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"WHERE THERE IS NO VISION, THE PEOPLE PERISH"



THE BIBLE VISION

"Write the vision and make it plain"

BERNE, IND., and FORT WAYNE, IND.

OCTOBER, 1938

PERSONAL EVANGELISM—THE NEED OF THE HOUR

A. W. Tozer

"ALL THINGS ARE POSSIBLE TO HIM THAT BE- LIEVETH"

J. E. Ramseyer

PLIGHT OF THE JEW IN EASTERN EUROPE

G. A. F. Knight

DEEP THOUGHTS ON GREAT THEMES

Frederick Rader

PROBLEMS OF A PREACHER'S WIFE

George Agin

THE FIELD IS THE WORLD

Published at Berne, Ind., by the Fort Wayne Bible Institute
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OUR GREAT NEED

We need, not more creeds, but more Christ; not an enlarged Supreme Court but an increased allegiance to the Supreme God; not a new deal but the Old Gospel; not a revolution but a revival; not new political and social plans, but the plan of salvation; not more organization, but more salvation; not new leaders, but new creatures in Christ Jesus. The church must get down to Christ's business or go out of business. The Bible was not written to hold men down, but to lift them up; not to restrict man but to set him free. Lost souls are lost because they hold unto everything and everyone but the Saving-One Christ.—**Alfred A. Murray.**

"I have been a Christian for nearly ten years, and a constant reader of the Bible. I found myself suddenly placed under arrest (in Sianfu) without having a single earthly belonging. I made but one request of my captors, a request for a copy of the Bible, and in my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with a new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness. I am grateful to fellow-Christians who continually offered prayer on my behalf, which gave me spiritual support. This I testify that the name of God may be glorified.

Chiang Kai-shek, President of the Chinese Republic.

THE BIBLE VISION

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

Volume III

October, 1938

Number 1

MUCH BREADTH BUT LITTLE DEPTH

It seems that the more liberal a program becomes the more it deals with the circumference and the less with the center of life. Our Lord placed the emphasis upon the regeneration of the individual. He had no time for the elimination of social evils by mere reformation. Liberals today are at the circumference barking for world peace, economic and social reform—they expect to change the individual by placing him in a more wholesome environment.

The last thing in breadth was the World Youth Congress which met at Vassar College August 16 to 24. The stated purpose of the Congress was "to bring young people of all nations into bonds of closer friendship, to develop mutual understanding between youth of different races, different religions, and different opinions." Church, student, labor and farm organizations, social service and character-building agencies were represented. All religious faiths and political creeds, all races and social groups, were to have an opportunity to express themselves at the Congress. A modern Babel!

The Congress attempted to reach a considerable degree of "ideological agreement" in order to insure the success of future collaboration between all the groups represented. And no doubt the most nebulous concepts and thought-forms in the dictionary were stretched to encompass the differences into a superficial unity of words, words, words! Ideological agreement is right!

The Scriptures plainly indicate that the circumference of life will not be transformed by man in this age, and it will only be changed when the economic, political, and religious life of the world centers in the Person of the Messiah. In the words of Isaiah, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it . . . out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Is. 2:2-4)

Even so come, Lord Jesus!

(Continued on page 10)

Personal Evangelism - The Need of the Hour

A. W. TOZER, *Pastor of the Christian and Missionary Alliance
Tabernacle of Chicago*

To imagine, as many do, that it requires special training and public recognition to enter Christian work is to entertain a costly fallacy. The most fruitful service in which a believer can engage, personal evangelism, requires only common sense and a close walk with God. The farmer can engage in this holy service and never leave the farm. The truck driver and the file clerk together with the housewife and the doctor can win others to Christ. No one is excluded, and the overhead expense is exactly nothing at all. The personal evangelist needs no expensive equipment, no secretary, no office. A Bible and a place for daily prayer are his only requirements; then odd hours, slack seasons, rainy days, railroad journeys, social engagements, chance meetings constitute his opportunities. The field is as wide as the circle of his acquaintances and there is no competition. In addition, he has the satisfaction of knowing that he is doing a God-ordained work which is, in this day, almost wholly neglected, a work which will yield more genuine returns than almost any other.

One who has the work of soul winning at heart has an added motive for being spiritual. Careless living shows up immediately. There is no escape from this. Soul winning is too spiritual, too holy a work to be done by worldly or prayerless Christians. To be caught with a cold heart at a moment when we must pray with and try to win another is an experience too painful to want repeated. The Christian must give up soul winning or give up the world; and he will soon do one or the other to rid his heart of the misery of spiritual incompatibility.

Easily the hardest and most exacting work, personal evangelism is a discipline and a test of spiritual prowess. With very little intelligence and no spirituality a man may preach a fair sermon (or write an article), but the task of soul winning is not so easily done. Much religious work is merely shadow boxing; we go through the motion and get the exercise, but we never connect with the enemy. Such work is not spiritual enough to stir the devil, so there is no fight, and since there is no fight there can be no victory; but the soul winner knows he has been in a battle. Satan is roused to fury when a courageous personal worker invades his ancient domain to attempt the rescue of one of his captives. There can be no playing here. Everyone concerned must get down to dead earnest. The worker has carried the challenge to the foe and is in for a real contest. Heaven and hell come to grips indeed and the personal worker is a witness of and a participant in the struggle. Then victory is sweet and prayer has real meaning.

The personal evangelist knows what he is trying to do and whether or not he is succeeding. The poor marksman may save his face by shooting at a cloud; he can always believe he has made a hit and if he has missed no one will know it. But if that same marksman aims at a bull's-eye he has to be good or everyone, including himself, will find it out. In the same way the unspiritual Christian may cover up his defect by making his service so general that there is no way to check on it. Years

of service may be lost in this way, and that they are often so lost is one of the tragedies of the Christian life. It takes real courage to set out in the name of Christ to attempt a specific task, and it takes more courage to admit failure and judge our lives if that task fails of accomplishment. The soul winner soon knows whether or not his service is being blessed of God.

