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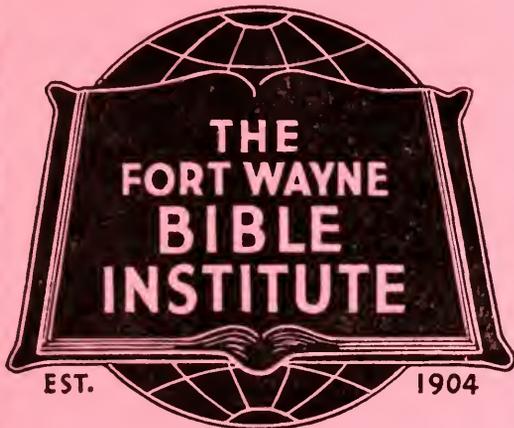
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*"WHERE THERE IS NO VISION, THE PEOPLE PERISH"*



# THE BIBLE VISION

*"Write the vision and make it plain"*

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BERNE, IND., and FORT WAYNE, IND.

DECEMBER, 1937

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**A CHRISTMAS PRAYER**

**PAGE ONE ON ARMISTICE DAY**

**THE PRIORITY AND PRESTIGE OF ISRAEL IN GOD'S  
PROGRAM**

By Samuel Zwemer

**HUNAN BIBLE INSTITUTE CLOSED**

By Charles Roberts

**BIBLE STUDY IN GALATIANS**

B. F. Leightner

**THE FIELD IS THE WORLD**

**BOOK REVIEWS**

**WITH THE FELLOWSHIP CIRCLE**

**BIBLE INSTITUTE NEWS**

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Published at Berne, Ind., by the Fort Wayne Bible Institute  
Fort Wayne, Indiana

# The Bible Vision

*Published monthly at Berne, Ind., by*

## THE FORT WAYNE BIBLE INSTITUTE

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## A CHRISTMAS PRAYER

*“What can I give to men whose empty eyes  
Trouble my thinking at this Christmastide?  
Lord, make me humble, loving, strong, and wise,  
That I may give them Christ, the crucified.  
Let me not choose the lesser gifts of earth,  
That pass in dust and are futility.  
Lord, at this sacred season of Thy birth,  
Lead me from giving THINGS to giving Thee.”*

HELEN FRAZEE BOWER.

# THE BIBLE VISION

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

Volume II

December, 1937

Number 3

## PAGE ONE ON ARMISTICE DAY

The saddest holiday of 1937 was Armistice Day. An ironic note of disillusionment and disappointment with this mismanaged world was heard in many a speech.

Armistice Day originated as a great celebration. It marked not only the cessation of hostilities, but the achievement of a great victory. Many people on that festive day nineteen years ago were sincerely jubilant because they expected a better day ahead. The War to end war had been fought! Democratic freedom was preserved!

But now—nineteen years after—there is neither peace nor preservation of liberty. Page one of the newspaper on Armistice Day led off with a startling announcement of the wholesale murder going on in China: "*Japs Threaten International Settlement.*" News item number two stated: "*Dictatorship Is Established Over Brazil by Vargas.*" Another article dealt with piracy in the Mediterranean. In another column are excerpts from the address of a past commander of a state department of the American Legion. Said this speaker: "We remember the moral offensives of that war, as well as the military achievements. We were led to believe that it was a war to end war; that the brutalities of bloodshed were to be replaced by the sanities of discussion; the problems of mankind were to be reasoned out around the council table rather than fought out on the battlefield.

"The American Legion and the generation to which it belongs are disillusioned today. The desire for strife and destruction is as rife in the world today as it was in 1914. *Insofar as the human mind can determine, the sacrifices made by the American Nation in the World War were made in vain.*"

What bitter disillusionment! Armistice Day celebration with nothing but wasted lives to celebrate! What would Christmas be if it were discovered that Christ, after all, was not born in human flesh? What would Easter be without a Saviour who actually rose from the dead? What would July 4th mean if, after all, it were discovered that the colonies never attained freedom? That is Armistice Day—meaningless and empty of abiding values!

