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THE BIBLE VISION

*“Redeeming the time,
for the days are evil.”*

JANUARY - 1939



PUBLISHED AT BERNE, INDIANA

By the FORT WAYNE BIBLE INSTITUTE
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THE BIBLE VISION

*A Monthly Journal Reflecting the Light
of the Bible on Us and Our Times*

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To Former Students of the Institute:

Sometime ago an alumnus who attended the Institute many years ago visited the Institute. He looked about the halls and thoughtfully passed from one class picture to another. Finally he came to one in which he was particularly interested, and his eye fell upon one person in particular—his former roommate. As buried memories rushed into consciousness, he ventured to inquire, "Where is he now? When we were in school," he continued, "we were very close friends. When it came to parting at the close of the year we cried and shed many tears. We promised that we would write and keep in touch with each other. But we have never heard from one another since!"

Keep alive the memory of the most enriching experiences of life. True friends are rare enough in a morally bankrupt world. The BIBLE VISION will help you.

If you do not receive the BIBLE VISION regularly, subscribe now for every issue of 1939.—*Your Editor.*

Editorially ---



A PSYCHOLOGIST SPEAKS OUT

Dr. Henry C. Link, director of the Psychological Service Center and author of the much discussed book, *The Return to Religion*, told the National Committee on Religion and Welfare Recovery that the "liberal mind" had proved disastrous to religion in this country. After what Dr. Link claimed was a scientific study of the facts based on consultation with five thousand individuals in sixty-five cities, "a cross section of all economic classes," he found that "it is the mind systematically cultivated to question the traditions and morals of the past, THE MIND HABITUATED TO DOUBT THE OLD AND PLACE CREDENCE IN THE NEW; the mind which accepts no authority except the authority of its own reason, which is 'the road to moral, social, and economic anarchism, the road to chaos and revolution.'" (Quoted from the New York Times).

Dr. Link claimed that "the religious leaders are mostly unconscious of this." If this is true, and it most likely is, it is time that they are waking up. The foundations have been destroyed while they have been deluding themselves and others.

A NEW WAY TO SETTLE STRIKES

1938, like the years immediately before, was noted for its recurrent strikes and labor disputes. A new way to settle them has been brought to our attention by our esteemed friend, Dr. John Greenfield, who sent us a copy of an article from his pen which appeared in the editorial columns of the DAYTONA BEACH MORNING JOURNAL.

The subject of the article is Mr. Julius P. Heil, the recently elected Republican governor of Wisconsin. This 62-year-old industrial, who emigrated here from Germany to become successively farmer boy, blacksmith, machinist, the head of the Heil Manufacturing Company of Milwaukee, one of the country's largest builders of truck bodies, said that all of his 1800 employees were unionized, and that he never had a labor dispute during his 38 years as employer. He blames management for causing a great many of the current labor disputes; the remainder arising from the coercion of workers by labor racketeers.

Asked by a New York Herald Tribune reporter for an example of major strikes he had conciliated, Mr. Heil offered the settlement of the Milwaukee street railway strike. "I'll tell you how I did it," he said. "I did it by prayer." After 80 hours of fruitless negotiation between the contending groups, he said, he was told that if the strike wasn't settled within three hours the dynamos would be seized.

"I called a meeting of employers and workers," he related. "There were Catholic priests and Lutheran clergymen among them. I told them I had one heritage from my mother—to invoke the deity before undertaking any venture. Then I prayed them an 'Our Father' like I never prayed the 'Our Father' before. Some of them broke down and cried. They were transformed. They had the hearts of lambs instead of vultures. In 15 minutes there was no strike."

"The Marvel of Paul's Faith"

ARTHUR S. DODGSON, A.B., B.D.

(Class of '21, B. I.; now Pastor of Wyoming Baptist Church,
Cincinnati, Ohio)

Faith is a significant word. It has had a remarkable history. From the earliest times it has been the designation for the mainspring of human activity.

In one of the earliest writings to which we have access today we find the term faith used to express the idea of fidelity. In papyri no. 401 we read of a land-owner who wrote: "I held this land on faith." In that early time it had a meaning closely akin to our word security, or in the legal sense, to our term mortgage.

Later Aristotle frequently used the term with a moral application, as well as with an intellectual significance. He employed it in its mediate significance, speaking of the faith which depends upon the physical senses, which we term conviction, and also, in its immediate significance, expressing that faith which arises through reason, which we call confidence.

Plato, Pythagoras and Socrates each employed the word faith, as possessing a superiority over that which was termed knowledge.

Again, in the Apocrypha and in the Pseudepigrapha, the term faith usually signifies the element of trustworthiness that exists between man and man. 4 Macc. 15:24 is illustrative of this fact. Also, in the writings of Josephus the term faith is used with the moral implication. Jud. 2:13.

These are interesting examples of the development of the meaning of faith in the language of common life. They reveal also that the term faith had no particular religious implication. The first time that faith is used in religious phraseology is used in connection with Abraham, in Gen. 15:6, "And he believed (was confident) in the Lord." It is of further interest to note that when the Hellenistic Jews translated this passage, as we have in the Septuagint version, they used the Greek word *pistew* (faith), thus indicating that there was no doubt in their minds that the Hebrew term "to be confident" was synonymous with the Greek word "to have faith." Similar instances occur in later passages in the Old Testament. "And the people believed the Lord," Ex. 14:31, "They believed not in God, and trusted not in his salvation," Psalms 78:22.

In the eschatological teaching of the prophecies we have examples, for instance, "Great is thy faith," Lam. 3:23, "I will even betroth thee unto me in faith," Hosea 2:20. In these instances faith (*pistis*) has the meaning of fidelity to former promises and covenants. Thus, in the religious dialect of the Hebrews the term faith was used to express the conviction that promises and events were fixed and certain, as well as to express fidelity to God and to His commands.

However, by the time of Jesus' ministry an added meaning had been placed in the term. Here entered the idea that faith is trust in the power and goodness of God, as the basis of everything spiritual. "Thy faith hath made thee whole" was addressed to those who trusted in His power to meet their physical needs; for example, Jairus' daughter, Mark 5:34; blind Bartimaeus, Mark 10:52; the Samaritan leper, Luke 17:19; the

woman in Simon's house, Luke 7:50; etc., etc. Accordingly, faith in the teaching of Christ, as recorded in the Gospels, is predominantly trust or confidence in God that God will accomplish the works that man may expect of Him.