Through the centuries God has varied His methods for the propagation of truth and the winning of men, now using one method and now another as changing conditions called for them. It is a significant fact that in every age, under every circumstance, among all classes and in all countries one method has always been honored—personal evangelism. Even when, for a time, the emphasis has been laid on preaching, the revivalist's public ministry has been supplemented by that of the personal worker. The history of the great revivals has not been completed when the story of its public leaders has been written, its Finney, its Moody or its Roberts. There remain yet to be recorded the mighty labors of the thousands of godly Christians who could not preach to the multitudes, but who could and did win many a sinner from the error of his way through heart-to-heart evangelism. The total of converts won in many historic revivals would not be so imposing if the work of the personal evangelist were eliminated. Thousands who have come out for Christ under the pleading of the minister have in reality been the fruit of the personal worker toiling behind the scene.

Another count in favor of reviving the art of personal evangelism is that it is one kind of religious activity that cannot be commercialized, or at any rate the temptation to commercialize it is mighty close to zero. So far as the writer is aware no one has yet been able to make personal soul winning a paying racket, and that is more than can be said for most branches of religious service. This work must be its own reward. It offers no financial returns and very little popularity, (the twin temptations which accompany many other kinds of work). Those who engage in it must be content to draw their pleasure from the contemplation of a holy job well done, and to wait for their reward till the close of the day.

If another revival comes before our Lord returns, personal evangelism will play a leading part in it. Changed social conditions have weakened the appeal of the older methods of prompting revivals. "Protracted meetings" no longer draw the crowds; there are too many places to go and the going is too easy. Tent meetings have become of doubtful value in most sections. They went out with the medicine show and the Chautauqua. Though still carried on half-heartedly, they are not a success. One good personal worker could win as many souls in a week as the average tent meeting does. Regular church meetings are simply failing to reach the unsaved. Gospel tracts are not read as formerly, chiefly because the multiplicity of printed pieces left at the door and received through the mails have conditioned the public against such matter. The day of dodgers, cheap folders and hand bills is definitely over. Commercial advertisers have perfected the art of catching the eye to a point where religious tracts cannot compete. They are just not being read.

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“All Things Are Possible To Him That Believeth”

*(Radio address given by Rev. J. E. Ramseyer over WOWO
September 11, 1938 in the Missionary Hour)*

I want to call your attention to two great statements of our blessed Lord while on earth: The first is “All things are possible with God” (Mark 10:27), and the second, “All things are possible to him that believeth” (Mark 9:23). I shall dwell especially on the latter.

Over and over again during His earthly ministry our Lord emphasized the important place faith holds in the godly life. In the third chapter of John He shows the striking contrast between faith and unbelief in the following words: “For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him 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.”

Faith, hope and love are the three greatest factors in the Christian life, as the Apostle so aptly puts it in First Corinthians thirteen: “And now abideth faith, hope and love, these three, but the greatest of these is love.” These three “abide,” i. e., they remain—they live on, and never die. Everything else mentioned in this great chapter shall fail and vanish away. Though love is the greatest of the three, yet faith is mentioned first, for without faith the other two could not be.

In Heb. 10:38, 39 we read: “Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul.” Then in the next chapter, the writer gives a long list of heroes of faith and tells of the mighty things they did by faith, and thereby had God’s smile of approval upon them. In this connection he makes this significant statement: “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” We may have ever so many good qualities, but if we do not believe God, they will have no value before Him. One of the things I am especially grateful for is the fact that God has made it possible that all men can believe. This is one of the universal benefits of the atonement.

There is only one way through which we obtain faith—I mean faith that believes God, and lays hold on His promises. Let us notice a few things carefully at this very important point:

1. Faith is a gift from God. In his Second Epistle, writing to believers, Peter begins with these words: “Simon Peter, a servant and an apostle of Jesus Christ, **to them that have obtained like precious faith with us** through the righteousness of God and our Savior, Jesus Christ.” Note the words “have obtained,”—not achieved or acquired.

By nature, as Luther puts it, we are “children of unbelief.” There is nothing **in us that can produce faith in God**—faith that saves, and sanc-

tifies, and heals; faith that enables us to put simple, implicit confidence in our unfailing Savior.

Many of us wish we had faith to lay hold on the promises of God and receive the benefits He gives to them that trust in Him. We pray and we ask others to pray for us that we might be able to believe; and yet our wish is not fulfilled and our prayers are not answered—and why? Listen! Faith does not come by wishing and praying for it. We are not only told in the Scriptures that faith is a gift from God but we are also clearly shown in the second place how we may obtain this precious gift. In Romans ten we read: “So then faith cometh by hearing and hearing by the Word of God.”

If our ears are open to listen to God’s Word, and our hearts are willing to receive what He says, then even before we are aware of it faith will have been imparted unto us, for “**Faith cometh.**” It will come to us, no matter where we are, and whatever our condition may be. We cannot buy it, we cannot work for it; we cannot go after it; it “**Cometh to us,**” if we listen to His word with an open heart.

This shows us the great necessity of acquainting ourselves with the Word of God. **It is** on this point that the Bible Institute places special emphasis.

We are not underestimating the value of other good books and courses of study that are helpful to every Christian, and especially to those who are preparing themselves for the Lord’s work, but we do stress the fact that a good knowledge of the Book of books is of the utmost importance.

As we study the Bible under the illumination of the Holy Spirit, with a willingness to walk in all the light that it sheds on our pathway, we are not only enabled to believe what God has said, but our faith shall grow more and more. Like Abraham of old we shall be “fully persuaded that what He (God) has promised, He is able also to perform.”

In closing, let us briefly notice seven things:

1. By faith we learn to know God and to understand Him.
 2. Faith is the eye of the soul by which we behold the heavenly things.
 3. Faith is the ear of our inner being through which we hear and understand the voice of God.
 4. Faith is the hand of our inner man with which we appropriate God’s wonderful provision for us.
- Our feelings are handless. No matter how high our emotions may rise—by them we cannot take a single thing from God.
5. Believing prayer is the mightiest force in the world.
 6. Faith always meets with a response from God—An assurance from heaven.
 7. Faith does not conflict with reason, but mounts far above it, and deals with God and eternal realities.

