an impression" is unmistakable. Too many missionaries are negative, hesitating, without force of any sort, either spiritual or intellectual or physical. We have come to the second stage of missionary work where almost every missionary must be an outstanding leader, or what is more difficult an outstanding associate with some native leader. In the latter case, he must even be stronger than in the former.

In most mission fields there is no longer a place for a man who is of average ability, who is merely a soldier in the ranks. I believe that if I were selecting missionaries today, I would go to a school or college or seminary and observe there the personalities that were the most forceful. I would limit my selection to this group. Of course, there would have to be other considerations also, but I would not waste time in measuring the qualifications of men and women who did not have some sort of "forceful personality."

The Sacrificial Spirit. I put this next because, again, we have come to the second stage of missionary enterprise, namely, where the hardships are no longer noticeable and therefore the missionary calling is in some respects attractive. Mission fields are no longer so far away. Neither are missionary conditions as primitive as formerly. We have our good homes, good food, reasonable support, even automobiles, gramophones and perhaps radios. There is the lure of travel and of seeing the world. I am perfectly sure that as never before there are mixed motives in respect to the selection of the missionary career. For this reason we are increasingly likely to get men who do not approach their work in the sacrificial spirit. There are some mission boards to whom I would like to say some fairly sharp things about the inadequacy of the
salaries they pay and the support they give to their missionaries, about the advantage they take of the sacrificial spirit which such missionaries are ready to show. There are sacrifices enough on the mission field without imposing on the missionary the worries that come from a hopelessly inadequate salary. But I am not writing to such mission boards, but speaking to men who will be enlisting under boards who do give adequate support to their missionaries. If you come, come with the sacrificial spirit. This missionary business is an intolerable profession but a magnificent calling.

A Living Experience of God. Are we not out here to make a spiritual impression? How can we make it if we haven’t a living spiritual experience ourselves? Mark this. Religious knowledge is not the equivalent of a living acquaintance and contact with God. Courses in Religious Education will never endow a man with what I am talking about. He must have had his own vital experience of God. And this experience ought not to be something in the distant past, an ever receding point. It ought to be a present reality, a daily sense of God’s presence in one’s own life and in the world. This qualification is fundamental. Without it, there is no use being a missionary. If you come out, you will do chores.

Linguistic Gifts. The ability to learn the language seems to me fundamental in this missionary enterprise. I know of no qualification more difficult to ascertain beforehand than this. When I was a Board secretary, I was baffled to know whether a man would be able to learn the language or not. Now that I am on the field, I realize more than ever how essential it is that he should do so. Neither do I believe that it is altogether a question of linguistic gifts, but of grim determination to learn the language on the one hand, and on the other the recognition at the very start that it is fundamental to lifelong usefulness. I am amazed at the stilted use of the language by missionaries, their lack of fluency, their inability to peruse a daily paper in the vernacular or to read an ordinary letter. There is, all the while, the inclination to try to compensate for the lack of knowledge of the language by an organizing activity in respect to work and a supposed leadership in respect to intellectual ideas. To be sure, the American intellect may be superior and the American organizing gift may seem to work miracles, but in the long run neither the ideas nor the organizing values are properly adjusted to the conditions in the foreign field. Because the missionary did not know the language, he did not penetrate into the thought and mentality of the people and his contribution both of ideas and of organization was foreign in char-
acter, unadapted to the life of the people. Further down the line somebody had to take them in hand, modify them and reconstruct them in order to give them an abiding place in the life of the nation. I would emphasize therefore supremely the need of mastering the language of the people and, as I have said, this can be achieved by three things: an initial linguistic gift; a grim determination to learn it; a vision of the necessity for it and of the value of it as a key into the mind and life of the people.

A Progressive Spirit. Too many of us in the foreign field vegetate. We do not keep moving forward intellectually or spiritually. I heard a native leader who visited America say that there were hundreds of things which he found already commonly accepted in America by the churches which had not yet been even recommended to the Church in his country. He felt that the missionary was offering them antiquated models.