(Continued on page 8)

# The Priority and Prestige of Israel in God's Program

SAMUEL M. ZWEMER, D.D., F. R. G. S.

"To the Jew first"—Rom. 1:16

The record of the missionary enterprise in all its world-wide character and its age-long history, and its apostolic succession of heroes and heroines ever leads back to the tent of Abraham and Sarah,—Sarah, the mother of a nation and Abraham, the friend of God. Not without reason, Dr. George Smith has put the call of Abraham as the title of the first chapter in his *History of Christian Missions*.

Christendom, Jewry, and Islam all regard the grave of the patriarch at Hebron as the shrine of their historic origin. In him all the families of the earth have been blessed. And Abraham looms large in Paul's epistle to the Romans. It is Abraham's faith and Abraham's righteousness that is the type of all the righteousness of faith. To the Jew first and to the first Jew, Paul pays tribute as the great apostle to the Gentiles.

It would not be difficult to prove this by a chain of texts. In the first verse of the epistle we have it: *The gospel was promised aforetime by the Old Testament prophets*. The gospel is for all on the same terms but without prejudice to the historical prerogative of the Jew. The advantage, the prestige of the Jew, are admitted (chap. 3), because they were custodians of the oracles of God. It is their unique place and privilege, the splendor of their inheritance that make their unbelief so pitiful, perplexing, and tragic in the ninth chapter. Paul's passion for their salvation is because of their prestige. The eleventh chapter again puts the Jew first. Of them, after the flesh, salvation came through Christ, and by them will come the great ingathering of all the Gentiles. Providence has not preserved them to no purpose—but for the salvation of the world. We owe the gospel to the Jew today for four reasons.

I. *The Jewish race is immortal and has yet to fulfill its divine and world-wide destiny.*

"Der Ewige Jude" of Eugene Sue's greatest novel lives on. Nothing is more astonishing than the virility, the solidarity, the talents, and triumphs of Israel. Who can describe their legacy to civilization?

It is a race that has been persecuted and hounded as no other race, in Europe and America as well as in Asia; in spite of this, their numbers today challenge attention. God promised Abraham that his seed would be multiplied and scattered, and would become a blessing to all the nations. A marvelous multiplication, strategic concentration and repeated dispersions have been the history of Judaism.

Today there are over 10,000,000 Jews in Europe, 5,000,000 in America, 745,000 in Asia, 457,000 in Africa, and 25,000 in Australasia, while in Palestine, the land of their origin, only 400,000 find a home. The increase of the Jews on this side of the Atlantic is one of the outstanding facts in the migration of this race. A hundred years ago there were only 45,000 Jews in all America. Now in New York City alone there are over 2,000,000.

Like the ancient forests of Lebanon, the trees of the Lord have been

full of sap. The Jewish race is immortal; its history displays the strength of the oak, the fragrance of the fir, the longevity of the cedar, the tragedy of the willow, the fruitfulness of the mulberry, and so one might go on through the palm and the other trees of the forest.

The trees of the Lord, in this case, were full of sap, and the Jewish race was immortal after God gave His promise to Abraham. The Jewish race has always been a race of giants,—from Abraham and Moses to Einstein and Madam Curie.

In spite of the age-long persecution, the extent and the strength of the Jewish people today are astounding. Take, for example, the promise of God to Abraham, *In thee shall all the families of the earth be blessed, and Thy seed shall be as the sand and as the stars.* Think of the multiplication of this people, think of their concentration in great world centres, and think of their dispersion. Across the seven seas and in all of the six continents we find the Jew. Whether you consider them as a people who are scattered everywhere, or as a people who are turning towards the Land of Promise, they are the miracle of history.

## II. *This world of Jewry is stirred today by great movements.*

It is remarkable that four of the great non-Christian religions exhibit today currents and tendencies away from the old moorings, which are characteristically similar in origin and character. Whether you speak of Jews, Buddhists, Mohammedans, or Hindus, you find everywhere three currents coursing all through their social, intellectual, and religious life. First, the current of an idealization of the old religion; second, the growing revolt against the idea of God and against all religion, and lastly, the current which exalts politics and patriotism into a religion.