Plight Of The Jew In Eastern Europe

G. A. F. KNIGHT

(Courtesy of World Dominion)

Few people in the West realize from a reading of their newspapers in what peril the Church in Eastern Europe has been placed since the **Anschluss**. The latter has by no means only affected Austria. It has been a truly frightening experience to watch how the ordinary, decent, thoughtful people in Hungary and Yugo-slavia have been swept off their feet since the month of March by Nazi propaganda and ideas.

It is an extraordinary commentary on the situation that when the Church takes up what we believe to be the fully Christian position, that position is thought to be inspired by Jews. The Jewish and the Christian question are one in the eyes of the totalitarian State. One of the reasons that moved certain Church leaders to support the Budapest Scottish Mission in its work for Jewish refugees was, as one said himself, "The day may not be far distant when we ministers will be applying for your relief fund too."

The plight of the Jewish refugees is perhaps borne home to us more forcibly in the light of the foregoing statement. They are educated men, for the most part, who "kill time" in our refugees' club. "Kill time" it is. Some have been wandering for five years now, each country's welcome to them being like the words of the policeman to the vagrant: "Keep moving." They may stay only a limited period in any one land, but, as they have no papers, to move to the next country is a punishable offence and they must cross the frontier **schwartz**, secretly, under cover of darkness. My colleague in Prague, for example, gets my refugees when it grows too hot for them in Budapest, and I get his in return. During the past winter the Budapest Mission alone handled some two hundred such refugees. Unfortunately the "emigrant" is involved in the vicious circle of not being allowed to go on. An opera singer friend of mine once stood for four hours, with his hands in his pockets, between the Austrian and the Hungarian frontiers, neither party allowing him to take a step into their country.

It is almost impossible, for political reasons, for the native churches to give a penny to a refugee, and as he is forbidden to earn money, it is left to missions of foreign Churches and to the Hebrew Christian Alliance to undertake all the care of Hebrew Christians and others. Even the State recognizes the unique position of the "foreign" mission; political detectives on more than one occasion have brought a handcuffed refugee to my door, and before the eyes of the police I have handed the unfortunate man clothes or money, asking the detective to note that the latter is a gift and has not been earned. Only because it is "foreign" money do the police allow the small degree of relief I can give. The first thing a refugee asks on entering a new city is: "Is there a mission here?"

It is not only the **refugee** Jew who claims the help of the mission. Hungary, for example, in the month of April, announced the introduction of a Bill, since become a Law, to introduce a **numerous clausus** in

business and industry, a particularly vicious decision in a country where the Gentiles are, as a whole, agriculturally rather than business minded. The law declares to be Jews all Hebrew Christians baptized after August 1st, 1919. This clause alone affects some 10,000 in the city of Budapest, where a great spiritual movement towards Christianity has been taking place. For weeks after the Bill was made public, I received callers who waited in queues to be interviewed; people literally trembling with fear and anxiety, and to whom I could only speak of the comfort there is to be found in God. The children of those 10,000 brought up as Christians have no future before them, as they will not be allowed to settle on the land.

The Churches, though denouncing this law as un-Christian and uneconomic, have had to acquiesce in it, believing its passing to be a kind of safety valve to the popular temper, and a sop to the Nazi party, to prevent their demanding more. Feeling has been running very high in Hungary, even the theological students and some of the ministers being carried away by the prevailing hatred, so that it has been a most unpopular thing to have any dealings with Jews at all. The Budapest Mission was frequently attacked in the press, fictitious libels being produced against it, and things made generally unpleasant for its workers. But the Jew has recognized gratefully that the Christian Mission suffers to-day because of its steady insistence on friendship with him despite the unpopularity thereby incurred.

A Jewish father, saying good-bye to his son, who was leaving Vienna forever, to start life afresh in America, looking through the compartment window to where I was, asked in a whisper I was not supposed to hear, "What kind of a travelling companion have you?" "Oh, I am very lucky," was the reply, "he is a professing Christian!" And that same lad, with tears in his eyes bade me farewell, after leaving Germany, saying that it had made the parting from his native land much easier for him since he had gone out with "a friend."

It is truly the providence of God that the various "Missions" in Central Europe are the "Embassies" (as the original Latin has it) of foreign Churches. Not only do the police give them greater freedom than could be afforded under present circumstances to any such native institutions but the foreigner, because of passport and money restrictions, is much more mobile than the native of the country. No minister or schoolteacher in Eastern Europe may leave his own land, since, because of his position of influence, he may prove to be dangerous; I, with my British passport, can travel freely, but it is saddening to say good-bye to friends at every frontier, none of whom may follow me. By using pounds sterling I can circumvent the restrictions on the export of most currencies. Dr. Erwin Reisner, European Secretary of the International Missionary Council on the Christian Approach to the Jews Committee, an Austrian, who was appointed last year by that body with Europe as his field, although not a minister, has had his passport taken from him, because he "deals with Jews," and this despite the fact that he was once an army officer, a member of the old Iron Guard, and therefore a person to be greatly respected by the powers that be.

PERSONAL EVANGELISM - THE NEED OF THE HOUR

(Continued from page 5)

We believe in using all these methods, certainly, for the little good they may do, but it is evident that they are not winning sinners in any great numbers. Personal evangelism has never failed because it conforms to an unchanging instinct in human nature, the social instinct. As long as human beings continue to meet and engage in conversation, so long will the personal worker have a fruitful field in which to labor.

The need for a revival of personal evangelism is so vital that it can hardly be over stressed. Let us pray for a heart for this sacred work. Very little is needed for the task except a great heart, a heart aflame with the love of God and of men.

EDITORIAL

(Continued from page 3)

WHY NOT CONFESS YOUR FAITH WHEN NAMING CHRIST?