It remained for the Apostle Paul to develop the term to its most sublime meaning. It is Paul who teaches that faith centers in the doctrine of human redemption. He writes of the dreadful sequence of imputed sin and that no mere outward means is sufficient to emancipate human nature from its guilt. He tells of the resentful consequences in the human soul and that no mere intellectual method is able to free natural passions from their depravity. Then he reveals the secret of the pure life. The force which he discovers which will deliver depraved man from all unrighteousness is imparted through the medium of faith in Christ. Rom. 5:1, 2, 17-21. Thus, the necessity of faith is manifest as the indispensable medium of restoration between fallen man and the Divine Being; it becomes the established link between human sinfulness and human redemption. Here faith is "the soul's hold upon Christ as its only source of life."

Again Paul writes, "For therein is the righteousness of God revealed from faith to faith," Rom. 1:17 and Rom. 3:21-22, "The righteousness of God, which is by faith of Jesus Christ unto all and upon all them who believe." To Paul this righteousness was of God, its source; by faith, its medium of being received, and upon faith, its condition of being granted. Thus, to Paul, the righteousness of God was available to those who possess a vitalizing faith; a faith that can not be substituted for righteousness, but rather a faith that is the germ of righteousness; God accepts the germ, not in place of the fruit, but as containing the life which will develop into fruit. It is through faith that the righteousness of God is active and energizing and gathering to itself the personalities of men.

Paul, therefore, contends that the sacrifice of Christ becomes effective through the faith which appropriates it. Rom. 5:1. Accordingly, the righteousness of God is granted first in the form of acquittal from the condemnation, then in the restoration to Divine favor. The verdict of acquittal is pronounced by Paul as justification. It is the Divine act whereby the one who expresses faith is pronounced free from guilt of sin and punishment for sin and is restored to the full rights of spiritual citizenship. If we should summarize Paul's teaching to see the sublime place to which he ascribes faith we would conclude that man is justified judicially by God, Rom. 8:33, justified meritoriously by Christ, Rom. 3:24 and justified mediately upon faith, Rom. 5:1.

But Paul does not end here, lest we conclude that faith is the product of man's ingenuity, and in so judging make it a condition upon which a spiritual gift could not be granted. He states further that "By grace are ye saved, through faith and that not of yourself, it is the gift of God." And again, "Think soberly, according as God hath dealt to each man a measure of faith." Rom. 12:3. It is faith through Christ's sin-expiating activities. "The life I now live in the flesh, I live by faith in the Son of God who loved me, and gave himself for me." Also Rom. 3:22, Gal. 2:16 and 3:22, etc. It is faith that is the product of the Holy Spirit. "But the

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Always Seeing the Bright Side

The darkest cloud that ever comes over the believer has two sides, the earthward and the heavenward side. Remaining under the cloud and looking only at its earthward side, "the shadow of death" spreads like a pall over the soul, and over all things around; when above the cloud, and when viewing it on its heavenward side, however, all darkness changes into eternal sunlight, and the soul finds itself and all things around bathed in the everlasting light of God. "Men do not see the bright light which is in the clouds." Believers, however, may ever see that light and dwell in it. Before the eye and footsteps of faith, "darkness becomes light, and crooked things straight, and rough places plain," and the darkest providences reflect upon the soul the everlasting smile of God. Say not, reader, that this is fiction, or an overdrawn representation of the possibilities or actualities of faith. All this is possible to every believer, and has been actual in the experience of multitudes in every age and condition of human existence.

Permit me here to instance a fact of actual occurrence, and to state the fact as it actually occurred. During the Civil War a chaplain in the northern army lay in his tent, burning and racked with pain and fever. Early one morning, a dark face peered into his tent. A colored woman entered, and with ineffable tenderness inquired, "Massa, does you see de bright side of dis 'ere?"

"No, Nannie," replied the minister, "all seems dark where I am."

"Well, massa, I allus sees de bright side."

"How is this, Nannie? It may be you have not seen any great trouble."

"Mebbe I haben't seen any great trouble, massa?"

Then in her broken way she told him that, when a slave in Virginia, all her children had been sold, one at a time, and taken down south. Then her husband was sold from an auction block and driven off likewise. Last of all, she was sold in a similar manner and driven off to labor and, as she expected, to die in those rice swamps. There she was, all alone, not having seen one of her relatives for years.

"Mebbe I haben't seen any great trouble, massa."

"Well, Nannie, is it *always* bright with you?"

"Allus, massa, allus."

"How is it, Nannie, that you always see the bright side? Do tell me."

"Well, when I sees the dark, black cloud risin' and about to come crushin' down upon me," and then she waved her hand as if she saw the cloud coming down within the tent, "when I sees de dark, black cloud comin' crushin' down upon me, I just slips round on de udder side, and *dar* I finds Jesus. Den it's all bright and clar. It's allus bright, massa, where *Jesus* is."

"Well, Nannie, if you can do that, I ought to do it."

"It 'pears like you orter to, since you is a minister ob Jesus."

Nannie disappeared and the minister, turning over on his blanket, said, "'The Lord is my Shepherd,' and now, come sickness or health, life or death, burial on the Yazo Bluff or among friends at home, all is well."

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Deep Thoughts on Great Themes

By REV. FREDERICK RADER, *New Brighton, Pa.*

“For I will pour water upon him that is thirsty and floods upon the dry ground.”—Isa. 44:3.

(See also Joel 2:28; Luke 24:49; Acts 2:38)

That the text refers to the Holy Spirit cannot be gainsaid.

I. COMPARISON

1. The Holy Spirit is like water:—

- (a) Divine in its source—earth dependent on heaven.
- (b) Suitable—what can be more suitable than showers to the thirsty earth?
- (c) Abundant—oceans of water; the Holy Spirit is infinite.
- (d) Essential—what would the earth and its inhabitants do without water?

2. Natural hearts are like the dry ground:—

- (a) Hard.
- (b) Scorched.
- (c) Desolate.

II. CONDITION

1. Conscious need; *dry, thirsty, barren.*

2. Honest confession; own that you have grieved and resisted the Spirit.

3. Full surrender; “bring ye all the tithes into the storehouse,” “tarry ye.”

4. Obedience; “Repent, and be baptized.”

5. Prevailing prayer; “If ye then being evil, know—how much more.”

III. CONSEQUENCES

1. Life; Just as water makes all the difference between a desert and a garden—so. . . .

2. Growth; Spontaneous, prolific.
Growth in knowledge and grace.

3. Fruit; “He that believeth on me” (John 7:38, 39). Other lives will be blessed and enriched.

4. Beauty; “The desert shall blossom as the rose”; What more beautiful than a sincere, devout Christian?

How great the promise.

How great the need.

How wicked to grieve the Spirit.