The missionary gives him the impression of being old-fashioned, not up-to-date. This often applies to the missionary’s theological equipment. He is too often presenting arguments to meet difficulties that do not exist. He is unacquainted with the answers to modern intellectual difficulties. We need missionaries who have a progressive spirit. This is something quite different from holding progressive views.

The man who comes out merely to present or to defend the latest view of his seminary or university professor may prove to be the most dogmatic and antiquated missionary on the field. He is quoting progressive views perhaps since discarded. He does not have the progressive spirit nor a progressive method.

Physical Health. I will not speak at length on this point but I will mention it, for in spite of all the extended health blanks which I remember using on missionaries, I believe from observation on the foreign field that too many, far too many, are returned to America broken down and too many remain on the field physically unfit.

Let me add one very important observation — on the wives of missionaries. I do not think that enough attention is given to discovering whether the wife of the young candidate is qualified for missionary service as well as he. Over and over again I have noted on the foreign field, in all the fields I have dealt with, outstanding missionaries and extremely desirable workers greatly hampered by limitations of their wives. Of course I have seen many cases where the wife was the redeeming feature of the combination and, thank God, I have many a case in mind where they were matched perfectly and she was as much a queen as he was a king. On the whole, however, I believe the tendency (Continued on page 34)
Deep Thoughts On Great Themes
By Rev. Frederick Rader

"DIMINISH NOT A WORD"—Jer. 26:2

In the beginning of the reign of Jehoiakim, Jeremiah was commanded to go to the Lord's house and preach all God commanded him (v. 1-7).

When he had done so "the priests, prophets, and all the people took him, saying "Thou shalt surely die" (v. 8).

But Jeremiah told them that God had sent him to prophesy against the house and city, and exhorted them to amend their ways and do to him what seemed good to them (vs. 12-15).

Then the princes interfered and his life was spared.

Hence today there are prophets, priests, and people who want an abbreviated, abridged, and a diminished Gospel, and many who want no Gospel—"they diminish the word."

I. THIS THEY ATTEMPT TO DO BY DENYING THE DIVINITY OF ITS AUTHOR.

Placing Him on a level with Buddha or Mohammed, they speak of "Comparative" religions—there is no comparison. They would have us believe He was only a good man, but we know He is higher than angels. We will not so much as diminish by a syllable—He is not only high, but higher.

II. BY DENYING THE INSPIRATION OF THE BIBLE.

Thus it is placed on a par with heathen writings, and if they cannot get by with this, they would at least diminish it by eliminating Genesis, Jonah, and Revelation.

III. BY DENYING THE EXISTENCE AND HEINOUSNESS OF SIN.

What a dark picture the Bible paints of the origin, heinousness and end of sin, and of the sinner! Think of the wickedness of a single day!

IV. BY DENYING THE EXISTENCE OF A PERSONAL DEVIL.

V. BY DENYING THE FACT OF ETERNAL PUNISHMENT.

VI. BY DENYING THE FUNDAMENTAL DOCTRINES OF SALVATION:
Reconciliation by repentance,
Justification by faith,
Regeneration by the Spirit.

VII. BY DENYING THE EFFICACY OF THE BLOOD.

VIII. BY DENYING THE POWER OF THE GOSPEL.

IX. BY DENYING THE IMMINENT, LITERAL COMING OF THE KING.

Deny it they may and will, but not even a jot shall remain unfulfilled.
Bible Institute News

The present school year is well under way with a promising group of students in attendance. Thus far there have been 130 registrations. With students devoted to their task and consecrated teachers, we are trusting God for a blessed year.

* * *

We were pleased to have as the special speakers for the opening days of school, Rev. and Mrs. G. Arnold Hodgin from Wilmore, Ky. Their deep spirituality and rich store of experience proved a blessing to all.