Paul did. In his appellations of Christ he used "Jesus" only thirteen times. That is the name identified with His humanity. As a child He was called Jesus as other Jewish children were called James and John. A number of contemporaries were also called Jesus for it was a name commonly used among the Jews. It was the name by which He was known as a boy, a carpenter, a celebrity of Nazareth. There were times when Paul and other New Testament writers could properly speak of the Second Person of the Trinity as "Jesus" even after His ascension, but that was certainly not the common designation. They spoke of Him as "Christ," or "Jesus Christ," or "the Lord Jesus Christ," and in so doing they were confessing their faith in His messiahship, His deity and His exaltation.

The Apostle Paul (not St.) used "Christ" 217 times; "Jesus Christ" or "Christ Jesus" 102 times; and one or both of these names with the appellation "Lord" 82 times.

Today as in the earthly life of our Lord, His enemies and the crass unbelievers simply speak of Him as "Jesus." The modernist who believes in the historic Jesus, seldom speaks of "Christ" or "Lord Jesus Christ." "Jesus" is the name that more nearly fits his unitarian creed. There is one other group that uses the name Jesus almost uniformly—the theologically-ignorant and Scripture-muddling heretics known as the "Jesus-only" people. They identify Jesus with God the Father, denying the trinitarian position.

The Early Church confessed its faith by the symbol frequently used and often found in the Christian catacombs. It was the figure of a fish, which was spelled I-CH-TH-U-S in Greek. These were the first letters of their creed: JESUS-CHRIST-GOD-OUR-SAVIOUR.

The Person whom we worship and to whom we owe our utmost devotion is more than a historic man; He is infinitely more than a sweet sentiment; He is the Christ of the Ages, the Sovereign Lord of the Universe. He is now at the place of Majesty, Power, Dominion, and Honor. Let us revere Him, and as we speak of Him let us exalt Him by the very title we use. If the least of His names is preferred by unbelieving liberals and ignorant fanatics, let us at least be distinctive.

Deep Thoughts On Great Themes

By REV. FREDERICK RADER

"IF YE THEN, BEING EVIL, KNOW HOW TO GIVE GOOD GIFTS UNTO YOUR CHILDREN: HOW MUCH MORE SHALL YOUR HEAVENLY FATHER GIVE THE HOLY SPIRIT TO THEM THAT ASK HIM?" Luke 11:13

1. AN URGENT NEED: The Holy Spirit

This appears when you consider:-

1. Who He is—God Himself;

The gift of the risen Christ to the church,
The gift of gifts,
The Giver of gifts,
He is the Spirit of truth, of wisdom, of power, etc.

2. What the Scriptures teach:-

Resisting the Spirit brings destruction (Flood), and means dispersion (Acts 7:51).

Receiving the Spirit means success (Pentecost).

3. Man's helplessness without Him:-

Without Him—No conviction,
No conversion,
No growth,
No usefulness,
No power,
No life.

Hence - "Tarry ye."

II. A PLAIN CONDITION: "Ask."

This means much. It means:-

1. To pray prevailingly - vs. 1-4.

This means humiliation, adoration, supplication, consecration, reconciliation, and glorification.

2. To pray importunately - vs. 5-9.

3. To pray perseveringly - "Ask, seek, knock." This includes—earnest desire—submission—dependence—an earnest and diligent use of the means of grace—deep humility—an earnest desire for the glory of God.

III. A GREAT ENCOURAGEMENT

1. Parents, though evil, know how to give good gifts to their children; so strong is natural affection that many parents would part with their all for the good of their children.

2. How much more will God, who has infinite wisdom, surpassing love, unsearchable riches and unlimited power, give the Holy Spirit, etc.

1. How awful to grieve, resist, quench such unparalleled love!

2. How few are really surrendered to the Spirit!

3. How awful to die in this state!

Problems of a Preacher's Wife

By GEORGE AGIN, Class of '38

Every wife has her problems, but no wife has as many problems as the preacher's wife. It is commonly acknowledged that everyone has faults, but woe be unto the preacher's wife for those found in her! She is to be the one perfect woman of the church that atones for all the fallen Eves!

The conduct of the preacher's wife is always well guarded by the other women of the church. By the liberalities she is considered too conservative; by the conservatives she is considered too liberal. If she is too friendly, she will be called a flirt. If she is reserved, she will be considered proud. If she is gay, she will be accused of being boisterous. If she is the serious type, she will be said to have had quarrels with her husband. Wicked tongues wag freely at the preacher's wife! In large things and in small things her conduct always undergoes severe criticism. For this reason, she must be the most careful woman in the world.

If her conduct were her only problem, the preacher's wife would be happy. Her clothing undergoes this same rigid criticism. Her dresses dare not be too long or too short, too tight or too loose, too modern or too old-fashioned, too plain or too stylish. Her coat must by no means have too large or too small a fur. Her shoes must have the exact height of heels. The selection of a hat is a real problem for any woman, but much more of a problem for the preacher's wife. If she selects a hat that she likes, she must first consider what Mrs. Jones or Mrs. Smith will think of it. The appearance of her clothing is not all. She is also to know the exact price to pay for each article. She is not to have a new dress before the general opinion is favorable. (This time she must learn by intuition.) She must also be alert to have the right style and cuts. To sum it all up: she must take the more earnest heed lest at any time she should cause any to slip because of her clothing.

We have discussed somewhat concerning her appearance, but let us go more into detail. A minister's wife must by all

means watch the details of her appearance. Let us consider her hair, her cosmetics, and her jewelry. "The pride of a woman is her hair." A preacher's wife must learn to "do up" her hair in such a manner that it will look neither uncouth or modish. The usage of cosmetics or the abstinence from usage depends on her field of service. Her judgment must always be exercised in this regard. Likewise jewelry is permissible only when it is not a stumbling block to others about her. By these things we see that details are major problems in the life of the preacher's wife.