ALWAYS SEEING THE BRIGHT SIDE

(Continued from page 6)

With the peace of God in his heart, he quietly fell asleep. When he awoke he found himself in a gentle perspiration. The cloud had been lifted from his soul, only the bright side being visible, and the fever had left his body. Nannie’s faith had saved him.—*King’s Highway.*

Dr. Niemoeller's Fidelity

(Dr. Niemoller is one of the chief leaders of the German Confessional Evangelicals. He commanded a German submarine during the war, and the character of courage and persistence which he then displayed he has retained as an ordained Lutheran pastor. He has repeatedly defied orders issued by the Nazi Government in its attempt to suppress the Confessional movement, which is hated for its spiritual independence. Dr. Niemoller has been imprisoned for the past couple of years. After his trial some months ago he was immediately arrested and placed into a detention camp. The following is the last sermon that Dr. Niemoller preached.)

Israel has nevertheless God for his comfort! Grace be with us, and peace, from God our Father and the Lord Jesus Christ.

It was an extremely critical moment in the life of the Church. The Apostles had defied the prohibition to speak which had been laid upon them; yes, indeed, they had made the formal confession: "We must obey God rather than men." They had even taken the offensive and accused their judges of murdering the Saviour sent by God, and had gone on to make known to them the promise of atonement and forgiveness of sins. And then came the words: "But they, when they heard this, were cut to the heart and were minded to slay them." At this moment Gamaliel rose to his feet; and we must recognize that it was thanks to his intervention that the Apostles were freed, and that it was possible for the community to go on living and working. What we feel about him is certainly therefore some sort of thankfulness; undoubtedly he was a clever, upright and pious man, and our wish would be for such another in these critical days of the Church through which we are now living—for some man "had in reputation among all the people," some one who, as an intelligent man, would appeal for caution; as an upright man would appeal for honour; as a pious man would appeal for reverence to God. Perhaps in our time, too, such a voice would command a hearing! Perhaps such frivolous moral judgments might then be avoided as are illustrated in that Press notice of last Friday, which had the heading, "Incitement to Disobedience."

The Prussian Council of Brethren will define their position about this notice, and I will just say this one word—as I can do no other. When at the end of this notice it says: "Yet another parson has

escaped arrest by flight," no doubt it is Pastor Asmussen who is meant, who has left Berlin by the advice of the Prussian Council. He has neither received a summons, nor has a warrant for his arrest been issued, and I have informed the Minister of Justice that it goes without saying that Pastor Asmussen holds himself in readiness in case a summons is issued.

We have no more thought of using our own powers to escape the arm of the authorities than had the Apostles of old. No more are we ready to keep silence at man's behest, when God commands us to speak. For it is, and must remain, the case that we must obey God rather than men. The case today is the same as of old, and under these circumstances Gamaliel's counsel is a wise counsel, for it is unwise to create martyrs in a cause which one wishes to defeat. It is, moreover, good and proper counsel, for it is unrighteous to use the power of the sword to fight men's convictions. It is also a pious counsel, as it is impious to forestall the judgment of God, which we do not yet know.

The Issue Stated

The question is therefore: Would a new Gamaliel and a decree conferring real freedom of faith and of conscience help us in the end? My dear brethren, do not let us deceive ourselves! The Supreme Council accepted Gamaliel's advice as regards freedom of conscience, and released the prisoners, though not without beating them and renewing the embargo on their speech. "They charged the Apostles not to speak in the name of Jesus, and let them go." And in the very next chapter of the Acts, there breaks out the lightning flash of the first persecutions which are associated with the name of Stephen, and

where the driving force was Saul, himself a pupil of Gamaliel.

It is clear that tolerance, for which a lance is now being broken, can by no means be carried out as regards Christian Faith and Christian Confession. It is clear that one cannot in this case adopt a position of tentative neutrality and wait to see how things turn out before one makes a final decision. For all his cleverness, uprightness and piety, Gamaliel makes a mistake, for he imagines the case of Jesus of Nazareth is already settled, just as the other cases which he cited of Theudas and Judas were settled. And now again in the case of the Apostles a movement was concerned, the success of which could not yet be foretold. As a matter of fact, the Apostles preach exactly the opposite of what Gamaliel believes and acts upon. They preach Him Who was crucified and rose again. They preach that as regards their affairs the decision of God has already been made, and that any apparent success or failure makes no difference to this at all; that the crucified Jesus is the living Christ and Lord of His Church; that the decision whether He should be recognized or rejected cannot possibly be made dependent on what the future may bring forth.

He who fails to make his decision of faith for the Lord when the Word of the Cross is spoken to him, he makes the decision against Him at the very moment when he thinks he has avoided committing himself. It is a case of "He who is not with me is against me," and this renders all neutrality in practice impossible. It is the message of the Cross which places before us the question, Yes or No, belief or unbelief, salvation or destruction. Thus all neutrality, even that which is well meant, turns one into an enemy; even if God may use one—as everything must work to His service for the carrying out of His Will upon earth. For us Christians, however, the counsel of Gamaliel, however well and honestly he may have meant it (and even if God used him, and still today may use him for the help of the community), nevertheless this counsel may represent a serious temptation to us in prevailing upon us to look at success, to look at appearances, and to base our faith in any way on our

experiences. This temptation has more power over us than perhaps we find easy to admit, for it is all too easy in the suffering and in the hardship which we have to go through to draw the conclusion—after all, God is not with us; after all, the work for which we stand is not of God; it is no use, therefore, to trouble about it further! All is in vain! Dear, friends, let us not forget that God offers us salvation in the Cross of His Son; that it is in the hearing and believing of this message that He gives us salvation, and that there is nothing else in Heaven or on earth upon which we can rest or build our faith.

The Ground of Security

In this time of very special trial and struggle we must bear in mind that every attempt to gain security by some other means, every turning of our eyes after some other source of strength and support, works exactly in the opposite way to that which we intended; in fact, that it will cause us shipwreck, and we shall sink! The Cross of Jesus; yes, that does indeed seem the end of all things and abandonment by God. Our eyes can see nothing else in it. If we hold with Gamaliel, we come to this—man's counsel and man's activities! But the Gospel says: It is just at this point that the love of God triumphs and that it reveals itself to the faithful. Here is God's counsel and God's work; and he who believes, all things are his!

The suffering of our community, the shame which we have to bear when we take our stand beside the Crucified One, that is indeed a heavy burden and hardship; we feel the weight of it, and doubt finds its way into our soul; what of our faith? Or in the end is it to be a case of man's counsel and man's help? But Jesus says: "Blessed are ye when men shall reproach you and persecute you . . ." The ear of faith hears this promise, clings to it, and finds joy and comfort. Really and truly, my brothers and sisters, there can be joy and comfort.