* * *

A very interesting Mission Band service was held on Friday evening, September 22nd. The girls' trio which represented the school this past summer, Doris Seger, Phyllis Idle, and Adah Baumgartner, presented a miniature program. Each girl told about a part of their trip from coast to coast. Miss Idle gave one of her original poems; and the Misses Seger and Baumgartner played their violins. Mary Keinrath then told of her work with Flora Siemantel in Michigan, and Irma Judd told us of her Daily Vacation Bible Schools. The boys, too, had been working during the summer, and three of them spoke briefly. Floyd Miller was in Kentucky and enjoyed his stay there immensely; Roy Johnson was in evangelistic work with Roscoe Burk; and Roger Malsbary was engaged in evangelistic work also.

* * *

We were privileged last Thursday, Sept. 21st, to have as our chapel speaker, Dr. E. J. Pace, the famous Christian cartoonist, whose simple presentation of the truth was inspiring.

* * *

"Dotty" Rothfuss, a member of the unique class of '39, is now cheerfully exercising her culinary ability in the Bible Institute kitchen.

* * *

The Governing Board of the Institute, composed of twelve Trustees and the President, convened on September 19th for its semi-annual meeting. The following officers were re-elected:

J. A. Ringenberg, Chairman
W. H. Lugibihl, Secretary
S. A. Lehman, Treasurer.

Reports for the past year were received and several actions taken regarding the ensuing school year. Encouragement was given the Music Hall Building Committee to proceed with its work in view of the liquidation of the debt on Bethany Hall.

The members of the Board, apart from the above officers, are:

J. E. Ramseyer
C. J. Geric
M. N. Amstutz
J. S. Wood
In the World Today
(Edited by Rev. B. F. Leightner)

THE EUROPEAN STRUGGLE
Once again human blood is flowing freely in Europe. The spirit of greed, hate and revenge which has been smouldering in the bosoms of men has given way to action, and wholesale murder is the result. Thousands of innocent men, women, and children have fallen victims to the carefully invented war machines.

It hardly seems possible that men who count themselves human should be so heartless and brutal. But all is an index to the character of the unregenerate heart. Men who insisted that the World War would make men so sick of war that there would never be another have surely had to change their minds. If one were a Modernist or a believer in evolution he would have reason to become disheartened over the present situation; for men have not learned a thing from their former experiences except to invent greater and more destructive instruments of war. The Golden Age of universal peace to be brought about through the negotiations of nations seems farther off than ever. Surely the outward look is dark.

But there is such a thing as an upward look. The believer who has had his eyes fixed upon God and has been consulting God's guidebook, the Bible, has not been so much surprised, nor is he discouraged over the things which are taking place. The Book has foretold such days and therefore they were expected to come before Christ returns to take the governments of the world over. The believer knows also that worse things are yet ahead for a Christ-rejecting world. But he knows also that the things which are taking place today are but signs of the soon coming of the Savior. Consequently, he looks up in great hope rather than around in despair.

WHAT WILL IT MEAN?
The editor of a daily paper recently pointed out what we could expect if our country should be drawn into the war. We feel he is quite correct and therefore quote him.

The dictatorship that is an ABSOLUTE CERTAINTY, not just a possibility, in the event of this country's participation in a war, will be COMPLETE. Make no mistake about that, and be warned accordingly. The Administration has worked out finely detailed plans covering absolutely everything—military, economic, industrial, labor, etc. Under these plans, the Government could and would SEIZE ANY PROPERTY IT WANTED; it could and would TELL EVERY MAN AND WOMAN WHAT JOB TO WORK AT, HOW TO DO THAT JOB, WHAT PAY HE IS TO RECEIVE FOR IT, HOW MANY HOURS TO WORK, WHEN HE CAN LEAVE IT, etc., etc.

It is likely that a superficial appearance of the "profit system" would be retained, but it is a certainty that huge war-taxes would be levied so as to grab practically all of the profits back into the Government Treasury. So if you have any idea that a war
would be "good for business," FORGET IT! And don't overlook the grim fact that while there will be various boards and commissions, these will be removable at the pleasure of the President as commander-in-chief of the Army and Navy. If we have a war, that war will be RUN BY THE PRESIDENT HIMSELF, counselled by his intimate coterie of extreme Left-Wing "New Dealers."