The preacher's wife's social relationships also present her with a major problem. Every minister's wife is given invitations to social affairs. If she accepts some invitations, she is certain to meet opposition from those who have no special liking for the host or hostess. She cannot refuse all invitations, or she will lose her influence with those refused. We must remember, too, that she is compelled to refuse some. Here again she must have a keen sense of judgment to discern the proper step to take. The preacher's wife dare not pay too much attention to the gatherings of one certain group, and she must not overlook any in the church where her husband is pastor. The problem of her social life can not be taken lightly, for it is certainly an important problem.

A preacher's wife should have the ability of omnipresence, for she is supposed to take an active part in the church's activities and yet keep her domestic work in first-class order. No preacher's wife can keep her prestige and still be an untidy housekeeper. She is forced to have the house in order at all times because she never knows when some visitor will come to visit her husband. If she has children, she has to keep them cleaner than the average child. She is responsible, too, that her children do not bear the reputation that is often given to preacher's children (the worst "kids" in

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The Field is the World

JUBILEE OF THE CHINA INLAND MISSION OF NORTH AMERICA

In the current number of **China's Millions**, Dr. F. Howard Taylor tells the interesting account of the founding of the China Inland Mission in North America in 1888. The jubilee anniversary is now being celebrated. In Dr. Taylor's words:

"Fifty years ago this summer a remarkable thing happened in the experience of my father, Mr. Hudson Taylor. He was on his way back to China to continue his ministry there as leader of the China Inland Mission, and was traveling for the first time by way of North America. He came by this route at the invitation of several prominent Christian men—D. L. Moody, James H. Brookes, and others—to take part in summer conferences and, in missionary meetings, to tell about the work of God in China.

"He had no guidance as to a suggested development of the China Inland Mission in North America, and without such light from on high he could do nothing. It proved, however, that the impression of his young friend, Mr. Henry W. Frost, was right, that such a development was in accordance with the divine will.

"For then a miracle happened. By one indication after another, Mr. Taylor's mind became perfectly clear that the Captain of the Lord's host **did** plan this extension of the work. This involved a difficulty that he clearly foresaw. How **could** he explain by correspondence to his colleagues at the British base of the Mission this radical change in his plans? But the guidance was so unmistakable that he felt he must go forward. And go forward he did, with the able and eager co-operation of Mr. Frost and his devoted, spiritually minded wife and other friends.

"Money was contributed, young soul-winners volunteered, and by early autumn fourteen North American recruits were on their way to China with Mr. Taylor. So it began, in 1888.

"And so, by the grace of God, it has continued. The conclusion reached that

summer at Niagara Conference, at Northfield, and in the home of Mr. Frost's godly parents at Attica, New York, has been amply confirmed all these fifty years—out in China and in the homelands. Home centers have been provided, in Toronto, in Philadelphia, in Vancouver and in Los Angeles; a continuous series of volunteers, numbering in all a good many hundreds, have gone forth, to face difficulties and privations, danger, and even death; funds have been contributed, sometimes abundantly and sometimes less so, but always enough to meet actual needs, so that there has never been a deficit. In wonderful ways He whose Name is Wonderful . . . The Mighty God has carried forward the work He started, through a humble instrumentality inadequate in many ways, and yet strong in the strength of Him who claims 'all power . . . in heaven and on earth,' and who promised: 'Lo, I am with you always, even unto the end of the world.'"

A BRAVE MISSION TEMPORARILY RETIRES

The Swedish Mission in Kashgar, Chinese Turkestan (Sinkiang Province) was attacked and burned by the Moslem leader Mamud Sidjan. Governor-General Sheng suppressed the Moslem rising in September 1937, but the local authorities subsequently closed the hospital and printing office and scattered the Christians. The British Consul-General in Kashgar rendered help to the Mission, but eventually the situation deteriorated and most of the missionaries were compelled to return to Sweden. Forty years of efficient and devoted service in one of the hardest fields of China has thus been tragically interrupted.—**World Dominion**.

WHOSE CHURCH?

It is reported that a church where President Roosevelt frequently worships, put out the sign, "The President's Church." Some one wrote under the sign, "Formerly God's."

CHURCH MEMBERSHIP IN NEW YORK CITY

The city of New York, with its 7,000,000 inhabitants, has 1,074 churches, with 554,000 members. Thus seven per cent of the population has membership in Protestant churches of the American metropolis. Of these members, only forty per cent attend church, that is, two per cent of New York's people will be found in church on a Sunday. In addition, there are a total of 194,000 on the rolls of the various Sabbath-schools, which makes up about two per cent of the population. This means that New York is one of the greatest pagan centers in the world and one of the great needy places for evangelization.—**Revelation.**

ROMAN CATHOLICISM IN ENGLAND

Sixty years ago there were but 1,900 priests in England; today there are 5,400. A century ago there were 200,000 Roman Catholics in England and Scotland; today there are 2,000,000.—**The Dawn.**

CATHOLIC WORLD MISSION STATISTICS

The most recent statistics of progress made in mission lands subject to the jurisdiction of the Sacred College of Propaganda during the year 1936-37 are given by **Fides** for 2nd July as follows:

Comparisons over a ten year period are also made to show rate of advance.

Asia. Total Catholic population in 1936 was 7,699,227. In 1937 it was 7,911,370. In 1927 it was 6,029,029.

Africa. Total Catholic population in 1936 was 6,354,997. In 1937 it was 6,794,951. In 1927 it was 3,202,993. Greatest increases are in Belgian Congo, Ruanda-Urundi Mandate, Tanganyika, Uganda and Madagascar.

Oceania. Total Catholic population in 1936 was 2,506,858. In 1937 it was 2,557,803. In 1927 it was 1,911,717.

America. The total Catholic population in North, South and Central America in 1936 was 2,853,511. In 1937 it was 2,931,024. In 1927 it was 2,415,323.

The total advance made during the past ten years in all districts subject to Propa-

ganda (including European missions) has been from 14,330,629 to 21,143,328.