We note today that neither we nor anyone else is helped by pious words mingled with a little Protestant enthusiasm and with our customary measure of healthy optimism. The pressure is growing; anyone who has gone through the fiery ordeal

of the tempter in these last days—I think, for instance, how on Wednesday the Secret Police penetrated into the closed Church of Friedrich Werder and arrested at the altar eight members of the Counsel of Brethren who were assembled there, and took them away; I think how yesterday, at Saarbrücken, six women and a trusted man of the Evangelical Community were arrested because they had circulated an election leaflet of the Confessional Church at the direction of the Council of Brethren—I repeat, he who has indeed suffered all this cannot be far from the words of the Prophet; he also would like to say: “It is enough, now, O Lord, take away my life.”

Persecution of Believers

And anyone who, like myself last Friday evening, had no one beside him at the Communion Service except three young Gestapo men, who have to inform upon the Community of Jesus in their praying, in their singing, and in their teaching; young men who certainly were once baptized in the Name of Jesus, and who certainly have pledged their faith to the Saviour, who are now laying traps for His flock. One cannot easily save oneself from the shame of the Church—“Lord, have mercy!”

And we recall how today the chancel of the Church of Anna remains empty because our Pastor and Brother Mueller, with forty-seven other Christian brothers and sisters of our Evangelical Church, have been taken into custody; and we think at the same time how the whole Christian community has been told that they, too, are by no means innocent, and how the first prosecutions are to take place in the week beginning today. Then, my dear friends, what next: joy, comfort? Or despair and intimidation?

There is, indeed, no hope except to hold firm to the Crucified One, and to learn to say in simple and therefore certain faith, “In the bottom of my heart Thy Name and Cross alone shine forth at all times and in all hours, and therefore I can be glad.” It may still be a long way until we are truly glad, like those who, with the Apostles, were accounted worthy to bear shame for Jesus’ sake. The way will not be opened today or tomorrow; and that may be good, so that

we may learn not to take passing moods for real faith, and, in the seriousness of the struggle, learn to depend on *the word of our Lord*, and that we may not cease to learn the message of the Cross, the Gospel of Jesus Christ (now, perhaps, for the first time aright), and to teach it, and to hear it and to preach it; for our faith lives in this word, and our joy flows from this word. “Lord, evermore give us this bread.”—*The Bible League Quarterly*.

“THE MARVEL OF PAUL’S FAITH”

(Continued from page 5)

fruit of the Spirit . . . faith.” Gal. 5:22. It further abounds through the simplicity of preaching. “So then faith cometh by hearing, and hearing by the Word of God.” Rom. 10:17. God wills to work faith in all men and does so through the activity of Christ in the liberality of the Spirit through the simplicity of preaching the Gospel.

Thus Paul uses faith as conviction. Conviction in the existence of God and in God’s gracious disposition toward men; and, secondly, conviction in the Messiahship of Christ, and in Christ’s saving revelation. This faith is that which ventures on God’s side with the conviction that makes the object a reality.

He employs faith with the significance of fidelity. It is not a merely passive receptivity, not simply a receiving, but an enthusiastic adhesion, actively appropriating what Christ bestows in personal fellowship as the Lord of salvation. It is fidelity in action.

He makes faith the inspiring motive of personal behavior, and in this sense he makes faith the keynote of character. In this connection faith becomes the active and energetic principle of life and the powerful motive to obedience and to every spiritual work; the highest and most effective motive-power of which human character is capable.

The usage of faith by Paul stands out uniquely as the climax of the progressive connotations of the word. With Massillon we are led to exclaim, “O faith! O gift of God! O divine torch which comes to clear up darkness, how necessary art thou to man.”

ROMAN CATHOLICISM AND THE SCRIPTURES

A new translation of the New Testament by the scholarly Roman Catholic priest, Dr. Huberto Rohden of Petropolis, Brazil, was issued from the press a short time ago. An editorial published by Dr. Rohden on "The Soul of Catholic Action" attracted wide attention and states the background that called for a new translation. The criticism of this Catholic priest of the widespread ignorance among Catholics is unprejudiced evidence of the case against Rome. Dr. Huberto seems to be one among many who is partly opening his eyes. Let Catholics read the Bible: the "entrance of thy word giveth light."

The editorial follows below:

For more than a year I have been traveling. I have surveyed fourteen states: Rio Grande do Sul, Santa Catarina, Parana, S. Paulo, Rio, Espirito Santo, Bahia, Segipe, Alagoas, Pernambuco, Parahyba, Rio Grande do Norte, Ceara, Minas. I visited more than three hundred cities. I delivered more than a thousand addresses on the subjects of Catholic Action, the Press, Literature, Communism, etc. I know thousands of zealots of the Apostleship, Daughters of Mary, Vincentines, Barefooted Carmelites, Catholic Youth, etc. And I can affirm that there is through all latitudes and longitudes of Brazil the breath of a promising spiritual spring-time.

However, I find everywhere one great drawback—a profound and shameful ignorance of Divine Revelation.

I made some investigations. What was the result? Among one hundred zealots of the Apostleship in a certain parish I found only one who had in his house a New Testament, and even this one confessed to me that he had read only a few paragraphs of the Gospel. The rest—a blank sheet, absolute ignorance.

I handed to a Daughter of Mary—secretary of the young women's Union, do not forget—I handed her a copy of the New Testament, asking her to open for me at chapter 16 of St. Paul's Epistle to the Romans. It was a disaster. This pious young girl, taking communion daily, was greatly confused. She fell from the clouds. She did not even know what the Epistle to the

Romans meant. She opened the book and began to look for it before the Gospels; chapters, verses, obscure mysteries for this zealous Catholic.

In all my journeys across Brazil, seldom did I find among Catholic laymen any who knew how many books there are in the New Testament, not to speak of the Old Testament.

Here is a profoundly sad fact; here is the greatest obstacle to the definite triumph of Catholic Action.

How can Catholic Action prosper when the Catholic ignore the soul of the Movement, when Jesus Christ continues to be ignored and unknown, the Unknown God of whom Paul spoke to the Athenians?

In a certain city in the South, I opened a public, free Biblical Course that was held every Saturday night. When the notice of this attempt appeared in the papers, it was a scandal to numerous Catholics of the ribbon and medal. The incredulous asked if it was really I, Father Rohden, who was going to give the Biblical Course, or if it was not one of the Protestant pastors of the place. Ignorance of the Word of God has reached such an extreme among us that Biblical and Protestant are considered synonymous.