**HITLER**

The *Physic Review* (June, 1939) reveals a deeply characteristic occultism of today. A noted Jewish "medium," named Hanussen, was summoned to Herr Hitler the day before the burning of the Reichstag. While in unconscious trance he said:—"I see the Storm Troops marching into the Wilhelmstrasse. I hear the people shouting. Hitler appears. It is his great victory. But I see flames leap up suddenly. The Reichstag is ablaze. Alas, the guilty parties are criminal incendiaries wearing uniforms." The next evening fire destroyed the Reichstag. Later, Hitler plied Hanussen with questions. Once again in trance, the medium delighted Hitler with his warless successes to come, until he reached the climax:—"You will triumph up to a point, but at the moment when you think you have mastered Europe you will fall. You will die a violent death towards the end of the year 1939." In a rage, Hitler shocked the medium out of his trance, at the risk of his life; several days later, Hanussen's body was found riddled with bullets in a wood outside Berlin. The atmosphere of Berchtesgaden, a visitor just back from Germany writes in the *New Statesman* (July 15, 1939), increasingly resembles that of the Tsar in the days of Rasputin. "Hitler has always consulted astrologers. Their number I am told has increased, and there is a whole ritual of mystery, necromancy and numerology."—*The Dawn* (Aug. 1939).

**THE POPE AND SPAIN**

There is something ironical, not to say ridiculous, in the dispatch that appeared in the papers recently from Vatican City telling how the Pope had thanked the Italian soldiers who fought in Spain for the defence of "faith and civilization." The Pope also said: "You have made sacrifices up to the point of heroism to defend the cause of God and religion, and you have covered yourself with glory, fighting valiantly for your dear fatherland with Christian courage." One hardly knows whether to laugh or cry at such a travesty of truth. I suppose that the Moors, who fought under the banner of the Crescent, the false prophet's emblem, were also fighting for the cause of God and religion. They were the ones who really won the war in Spain for Franco, they and the pusillanimous politicians in England who prevented the Government of Spain from receiving the munitions and arms they were entitled to while permitting Hitler and Mussolini to have their way. That Britain recognizes today the grave error she committed as she sees Gibraltar menaced and Spain likely to become a base for German-Italian operations against her, does not help much. There never would have been a victory for the Pope and his Mohammedan allies had the Republican cause not been betrayed by the International Joint Commission. The troubles of Spain are not by any means over yet. They never will be until Spain has a democratic government, and liberty, truth and freedom to worship God as the people desire are established there. The past history of Spain is certainly no credit to the Papacy. The pity of it is that after all the blood that has been shed the dead hand of Romanism and the tyrannical system of enslaving superstition it comprises will still continue to rest heavily upon her.

—*The Evangelical Christian* (Aug. 1939)
With The Fellowship Circle

PERSONAL ITEMS

Word was received by cablegram from France to New York City, that Kenneth and David Rupp, Jr., and Edna Pape, who were studying in France, left the country and their whereabouts are not known. The cable did not state whether they were going to Africa or returning to the United States. They have definitely asked our prayers.

Rev. and Mrs. Olen Schlatter and family, also Miss Luella Burley, are sailing from San Francisco for India, October 6. They were to sail from New York September 8, but on account of war conditions they were unable to sail at that time. We pray that they will be taken to their chosen field of service safely and the Lord's blessing on their ministry.

A trio composed of the Misses Roth, McClure and Idle, graduates of the 1939 class, are entering the evangelistic field this fall. The trio is prepared to take charge of the music or of full services. They sing, play, give chalk drawings, original poems, and testimonies. Address all mail to Miss Maxine Roth, Grabill, Ind.

Misses Adah Baumgartner and Gabriele Martig, both of the class of '39, have entered nurses training this fall.

Mrs. James Huston of Drexel, Mo., has recently visited friends and her mother, Mrs. Lena Hirschy, in Fort Wayne, Ind.

Mr. and Mrs. Oscar Eicher have accepted a call from the Missionary Church, Archbold, O. Mr. Eicher was a graduate of the class of '39.