JAPAN'S RUTHLESSNESS EVOKES CHINA'S UNCONQUERABLE NATIONAL UNITY

The far-flung campaign in China continues. By the ruthlessness and outrages of the Japanese troops in conquered cities and country Japan during the past twelve months has unwittingly given valued reinforcements to China's precariously poised unity. As a matter of fact it has stirred the feeble embers of nationalism into a fierce flame. Undreamt of stoutness of purpose continues to characterize the resistance of the ill-equipped Chinese troops and to upset the calculations of the invaders.

Although the bulk of the railway system and the chief centres of China's commercial and industrial activities cast of Hankow are admittedly in Japanese hands, widespread guerrilla operations continue to disprove the Japanese assertion that she is rapidly stabilizing the Far East.

In the interests of all parties endeavours to bring about a compromise between Japan and China were made, but unhappily have been ignored. Both the combatants seem determined to push on to the achievement of their objectives.

Canton, always the most clamant for war with Japan, has been feeling the full force of her aerial attacks, but so far war vessels have kept from bombarding the city. The main attack is now centered on Hankow. Numerous war vessels and vast numbers of troops and marines are, at the moment, within 100 miles of the city. The intervening terrain, however, is a difficult one. Japanese papers continue to assert that the high officials are perfectly satisfied as to their ability to occupy Hankow.

MARKET DAY IN ECUADOR

This little pig goes to market and so does Mary's little lamb. This is the land of many a Mary and market day brings lambs uncounted and droves of swine,

(Continued on page 18)

Record Number Of New Students Enroll For Fall Semester

The present school year opened with a record number of new students enrolling for work—a total of 67. With 73 returning students, the total registration for the first semester is 140.

Of this number 129 are day students attending the chapel service. New students are:

Leora Althoff	Aurora, Indiana
Margaret Ault	Petersburg, Michigan
Agnes Burley	Berne, Indiana
Jack C. Cook	Muskegon, Michigan
Lucy Crawford	Lima, Ohio
Gladys de Caussin	Detroit, Michigan
Francis de Caussin	Detroit, Michigan
Marjorie Deppler	Bluffton, Ohio
Pauline Dieter	Bowling Green, Ohio
Laverne Douglas	Cass City, Michigan
Mrs. Edith Dunn	Auburn, Indiana
Daniel Dyck	Peabody, Kansas
Wynona Dykeman	Freemont, Nebraska
Wilbur Eicher	Fort Wayne, Ind.
Sarah Fiedler	Whitewater, Kansas
Naomi Franklin	Leo, Indiana
Lucile Geiger	Pandora, Ohio
Ladonna Gerber	Kendallville, Indiana
Beatrice Grove	Gladwin, Michigan
Lillian Hand	Detroit, Michigan
Ercile Hanely	Perrysburg, Ohio
Luella Hanely	Perrysburg, Ohio
Hazel Harle	Parma, Ohio
Florence Heath	Alpena, Michigan
Edna Heaton	Bellefonte, Pa.
Anna Hilbert	Fleetwood, Pa.
Lorena Hochstettler	Pandora, Ohio
Helen Huffman	Fort Wayne, Indiana
Bessie Ison	Burke, Kentucky
Wallace Jones	Fort Wayne, Indiana
Irma Judd	Stratton, Nebraska
Ruth Keller	Fort Wayne, Indiana
Anna Laughbaum	Detroit, Michigan
Howard Lawrence	Lima, Ohio
Lucy Lord	Jamaica, West Indies
Verneta Lucht	Pigeon, Michigan
Clifford McClaid	New Hampshire, Ohio
Roger Malsbary	Muncie, Indiana
Edward Matter	Fort Wayne, Indiana
Franklin May	Fort Wayne, Indiana
Ethel Flo Mellick	Greenwich, Ohio
Leona Miller	Shelby, Ohio
Samuel Mizell	Bartow, Kentucky
Monna Moffitt	Zanesfield, Ohio
Welcome Myers	Wakarusa, Indiana

Edna Neuenschwander

McPherson, Kansas

Evelyn Neuenschwander

McPherson, Kansas

Sylvia Nolan Peoria Heights, Illinois

Vernon Noll Elkhart, Indiana

Herbert Osborn Fort Wayne, Indiana

Gladys Owen Lake Forest, Illinois

Florence Powers Fort Wayne, Indiana

Nancy Mae Quince.....Fort Wayne, Indiana

Dorland Russett Roseville, Michigan

Oliver Schenck Lancaster, Pa.

Mildred Schnur Peoria, Illinois

Alice Schreckenbergs Peoria, Illinois

Constance Schultz.....Fort Wayne, Indiana

Maxine Sowders Bay City, Michigan

Robert Spoolstra Fort Wayne, Indiana

Howard Stein Kettlersville, Ohio

Arthur Templar Fort Wayne, Indiana

Elsie Ueberschar Cleveland, Ohio

Viola Van Scoik Goshen, Indiana

Robert Welch Toledo, Ohio

Roy Whittum Tustin, Michigan

Kathleen Witmer Fort Wayne, Indiana

Opening Days

The school opened with a gracious sense of God's presence giving hope of a most successful year. The Institute was privileged to have Rev. Clyde Meredith, Pastor of the Wesleyan Methodist Church of Holland, Michigan, present for the opening services. Mr. Meredith spoke at two special chapel periods and at three evening services during the first week. The ministry of the Word was honored by the revealing and convicting power of the Spirit.

Special Speakers

Other speakers have brought timely messages that have been much appreciated by all. Mr. Oscar Lord of Jamaica gave an instructive chapel message on "Love" and an address on the Recent Developments in Palestine in the Light of Prophecy at the Mission Band service on September 30.

Mr. Russel Sloat of the class of 1932 spoke on missionary work in Nigeria where he is associated with the United Missionary Society. Mr. Sloat will spend most of his first furlough in medical study

at the National Bible Institute in New York City.

Teaching Staff

Mrs. Effie Smith, teacher of language and history at the Institute, has been ill since the first week of school. She is recovering and is expected to return to her work in the near future. Miss Vera Baumgartner is teaching her classes in English and World History during her absence.