Worse still, in a large College of Sisters, one of the teachers, very intelligent, recommended to the pupils of the higher classes that each one who had in her room a New Testament should read a passage daily in order to familiarize herself with the Sacred Text. And do my readers know what happened? A thing incredible—and shameful!

The chaplain of the College intervened and called the teacher to order, pointing out to her that this insisting much on the reading of the Gospel was the Protestant spirit. The teacher, disappointed, opened the book, **The Story of a Soul**, in which a footnote says that "Saint Therese of the Child Jesus" did not let even one day pass without reading and meditating a passage of the Holy Gospel, and the intelligent teacher concluded that according to the opinion of the chaplain the little saint of Lisieux must have had the Protestant spirit.

Things have come to such an extreme as this among us! Fortunately, not all are blind guides like this one.

Ignorance of the Sacred Text is an open door for the most horrible religious fetishism, for the detestable superstition that is making inroads everywhere among our people. To the degree that the light of the Gospel shines, the darkness of this superstitious fetishism is dissipated and the bats of the **macumba**; (African superstitious ceremonies) of all kinds flee away.

The Protestants accuse us constantly of withholding from the people the reading of the Bible, for the purpose, as they say, of hiding from them the innovations and adulterations that the Popes have introduced into the Sacred Text. In this blunt way the accusation is inexact. We do not forbid to the people the reading of the Bible (the Catholic version, it is understood); but this almost general neglect, this lack of care we have in instructing the Catholic people in the beauties of Divine Revelation, is practically equivalent to a prohibition; it is a prohibitive ignorance.

It is useless to attempt to oppose the invectives of the Protestants on this ground, while we do not destroy the basis of the accusations while we do not know the Sacred Text as well as the Protestants do. As a rule, among one hundred Catholic laymen there are not found five who know the Sacred Scriptures while among one hundred Protestants there are not five who do not know them. It is true the Protestants begin with the false principle that the Bible is the only source and rule of faith, rejecting the Apostolic tradition and the Mastership of the Church; but upon this false principle they construct a very truthful and wholesome conclusion; the indispensableness of the study of the Divine Word. Why do not our Catholics construct the same conclusion upon a true principle?

The best refutation of the errors of the Protestants and the best reply to their invectives is a profound knowledge of the Sacred Text.

To know the life and doctrine of Jesus Christ—this is the soul of Catholic Action.

"The visions of God are only seen through the lens of a pure heart."

"Before Pentecost the Apostles wanted everything and had nothing; after Pentecost they wanted nothing and had everything."

"The destruction of the Eastern Churches commenced in the falling away of her Pastors."—Fletcher.

"When nations are to perish in their sins, 'Tis in the Church the leprosy begins."
Cowper.

"A minister who is a 'man pleaser' is a soul destroyer."—Cooke.

"Ambition and pride are the rankest poison in the Church when they are possessed by the preachers."—Luther.

"My brethren, a Pastor who does not pray, who does not love prayer, does not belong to the Church which prays without ceasing."—Massillon.

"We are accountable to God for the spirit of our congregation, since a minister, who is beloved of his people, can cause the tone of their character to strike in unison with his own."—J. S. James.

THE TWO PRAYERS

Last night my little boy confessed to me

Some childish wrong:
And kneeling at my knee

He prayed with tears:
"Dear God, make me a man,
Like Daddy—wise and strong;
I know You can."

Then while he slept

I knelt beside the bed,
Confessed my sins,

And prayed with low-bowed head:

"O God, make me a child
Like my child here—

Pure, guileless,

Trusting Thee with faith sincere."

From *The Expositor*.

"The man who has never seen humanity in ruins, can never preach a Saviour."
—Paget Wilkes.

"The Sermon on the Mount is beautiful — with Pentecost: without it, it is paralyzing."—Selected.

"The power to help others depends upon the acceptance of a trampled life."

Flashes from the Mission Front

Disquiet in the Belgian Congo

From different parts of the Belgian Congo reports are to hand telling of persecution and unjust treatment of Protestants. Missionaries suffer in consequence, but the native people much more. The opinion gains ground that the Roman Catholic Church is making serious efforts in the Belgian Congo to redress her great losses in other parts of the world. Belgian Catholic political circles make much of the fact that Protestant missionaries are chiefly foreigners. Many Belgian State officials, however, express the highest admiration for Protestant missionaries and their work and recognize their loyalty to Belgium.

Shinto Shrine Coercion in Korea

The Church in Korea is facing a grave crisis—"Relentless pressure is being put upon it seeking to win or to compel conformity in attendance at the Shinto shrines."

At first those in authority, adopting a kid glove policy, suggested that there was no thought of compelling attendance of Christian schools at these shrines. Now, however, all pretence has disappeared and Churches are being specially sought out as objects of coercion. To quote from recent communications—"Strong as has been the pressure on groups such as Presbyterians and on congregations of the Church, it has been even greater on individuals . . . Police detention, duress, threats of privation of livelihood and torture have all been freely employed . . .

"At first the policy made the naked demand that the 'Japanese gods be worshipped,' then, when it was discovered that converts were willing to endure persecution and even bodily injury rather than bow to the shrines, the tactics were completely changed . . . Subsequently it was announced that the shrines before whom all must surely bow, has nothing at all to do with spirits, that the whole demand involved merely an act of proper secular patriotic ceremony."—**World Dominion.**

The Two Frances

There are two Frances — the France

that lives and the France that dies. The France that lives: Normandy, Maine, Brittany and Vendee, Pas de Calais and the North, Alsatia, Lorraine and the Western departments of Savoy, Lozere and Cantal, the Basque country and Corsica. These are the areas that have remained Christian and they are holding their own. The France that dies: the great urban centres, the central and southern departments, the completely secularized areas which head the free thought movement and hold the record for depopulation.

In 1868 France's births numbered 1,034,000. In 1913 they had dropped to 790,000, in 1936 to 630,000. In 1935 deaths exceeded births by 17,000 and in 1936 by 12,000.—**World Dominion.**

Forty Chinese Christians Bear Effective Witness

Some forty persons were carried away on August 19th by 160 well-armed men who, taking advantage of the upset condition of the country, broke into the compound of the United Church of Canada Mission at Changte, Honan. These forty people have now been safely returned, and have a tale to tell.