Rev. Robert Treat, of the class of '39, has been appointed pastor of the New Methodist Circuit in Northern Indiana. He is continuing his studies at Adrian College, Adrian, Mich.

Miss Minnie Hilty, who is to sail for Hong Kong, China, September 22, writes the following article to the friends of the Fellowship Circle:

"Call unto me and I will answer thee."

The Christians at Hanshow had enjoyed a happy Christmas day. Their Christmas offering amounted to nearly one hundred dollars. All were rejoicing in what Christmas meant to them. They missed the ringing of the church bell, calling them to worship, but the city authorities has requested that the bell be used as a signal to the people, in case of the approach of the enemy's bombing planes. The bell had not been rung for months, but on December 28th, the bell sounded forth the warning and in a very short time the crowded streets were deserted.

The planes came from the north and dropped most of their bombs in the thickly populated parts of the city, outside the North gate.

One of the Christian families had a store there. When they saw the planes approaching, they called upon God to protect them. A bomb fell on the house across the street from them and demolished it. Several more fell on houses behind them and set them on fire. In the midst of destruction, the family and their store were protected.

A bomb fell in the yard of one of the Christian's homes but it didn't explode. Another Christian family living in a straw hut, knelt in prayer and called upon God to spare them. A bomb fell on a straw house near them, buried itself in the straw and rolled upon the house like a big ball and deposited it some distance behind their home, making a big hole, but leaving them unharmed. God heard His children as they called unto Him and answered them.

MARRIAGES

Announcement has been made of the marriage of Miss Miriam Condo of Miami, Indiana, to Kenneth Geiger of the class of '38, which took place at Miami, Ind. Mr. Geiger is the pastor.
of a Mennonite Brethren in Christ Church in Michigan.

On August 26, the marriage of Miss Myrtle Yoder of Elkhart, Ind., to Norman Moser, of the class of '39, took place at Goshen, Ind. Mr. Moser has accepted a call to the Missionary Church at Elkton, Michigan.

Announcement has been made of the marriage of Miss Velma Vernier of Prattville, Michigan, to Milo Rediger. Mr. Rediger is the pastor of the Bethany Mennonite church in Highland Park, Fort Wayne, Ind. Mrs. Rediger is continuing her studies at the Institute.

The marriage of Miss Genevieve Dilgant, class of '39, to Clinton Leightner, took place Sept. 16.

The Fellowship Circle friends extend their best wishes to these young people for a life filled with happiness in Christ and pray that they will be used for the glory of God through their ministry.

**BIRTHS**

Patricia Ann was born to Mr. and Mrs. Randall Rice, March 29. Mr. Rice was a member of the class of '35 and is now the pastor of the Eden Missionary Church at Wauneta, Nebr.

A little son, Donald Devon, was born Aug. 7, to Rev. and Mrs. Chris J. Gerig. Rev. Gerig is the pastor of the West Berne Missionary Church, Berne, Ind.

Mr. and Mrs. Vincent Rupp are the proud parents of a son, Vincent, Jr., born June 1. Both Mr. and Mrs. Rupp are graduates of the class of '37 and at present are in charge of the Concord Missionary Church near Dodge City, Kansas.

A son, William Carey, was born to Rev. and Mrs. Loyal R. Ringenberg, Aug. 18. Rev. Ringenberg is a teacher in the Institute.

**PERSECUTION AND EPIDEMIC IN NIGERIA**

Rev. and Mrs. Paul Ummel
Yelwa, Nigeria, W. Africa

Dear Christian Friends:

"The peace of God, which passeth all understanding, — keep your hearts and minds through Christ Jesus."

This past year has been full of a variety of experience. Let me just relate the outstanding:

Along the first of the year we had an epidemic of cerebro-spinal fever, which took well over twelve hundred persons from this division the six weeks it raged. This political division contains something like 60,000 souls.