Miss Gertrude Sholl, a native of France and Indiana University Extension instructor in French, has been engaged to teach a class in first-year French. Her ability to teach students to converse in French will be a distinct advantage to some who are contemplating missionary work in West Africa.

Bible Institute Corporation Organized

The trustees of the new Bible Institute Corporation met on September 16 for their first meeting. The Incorporating Committee formally turned over to the trustees the recently obtained charter from the Secretary of the State of Indiana and the property, real and personal, was turned over to the new board by the Trustees of the Missionary Church Association who had been holding the property in trust.

The new trustees reappointed Rev. J. E. Ramseyer, President; they together with the President constitute the Governing Board. Rev. J. A. Ringenberg was elected Chairman; Rev. W. H. Lugibihl, Secretary; and Mr. S. A. Lehman, Treasurer.

The Trustees of the Bible Institute Corporation are twelve in number:

Rev. M. N. Amstutz, Royal Oak, Michigan; Mr. J. Francis Chase, Chicago, Illinois; Rev. Q. J. Everest, Goshen, Indiana; Rev. C. J. Gerig, Berne, Indiana; Rev. Jared Gerig, Cleveland, Ohio; Mr. Shirl Hatfield, Pandora, Ohio; Mr. S. A. Lehman, Fort Wayne Indiana, Rev. W. H. Lugibihl, Peoria, Illinois; Rev. C. E. Rediger, Chicago, Illinois; Rev. J. A. Ringenberg, Archbold, Ohio; Rev. Armin Steiner, Pandora, Ohio, Rev. J. S. Wood, Detroit, Michigan.

The Governing Board made relatively few changes in the present organization

of the school. The organization of the Board itself and the regulations by which the Institute will be governed, will be perfected at the next annual meeting in March 1939.

President Leaves on Western Tour

Rev. and Mrs. J. E. Ramseyer left the Institute on October 4th to attend a convention at Eden, Nebraska, from October 6 to 10 and to engage in other ministries in the Mid-West. They will be gone during the month of October.

Alumni Radio Chorus May Broadcast

On September 11th, the Missionary Hour conducted by the First Missionary Church of Fort Wayne over WOWO, gave its regular period at 12:30 p. m. to the Institute. The music was provided by a chorus of forty alumni living in and around Fort Wayne and directed by Professor C. A. Gerber. The chorus met an instantaneous and unexpected response from the station management. At once they wanted to know whether it was possible to secure the chorus for a regular broadcast of gospel singing. The chorus has met a couple of times for rehearsal and an audition, and it seems probable that a regular assignment will be given the Institute over WOWO. If so, it will prove a new link of fellowship among alumni and friends. Will you join in prayer that God will work this out for His glory?

PROBLEMS OF A PREACHER'S WIFE

(Continued from page 12)

town). Her meals as well must always be on time. She must be a good cook, since she has company frequently. The domestic life of a preacher's wife is composed of more than acting nice and eating chicken every day!

From this discussion you will see that details are of utmost importance to the preacher's wife. They present greater problems than the preacher has himself. A woman should have as much of a call to be a preacher's wife as the preacher has had to be a preacher. It takes the wisdom of Solomon and the discretion of a super-human being, to fill this office as it should be filled.

With The Fellowship Circle

Missionaries To Sail

Miss Mary DeGarmo of the class of '09 was to have sailed for her station in North China on Sept. 17. Not having received her passport in time, the date of her sailing was changed to Oct. 14.

Missionary Jesse Ringenberg of the class of 1920 sailed, together with his wife and two small daughters, for India from New York on Sept. 14. This is their third term of missionary service in India.

All is now ready for three out-going missionaries to go to their field of choice for missionary service. They are Miss Edna Pape of the class of 1938, Kenneth Rupp of the class of 1937, and Miss Catherine Gratz of the class of 1931. These young people are looking forward with joy to their sailing dates.

Class of 1909

An item of interest to Fellowship Circle friends is that concerning one of our missionaries who was a member of the first class to graduate from the Bible Institute, namely Miss Agnes Sprunger.

Miss Sprunger, as soon as she had finished her work at the Institute, applied to a board to be sent to Africa. She was told she must wait. Twice she was ready to go. Once the transportation had been bought and the sailing date cancelled; but the third time, which was in 1916, she sailed from New York for the Congo under the Congo Inland Mission.

She has done a most important work on her field, that is, the translation of the New Testament in Kipende.

This huge task of translation took nine years for completion. The native boys who helped Miss Sprunger with the translation came to know the Lord as their personal Saviour, and grew to be men by the time the work was completed.

God has mightily used this servant who has proved herself worthy of His calling. Many souls will come to the knowledge of saving grace because of the faithfulness of Miss Sprunger.

Called to Pastorate

Tilman Amstutz of the class of '38 recently accepted a call as pastor of a small

church in a suburb of Bethlehem, Pa., known as Miller's Crossing. This church has frequently been visited by A. L. Weikel, of Fleetwood, Pa. May God's blessing be upon Mr. Amstutz in his new work for the Master.

Class of '35

Vergil Gerber has accepted a position as organist and choir director in the Prospect Congregational church of Cambridge, Mass., of which Rev. John Huffman is pastor. The church, which is located one block from Harvard University, is a large and old established church, and is recognized as one of the few really spiritual churches of the city.

Mr. Gerber, along with his duties in the church, will also be organist in a regular one-hour broadcast known as the "Voice of Christian Youth" each Sunday afternoon over WHDH. The broadcast, emanating from the Park St. Congregational church in the heart of Boston, is a program wholly in the interest of youth and is largely attended.

Mr. Gerber's friends extend congratulations and wish him God's blessing in his new field of service.

Hannah Bracy, Class of '20

who since her return from Africa in May has been recuperating from a weakened physical condition in Brooklyn, N. Y., is expected by the Institute friends to be in Fort Wayne by October 9. Miss Bracy's friends praise God with her for the way He has undertaken for her body since her return from the field.