In the long history of this mission to Honan, nothing of the kind had ever happened before. The mission gates were broken open and some 40 persons were rudely aroused from sleep and carried away to be held for ransom. The majority were young teen age girls, who had just been attending an institute, and the rest were three men, some married women and some children. Tied together with ropes, they were forced to wade through a river waist-deep. Nevertheless, they refused to be frightened and went serenely with their captors, confident that they were in God's loving care. At first, their captors taunted them with the fact that **they** did not believe in God, that their church had **not** been able to take care of them, that God had **not** helped them, but this taunting did no damage to their faith, and soon the bandits began to be impressed, whether they would or no. Then began an ex-

(Continued on page 14)

A Visit to Palestine

(CONTINUED FROM LAST ISSUE)

Stenographic report of address given by MISS SALOME SCHUG in the Mission Band service at Fort Wayne, Indiana, October 21, 1938.

Lectures

While at the American school of Oriental Research in Jerusalem we were privileged to listen to several lectures by a Jewish Rabbi, Dr. Nelson Glenck. He is a renowned archaeologist and excavator of Solomon's Seaport. His opening statement in his first lecture was very significant. "We are not here to prove the Book" as much as to say that the findings he has made are enough to speak for themselves.

We also had the pleasure of listening to Sir Flinders Petrie, the grand old patriarch of archaeologists, now a man of more than eighty-four years of age. He is also an author and an excavator and an authority on Egyptian findings. In the past sixty years he has written more than a hundred books. When he was asked to what he contributed his vitality he said, "no smoking, drinking or chewing, living out in the open much of the time and peace with God." This grand old man when he attended services at Saint George's church on Sunday knelt at the altar in prayer before he took his seat.

In one of the orphanages in Jerusalem in which there are many Jewish children, many Scripture passages must be memorized—such as the 23rd Psalm and the passage in Matthew concerning the birth of our Lord. What may all this mean?

In the large Hebrew University that we visited, at least two hundred copies of the New Testament are to be found. In the stock rooms there are many excellent religious books—more than eight hundred students from all over the world were enrolled at the University last year. Can you feature New Testaments being placed at the disposal of these students!

Mount of Olives

It was said that there was a movement on foot to make the Mount of Olives a national reservation. It is planned to terrace the side of the Mount of Olives facing Jerusalem and plant many more olive

trees so it will really be a Mount of Olives. No buildings are allowed to be erected on this mount. Isn't this a significant fact? Isn't this the Mount that will be cleft in twain when our Lord returns to earth again? Would there not be a great loss of life and property should this Mount be peopled at the return of Christ? Can you not see the hand of God in this?

Palestine with its incomparable past has a glorious future. Jews are returning to their country by thousands, mostly in unbelief.

Only a week ago a certain man told me that he didn't think Palestine belonged to the Jews. But God made a covenant with Abraham, Isaac and Jacob and He has not revoked this covenant. Therefore, the land is the Jews.' To them it is the most hallowed spot on the earth.

"The grass withereth, the flower fadeth but the word of our God shall stand forever." Isaiah 40:8.

FLASHES FROM THE MISSION FRONT

(Continued from page 13)

perience for these ex-soldiers as to what Christians were like. They could trust them—and this resulted in more liberty. They spent much time in prayer, and couldn't be intimidated. Finally their captors said: "Truly, your prayers have power to open the heavens." They returned them in safety, some even saying wistfully that they would like to become Christians too. "Come with us to our compound," was the reply. "We would be given ropes and told to hang ourselves," was the answer. "No, Christians forgive," was the reply. "They do not want revenge." But there are limits to credulity, and the guilty consciences would not permit the acceptance of the invitation. We like to think that perhaps some day, under happier circumstances, some of these would-be followers of a better Way may find it. — N. C. C. of China News Bulletin No. 18.

With The Fellowship Circle

Missionaries To Sail

Mrs. Barbara Cox of Elkton, Michigan, who has spent the past 11 years in the homeland, will be leaving for New York shortly after January 1. She plans to sail from New York sometime during February for India. We thank God for permitting this faithful servant to again return to the field where she has spent two terms of missionary life, and where her companion laid down his life for the souls of India. May God give her many more years in which to bring the lost of India to Himself.

Miss Edna Pape, a graduate of the 1937 class of the Institute, plans to sail for French West Africa in April of the coming year.

Kenneth and David Rupp, who are at present visiting with relatives in Pennsylvania, will be going to New York soon, from where they will sail for France. While in France they plan to take a short course in phonetics, after which they will leave for their field of service in French West Africa. Pray for these young missionaries, that God may richly bless their service for Him and give them many precious souls from dark Africa.

Births

Mr. and Mrs. Bert Eicher of Jalgaon E. K. India, announce the birth of David Albert on November —, 1938. Mr. and Mrs. Eicher, who are both graduates of the Institute, have been on the field seven years. They are expected home on furlough in the spring of '39.

A little daughter was born to Mr. and Mrs. Harold Armon on December 12, 1938. Mr. Armon, a member of the 1937 class of the Institute, is a pastor in Toledo, Ohio.

Garry Neil was born to Mr. and Mrs. Roy Ramseyer in November, 1938. Mr. Ramseyer is president of the graduating class of '39.

Oicha, Beni, Congo Belge,
via Aden and Mombasa,
East Africa.

Miss Edna Amstutz, class 1919, writes: "After almost three months of traveling I reached my post here in the Ituri forests. On our long trip we saw only one

boat from New York to Capetown.

"Never have I lived among so many trees, and these are very tall. The clearing of our African Mission is not very large yet, but we have enough room to plant garden for food for the people who come.

"The people because of a lack of sunshine are a much smaller race and lighter in color. The pigmies, who live in the thicker forests near us, are very pale and short dwarf-like people. They cannot be numbered, and roam and hunt. They bring meat to the other forest people in exchange for grain and bananas. Not many of these come to our medical department because they are fearful of us, but we are praying much for them and hope they will soon realize that we love them. They are misused by the other natives, and they say the pigmies are only animals. But I know Christ died for them too, and so at this season will you help us by praying that we may soon see some of these little people come to know and love our Lord?

"Our hospital is made up of huts dotted about the camp. There are three operated patients in one house. One is having a crooked arm straightened by carrying a heavy rock around daily to help straighten it. In the next house are three operated women, one who had her face burned so badly, the doctor had to fix one eye so she can close it. The other eye is gone. In another bed is a woman with patches. No, not patches on her dress, but on her black skin. She was mauled by a leopard. Her sister saved her from death, but she herself paid with her life as the tooth of the leopard fractured her skull and she lived only one day after the accident. The leopard broke through their hut presumably to get some goats, but got the women instead. The leopard was killed and most of the people around here got some of the meat to eat. They say it makes folks strong.

"I could write pages telling about those who are ill here tonight, but what makes me happy is to see the change that has been wrought in some lives. Jesus is saying to me, 'Lovest thou me?' and even as

I look at all these sick and wrecked bodies, and even the lepers and their sores, swellings and abscesses, I can say, 'I do, Lord, and love these through Thee.'