Just before the epidemic began several of our native workers were called before the European District Officer on false charges, as a result of preaching. It resulted in seemingly a victory for Christ's cause, and towards the last and just after the epidemic, we had a number of young men, several older men, and some women attend from three different towns where there were no believers. The result was that a number of them professed salvation. But Satan at once got busy, and persecution arose, and as a result most of these recanted under great pressure. However, there remains a remnant in two of the towns, and if there would be found a leader for the third town, we feel that a number of those would again come back.

Now about the body of believers in the farming community east of here. They seem to be growing in their Christian experience, and others have been added to the church who seem to be real stand-bys. Only one of the number who was newly saved has recanted, but even now he and his wife are hungering for spiritual things. I spent ten days in November out in a little round house by the church which they built two years ago. I was indeed gladdened to see the friendliness of the pagan people around the church. To my surprise they flocked to me for medical help. Each morning we would gather 25 to 30 together in the church and have a short service before giving them medicine. We were glad for the privilege of manifesting to them the spirit of Christ.

Mr. Ummel this year oversaw the
building of a cottage for our third worker, Miss Plant, here at Zuru. This necessitated tearing down our small garage, so he enlarged his workshop to be used also as a garage.

Each morning he has held a service, the attendance averaged 23 daily for the year. He has just finished a study of the prophets of the Old Testament, and is now beginning a study of the Epistles of the New Testament. Otherwise his days seem to have been quite full with the hundred and one jobs which seem to pile up for the man of the station to look after.

I have been busy with school work, calling and visitation work, and medical work when Miss Plant was not on the station. I also conducted a weekly class for those who intend to or are doing active Christian work. The preparation for this takes a lot of time, for all the lessons have to be translated into the Hausa language, and copies printed for each member of the class. About two months ago I received as a gift a Hektograph outfit, and find it a real timesaver in such work. This letter is being printed with the outfit.

We are “workers together with Him” and the Lord counts on you to do your part in prayer for His work here in Zuru and the surrounding district.

Phoebe and Paul Ummel.

FROM WAR-TORN CHINA
Rev. and Mrs. Roy Birkey
4 Belfran Road,
Kowloon, Hong Kong
July 5, 1939.

Dear Friends:

Along with this issue of “The Frontier” we want to enclose a personal word of thanks to our many friends who have been standing by us so loyally. We have had letters telling of your interest and we know many have been praying who have not written.

This writing finds us still a separated family. Richard and I continue on here in Kowloon and Roy is in Siushan with the work. I had quite taken it for granted and was eagerly expecting that Roy would be coming out and take us back with him even before now but the disappointing word again is that he will not be coming this summer. There are several reasons so we must see in this another disappointment—God’s appointment and pray for His blessing on the summer’s work.

Roy has been very busy the last year. He has felt the strain of unsettled conditions but he has kept well and I have often been thankful for that. Hundreds of times have I wished to have been right alongside with him in the home and work.

Our hearts have been moved and saddened this past month in the passing away of four missionary friends. Rev. Harry Schwendener, Chairman of the Central China Mission, succumbed to typhoid fever and complications. In less than twelve hours after this word a message came telling of the death of Rev. Fesmire, Chairman of the Kansu-Tibetan Field. These seemed such very great losses to the need at this time when workers and men are so few. Naturally, we think they could ill be spared. But the Lord of Harvest, who loves His workers—yea, more than the work, has called them and that to a Higher Service. We are expecting Mrs. Schwendener, who with several of a party, are arriving here soon and she will join her daughters, who have been attending the American School the past winter. Then as shocking and sudden as the bomb that fell, came the news report of the death in an air raid of Rev. and Mrs. Caswell, of Changteh, Hunan. A telegram followed verifying the report and stating the safety of the other foreigners there but aside from that we have no details. We only trust that those aged warriors were quickly ushered into the Lord’s presence, not knowing the torture of fire and pain. This too has been hard to understand. These friends were expecting to leave Changteh soon for a furlough in Can-
ada. We know for them it is “rest now from their labours” and “with Christ which is far better.” We pray that the Lord will bless the sacred memory of these faithful servants to the work which they have left. We will often miss them.