Evangelistic Singers

Mr. and Mrs. Carl Parlee are in revival meetings in Kalamazoo, Mich., at present. God has been blessing their ministry in song at that place for which we give Him praise.

Mr. and Mrs. Blanchard Leightner

Mr. and Mrs. Blanchard Leightner recently accepted a call to the Jordon Memorial Tabernacle in Elkhart, Indiana. Mr. Leightner is Associate Pastor and is in charge of the music both in the Taber-

nacle services and the daily radio broadcasts.

Home Mission Work

Miss Esther Basinger of the class of '33 recently went to North Lumberton, N. C., where she will do Home Mission work the coming year. Miss Sarah McDowell, class of '38, will also be engaged in a teaching ministry in the same area.

Illness

Miss Esther Steinman of Woodburn, Indiana, has been ill for four months. Recovery is very slow and prayer is urged for her deliverance.

Rev. and Mrs. W. O. Klopfenstein of Chicago report that their oldest daughter underwent a mastoid operation on September 4th. The report stated that "she had a very critical time, but is now recovering, in answer to prayer certainly." Praise is given to God.

Home-Going of Mrs. Anna Clasper

After a year and a half of patient suffering as an invalid Mrs. John Clasper, nee Anna Roth, passed away on September 8th at her home in Rochester, Michigan. Through her long illness Mrs. Clasper amazed friends and physicians by the persistency of life that withstood death. It was nothing less than the power of God through faith that she lived through the weary months of suffering. In death as throughout life, she was sweetly triumphant. Burial took place at Rochester, Michigan, on September 12th.

Mrs. Clasper graduated from the Bible Institute in the class of 1913. Later she married Rev. John Clasper who with a son and daughter survive. For more than a decade Rev. Clasper has been pastor of the Rochester Baptist Church.

Mrs. Clasper was the eldest daughter of Rev. and Mrs. Henry Roth of Grabill, Indiana. Although she was only forty-eight when she passed away, she had given a full measure of her life and devotion to Christ and others. Her steady faith, her kind and gentle spirit were a blessing and inspiration to many.

The Fellowship Circle offers its Christian sympathy to the bereaved husband, daughter and son.

THE FIELD IS THE WORLD

(Continued from page 14)

filling the air with their combined discord.

Sun rises over the Andes, and from his height looks down upon a moving mass of brilliant color, in this market town and along all the labyrinth of road that eventually leads here. Color stalks in brilliant scarlet, royal purple, apple green, golden yellow, blue of the sea itself, making a veritable coronation procession as seen from a distance. The sounds and aromas that rise, however, dispel this illusion. Instead of the trumpets come the squeals of the rebellious pigs being pulled hind leg first or carried in the arms of the owners. Chickens, too, exhausted from much squawking, are carried on the backs of Indians or burros, both used as burden-bearers. Here and there a lordly llamingo moves regally along and once again one feels in the presence of royalty. Cows, horses, burros join the procession and the merry mountain Indians, wearers of rainbow hued ponchos, laughing, chattering, out for a day of bargaining and gain, with the prospect of carousal to complete their round of pleasure, follow down the way.

Mixing incongruously with the broadhatted, bare-foot Indian and his llama is the modern autobus that sways shriekingly past the lordly beast and his frightened, raging master. Fleety motor cars with their elegantly clothed occupants pass on their way to or from Quito, the ancient, lovely capital of this age-old Andean country. There a gentleman land-owner on his curveting pony passes gracefully by, and following him come two on a donkey, one driving and the hindmost reading to him the news of the day from a morning paper.

Seeing the multitude, He, the Son of Man, had compassion and knowing that all like sheep had gone astray, left Heaven's glory and delight to mingle with just such as they and we. As the Father sent Him into the world, so sends He you and us. Has travail for these your brethren called us aside to pray awhile TODAY?—**Grace Larson.**

Our Deliverer

DOUBT vexed my soul:

And Reason could not bring to me relief:
To Christ I yielded up my Thought's control
And He restored Belief.

GUILTY was I [guilt:

And all my efforts could not cleanse from
Christ purged me though the Blood of Calvary
For helpless sinners spilt.

FEAR made me His— [Throne:

The fear of Death and of the great White
But Christ, Who died and rose, granted the
To know He could atone. [bliss

HABIT enchained

And Resolution could not set me free:
But when I bowed at Jesus' Feet I gained
Triumphant liberty.

DISTANCE distressed;

And rest I sought but found it hard to win;
I knew that to "draw near" would mean soul-
And Jesus brought me in. [rest

WEAKNESS I felt;

I would win souls but knew my feebleness:
I looked to Him Who can the hard heart melt;
He deigned my work to bless.

— Willian Olney.

Time For A Radio Housecleaning

Parents throughout America are at last becoming aroused over the brazen manner in which radio broadcasting companies are abusing the privileges granted them by the federal government. Instead of proving a valuable channel for the dissemination of culture and knowledge, the radio companies are yielding more and more to the lure of money, with the result that most of the broadcasts are now being sponsored by commercial interests whose only concern is to gain a large audience and to sell their products.

Children have proved to be the most gullible victims of this new form of advertising. Throughout the nation this has resulted in a new home problem. While it is possible for parents to keep their children away from harmful movies, it is not so easy to censor every program that comes directly into the home.

Parents who take sufficient time to listen to the programs now being hungrily devoured by their children will soon be convinced that the majority of these programs are not conducive to character building, but, on the other hand, because they often center around blood-curdling stories of murder, crime and terror, they are deleterious to the health of children, physically, mentally, and spiritually.

Methodists in the South, stirred to action by the increasing baneful influence of the radio, have joined hands with Pacific Coast Methodists in circulating resolutions seeking wider support for a concerted attack on the present type of advertiser-sponsored network radio plays. Other church groups should join them. If it is possible to curb the movies, it ought to be possible for the Church to bring the radio industry to time. Certainly that industry is due for a housecleaning.

(The Lutheran Companion.)

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