Rev. and Mrs. Henry Roth Celebrate 50th Wedding Anniversary

An event of wide interest among B. I. alumni took place at Grabill, Indiana, on December 18th when Rev. and Mrs. Henry Roth together with their family and friends celebrated their fiftieth wedding anniversary. Many friends and relatives called at the home during the afternoon hours. In the evening an impressive service was held in their honor at the Missionary Church during which the family presented the church with a beautiful pulpit Bible.

Rev. Henry Roth was Pastor of the Grabill Missionary Church for many years and he also served as a Trustee of the Bible Institute for several terms. The Roth family is unique in that most of the sons and daughters are engaged in full time Christian work. Ezra is Pastor of the Baptist Church of Mt. Morris, Mich.; Aaron is Pastor of a Baptist Church in Detroit; Josiah is Pastor of the Presbyterian Church of Mt. Morris, Mich.; Ruth is married to Rev. Stanley Dodgson of Wyoming, Ohio; Josephine is the wife of Rev. William Schlatter of Wilmington, Ohio. Other members of the family are Mr. Noah Roth of Grabill, Ind., and Mr. Reuben Roth of Fort Wayne. The eldest daughter, the late Anna Clasper, passed away several months ago.

The Fellowship Circle unites in wishing Rev. and Mrs. Henry Roth the richest and happiest period of their lives as they together can look back upon years of usefulness and blessing to others.

Clayton Steiner, Peru, South America

During the absence of the field chairman of the Christian and Missionary Alliance in Peru, Rev. Ray Clark, the Bible Institute is in charge of Rev. Clayton Steiner. He is assisted by Rev. Paul Roffe. The school year began October 18 and will continue for six months.

Mr. Clark writes as follows about the school: "Our Bible School—the fundamentally important part of our work in Peru—is in Lima. It has to be in Lima

as we do not have enough missionaries to run a real Bible Institute without co-operation on the teaching staff from other groups. As it is we have the best staff in South America in an institution of such a nature."

Rev. and Mrs. C. I. Birkey, Congo Belge, West Africa

Kinkonzi via Boma,
Congo Belge, West Africa.

"Many, many times we recall pleasant memories of Fort Wayne, and to be sure, we are looking forward to seeing many of you friends before another fall comes. It hardly seems possible furlough is due again. This has been a busy term and the coming months will be full of activity. We hope to be able to remain on the field until June, or perhaps July, if we can. To be able to do so, we need your prayer help, for four years in the Congo is beginning to tell on us. We shall be glad for a change of climate for a little while.

"We are enjoying our school that opened October 4. In the Preparatory School for which I'm responsible we have 31 men enrolled. We are so happy to have 9 men from Kakongo, a district that is mostly Catholic and has been a hard field. In September 30 people were baptized there. This is very encouraging. Heretofore the number has been 3 to 7."

David F. Siemens, Ecuador, Esmeraldas

In reflecting over the past conference year it seems to me that if not in reality at least in spirit it has been—Labor on, labor on, keep on, keep the bright reward in view—and then labor on—some more.

Our field is one where we reach the **blanco** and the **negro**, the **colombiano**, and the Indian; where we go to Africa without getting a vise for our passport; the place where we are **ocupado** even while sitting on the curb, while life tranquilly though noisily goes floating by.

In our Sunday School we are happy to report a continued growth in attendance. During the first six months of this year our average attendance has exceeded ninety. The second half of this year thus far it has exceeded one hundred with an average weekly offering of a little over ten sueres. Especially have we been en-

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Our Alma Mater

GIRLS' FIRESIDE MEETING

December third was the date of our delayed fireside meeting—delayed because of street meetings. As the girls arrived they were greeted by the strains of song played by two violins, a cello and a piano. Miss Zeller called the meeting to order and all joined in singing the "Bethany Chorus," and "Let the Beauty of Jesus Be Seen In Me." Miss Amstutz led the devotions taking her Scripture reading from Matt. 28:16-25. Mrs. J. E. Ramseyer led in prayer.

A girls' trio composed of Misses Woods, Cozier, and McClure sang "I Gave My Life for Thee." Mrs. Wiley, a friend of the school, brought two friends, Mrs. Otto Gumper and Mrs. Floren Gumper, to the fireside meeting to present to us a dialogue. We were transported from Bethany Hall to a street scene in India where these two ladies, dressed to represent Mohammedan Indians, met for a chat. The one had just heard of the Gospel and had embraced it. She in her joy was telling her other friend of Jesus Christ. We were all stirred with the message.

Mrs. S. A. Witmer then favored us with a solo. Miss Zeller then pointed out that we should all be missionaries where we are. As an example she took Queen Esther.

After the devotional part of the meeting the girls were all asked to go down to room No. 2 for refreshments. The room had experienced quite a transformation, with the lamps set in corners and on the window sills, rugs on the floor, and the chairs pushed back against the wall. The room looked invitingly cozy.

Before leaving the girls drew names for the "silent sister" act.—**Gabriele Martig.**

SILENT SISTERS REVEALED

Friday night, Dec. 16, after Mission Band all the girls met in the beautifully decorated reception room of Bethany Hall to find who had been so good (or so bad) to them during the past two weeks. Many were the delightful squeals when a gift was opened and the "silent sister" was revealed. This is a custom which was established several years ago and we find

that it helps to draw us into a closer fellowship with each other.

—**Gabriele Martig.**

VISITING SPEAKERS

Chief White Feather, who has been doing Christian work among the Indians of the Rosebud Reservation in South Dakota, made a brief visit to the Institute in the latter part of November. He gave a short talk and sang for us during evening devotion in the dining hall and spoke to the student body during chapel period the next morning. He is the great-grandson of Chief Sitting-Bull, whose chieftain headdress he wore and whose documents he carried.

Previous to his conversion he had risen to a place of fame as a Metropolitan singer, receiving \$1,500 for one performance. He also began a career in pictures, but in spite of his fame and fortune, he was so dissatisfied with life that he attempted suicide four times. The last time nearly proved fatal, causing him to be confined to a hospital, suffering a paralyzed condition of his legs. Through the influence of his Christian sister and reading the Testament which she gave him, he accepted Christ as his Saviour and a short while later, as his Healer. He dedicated his life and talents to the Lord and in nine months was able to walk. He then entered the National Bible Training School in New York.

White Feather cheerfully declined the invitation to sing at the Coronation of King George of England, because he would have had to sing in night clubs and other worldly places, which he felt would not be pleasing to God.