China is a land of broken homes, poverty and sorrow but yet hopeful and expecting, in the end, victory and freedom. The frequent air raids of the last two years have become only a repetition of report so that now they get very little space in the daily paper. But raids usually mean more suffering and death. We hear that Changteh City is nearly all gone. Poor China needs your faithful prayers. Pray for Generalissimo and Madame Chiang and all the Christian officials and leaders.

The Lord is working. Most encouraging word comes from the Anhwei section of the work. There have been more enquirers and baptisms there this year than in many previous years. Thank the Lord for this but it is the “showers” that we need and want to extend over the whole of the Alliance Field in China.

Sincerely yours, in His service,
Roy J. and Elizabeth Birkey.

A LETTER FROM MADAME CHIANG KAI-SHEK TO P. H. BARTEL

This city has been visited with a horror worse than any that has so far occurred during this unjust aggression on China. Japanese bombers relentlessly rained bombs upon this congested city of Chungking and brought death by suffocation and by burning to 2,000 or 3,000 of our people. How many were wounded, we do not know, nor do we yet know how many are homeless and destitute as a result of these two raids. The horror of it all will never be removed from the memories of those of us who witnessed this great tragedy. As a result of it many more orphaned children, and homeless children, have come to us.

Seven hundred war orphans who had arrived in Chungking a few days before the bombing from distant battle fields were in the city during the two raids. Fortunately the bombs did not fall near where they were sheltering, nor did the fires reach that quarter. They marched out on the morning of the 5th, threaded their way through the still burning parts of the city and had walked many miles before I overtook them. It was then sunset. I was able to find them shelter for the night and food. The interesting thing is that these children made no complaint and did not whimper because they had no food at all that day. They are now in an orphanage on a tableland some distance from here, where we have many hundred more children. I mention this because of the Rev. H. C. Bartel’s interest in orphanages and in the little children.

Please convey to him that the gift he has sent is gratefully received and will be used to its fullest extent in helping the children.

Despite these terrible bombings, the spirit of our people remains high and our determination is unfaltering to protect the land of our ancestors from conquest by the barbaric aggressors. Much more suffering is ahead of us, but it is our duty to carry on, and we shall do so.

Yours sincerely,
(Signed) Mayling Soong Chiang,
(Madame Chiang Kai-Shek).

ACE-HIGH MISSIONARIES
(Continued from page 26)
of the mission board is to appoint the man and pass over the woman. I would lay emphasis on the fact that in the mission field in all the personal intimate relationships that are unavoidable, the wife’s personality becomes an enormously important factor — sometimes the determining one.—Far Horizons.
It was my privilege to preach the Commencement sermon at the Ft. Wayne Bible Institute, located at Fort Wayne, Ind. The school is the property and under the control of The Missionary Church, a deeply consecrated people whose object is to get the Gospel to all who have not heard the good news.

They have two splendid buildings situated in the residential part of the city in a square covered with majestic forest trees. I at once felt the spiritual atmosphere of the place. There was dignity, with simplicity, Christian courtesy, excellent order and every evidence of true piety and genuine earnestness in the work of this institution.

The President is Rev. J. E. Ramseyer, as pleasant a Christian gentleman as you will meet anywhere, loved and honored by the officials and students of the school. He has been at the head of this institution more than thirty years. He is one of those intelligent, devout leaders who does not need or undertake to drive; he hardly needs to say, "Follow me," but goes along so wisely, so kindly, and yet true to his convictions and the leadership of his Lord, that the people delight to follow him.

I was present on the evening the graduation class gave their entertainment. The music and singing were of a very high order. I think practically all of the class are preparing for direct Christian service; many of them for the mission field. The officials, faculty, and all whom I met impressed me with their intelligence, devotion and the concentration of their thought and purpose for the ongoing of a true evangelism. As I understood them, they are loyal to the Bible teaching of full salvation from sin through the atonement made by our blessed Lord and Savior. It was refreshing to spend a delightful evening with these good people and speak to them in their vast church auditorium which was packed with people, floor and gallery. I came away with a profound sense of gratitude for so devout and earnest people consecrated to the spread of the Gospel throughout the world.
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