As we listened to this message and to his songs we were touched by his sweet, humble attitude and by his sincere devotion to the Lord and to His service. Chief White Feather testified that he found in Christ the satisfaction that he failed to find in his colorful career.

* * *

William Dillon and his wife, who is the daughter of Mr. and Mrs. B. F. Leightner, brought us very helpful messages in song and testimony during the chapel

period Tuesday morning, Dec. 21. Mr. and Mrs. Dillon have just returned from England where they have been in evangelistic work for the past year.

* * *

Rev. J. H. Woodward, of Boone, Iowa, spent several days with us during which he brought to us some very inspiring and practical messages. Many of the students are rejoicing because of the spiritual help they received through his messages and personal interviews.

MUSIC RECITAL

Many of the music students were breathing easier Thursday noon preceding the Christmas vacation, when the first music recital of the year had become history.

Following a period of prayer from eight until nine-thirty o'clock, the students gathered in the First Missionary Church where the recital was conducted under the direction of Professors Gerber, Weaver and Gerig. The program consisted of vocal solos, a duet, a quartet and a piano number. Reginald Gerig assisted Professor Gerig with the accompanying.

SENIOR NEWS

The Seniors have decided that, in spite of the extra thought, time and effort involved, that they are going to edit a Light Tower. Judging from the enthusiasm exhibited by the editorial staff and the spirit shown by the circulating manager, Mrs. Wesley Smith, in her clever "pep" talk to the student body, we believe that they, with the cooperation of the students and faculty, will compile and publish an exceptional piece of work in the form of The 1939 Light Tower.

The staff is composed of the following members:

Editor in chief - Prudence Gerber
 Assistant Editor - Dorothy Hesselbart
 Associate Editors

Phyllis Idler and Alfred Zahlout
 Business Managers

Joseph Simonson and Oscar Eicher
 Art Editors

Maxine Roth and Barbara Crozier
 Photograph Editors

Ada Baumgartner and Raymond Hain
 Circulating Manager - Mrs. Wesley Smith
 Faculty Advisor - B. F. Leightner

WITH THE FELLOWSHIP CIRCLE

(Continued from page 16)

couraged to see the growth in the male membership in the Sunday School. The attendance at the other meetings has likewise been quite encouraging and a number of souls have made profession of faith in Christ Jesus as their personal Saviour. Thus far this year we have baptized twenty.

As I touch upon the report of the activities in the surrounding area I feel both happy because of the many open doors and somewhat heavy at heart because so much has had to be left undone. Personally I have spent a little more than one month up in the Cayapa territory since last we met at conference. I have made a trip or two up the Esmeraldas River. The coast to the south I personally have been unable to visit thus far. But there is one real consolation, I find, and that is in the person of Sr. Pedro Prtiz. When I think that it was during the rainy season that he was paddling his dugout up and down those rivers, I just wonder how he did it. Since March 15th, when he left Esmeraldas for the north, he has sold 116 Bibles, besides Testaments and portions. Our people up there are quite scattered, so you can try and figure yourself how many miles Don Pedro paddled his canoe and to how many souls he spoke about Christ before he could sell over one hundred Bibles. He reports a few conversions also. And how he does love the Cayapas! I think one of his greatest joys was when he sold a Bible to one of the Cayapas.

The change in the Cayapas themselves is a revelation. In the rather hurried trip we made up there with Dr. Neira we vaccinated and treated over four hundred. The **governador** from Pichivaco accompanied us for quite some distance in his dugout as we left his territory. The other **governador** from Sapallo Grande came down as far as Camarones to meet us, and then sent his Indians down as far as Tel-embí to be treated. Along the way the Indians gave us oranges, plantains, custard apples, and **guabos**. The one question that we constantly had to answer was "**Cuando regresando?**" (When are you returning?)

Jesus Lives

"Wherefore also He is able to save to the uttermost them that draw nigh to God through Him, seeing He ever liveth to make intercession for them" (Heb. 7:25, R. V.).

Jesus died to set me free,
Shout the message glorious;
Jesus lives to keep me free,
Joyful and victorious.

Chorus:

Jesus lives! Jesus lives!
Through His intercession,
Saving to the uttermost
All in His possession.

Who is he who can condemn?
Christ, the risen Saviour,
Sits in power at God's right hand,
Mighty to deliver.

"Head of all things to the church,"
Jesus reigns in heaven;
Rules on earth within our hearts,
Through the Spirit given.

Oh, thou trembling saint of God,
Jesus ever liveth;
Take His risen life and power,
Which the Spirit giveth.

—H. S. MILLER.

(Music not yet printed. May be sung to the tune,
Near the Cross.)

A Statement To All Friends Of The Bible Institute

Just nine years ago the second major building of the Bible Institute was being constructed. Bethany Hall was built at a cost of \$60,000 to meet a pressing need for more room. It has been a Providential help in the work of the Institute; its classrooms and dormitory rooms have been in constant use. This year the building is filled to capacity. Without Bethany Hall the work of the Institute would have been definitely retarded.

Not only has God's hand been seen in meeting the educational need, but also in providing the finances. *It is an occasion of grateful thanksgiving to God to look back upon the record of divine provision.* When Bethany Hall was dedicated, the bonded indebtedness was \$25,000. Several years ago when a committee was appointed to liquidate the debt it had been reduced to \$14,000. *Now it is only \$1200.00.* And these thousands of dollars have come in during a period of financial stringency without high-pitched appeals or individual solicitations. It has come freely as God has prompted His stewards to give as they were made familiar with the need.

The Liquidation Committee believes that the remainder of the debt will be cleared in the same way. We are therefore making this statement which we hope will be the final presentation of this need. March 23 will be the ninth anniversary of the dedication of Bethany Hall, and we should like to make it a great thanksgiving day by being able to burn the mortgage. Just \$1200 are needed, and we as a committee in cooperation with the Trustees prayerfully ask every one interested in the work of the Bible Institute to share in this need by prayer and gifts as the Holy Spirit directs. We welcome small gifts as well as large. If a goodly number respond with modest sized contributions the sum of \$1200 can be readily raised and the entire debt liquidated by March 23rd.

As a committee we wish to heartily thank all who have generously given in the past, and we trust that we may have continued cooperation in making March 23rd a day of thanksgiving to Him from whom all blessings flow.

Send contributions to the Treasurer of Bethany Hall, Bible Institute, Fort Wayne, Indiana. Watch for reports of progress made in the next three issues of the BIBLE VISION.

Faithfully submitted,

THE LIQUIDATION COMMITTEE,

HENRY AMSTUTZ

JOHN VON GUNTEN

S. A. WITMER.