First, you have the idealization of the old Judaism by breaking away from old sanctions and explaining away ancient rites. This is evident in the writings of men like Rabbi Montefiore of London. In chapter 20 of his book on Liberal Judaism, he says that Liberal Judaism is not different from Christianity. Chapter 21, on the New Testament, is a striking testimony to this effort of idealizing Judaism. He writes:

I cannot conceive that a time will come when the figure of Jesus will no longer be a star of the first magnitude in the spiritual heavens, when He will no longer be regarded as one of the greatest religious heroes and teachers whom the world has seen. I cannot conceive that a time will come when "the Bible," in the eyes of Europe, will no longer be composed of the Old Testament and the New, or when the Gospels will be less prized than the Pentateuch, or the books of Chronicles preferred to the Epistles of Paul. The religion of the future will be, as I believe, a developed and purified Judaism, but from that developed and purified Judaism the records which tell, however imperfectly, of perhaps its greatest, as certainly of its most potent teacher (Jesus), will not be excluded.

Rabbi Klausner, of the University of Jerusalem, a Jewish University, pays a similar tribute to Jesus of Nazareth:

He is indeed not yet the Messiah, He is not the son of God, He did not rise from the dead; but His parables are without any equal, His ethical teaching rises high, even above that of Isaiah, His name will endure as long as human history.

That is the first tendency, the tendency to idealize Judaism and make it appear as a form of present-day Christianity.

The second tendency is quite the opposite; it is a revolt—a bitter revolt—against all religion, against the idea of God; it is the spread of atheism among Jews not only in Europe and America, but in England, and Bombay, and practically wherever the modern Jew lives.

Humanism finds its strongest advocates among Jews of this school. Secularism is their philosophy, and, in the words of the apostle: "Their god is their belly, they glory in their shame and mind earthly things." That is why some of the worst forms of modern literature and the drama in our country, at least, are by this type of Jew, who has thrown all religion on the scrap-heap.

The third current is the exaltation of politics and patriotism into a new religion or cult. Many Jews seem to have lost all consciousness of the old religion, and their only faith is Zionism, an extreme form of nationalistic propaganda. It is these Jews in Palestine who are causing the chief difficulty against their neighbors the Mohammedans and Christians rather than those who still hold fast to their ancestral faith.

In the task of Jewish evangelism we are bound to reckon with these new currents; in the preparation of a new literature, in the approach of the Jewish family, and in all we can do to help our Jewish neighbors we need to remember the movements among them.

### III. *There is a New Astonishing Attitude to Jesus Christ.*

We have already quoted from Rabbi Klausner and Rabbi Montefiore. The Christ who was cast out of the Ghetto for centuries as "an unclean bastard" is now taken into the pulpits of leading synagogues. The Jewish press and Jewish literature pay high honor to our Saviour. Rabbi Solomon B. Freehof in his remarkable book, "The Stormers of Heaven," uses words that have deep significance.

The personality of Jesus was such that His sonship of God was magnificently evident. The divine spirit seemed manifest in His words and deeds. He impressed Himself upon the world, perhaps more so than other prophets or saints, as a "child of the living God." Be that as it may, the consciousness of the presence of God has come to millions of men and women through Jesus.

That it is personality which is the essence of His power should be evident to every objective student of Christian literature.

In another place, he says:

It is not merely that legends have been woven around Jesus' name. Every great religious genius has been en-haloed with loving legend. The significant fact is that time has not faded the vividness of His image. Poetry still sings His praise. He is still the living comrade of countless lives. No Moslem ever sings, Mohammed, lover of my soul, nor does any Jew say of Moses, the Teacher, I need thee every hour.

These are startling words, are they not?

We must add another fact when we think of Paul's challenge, *To the Jew first*. The ingathering has already begun.

If we look into their long past history, truly God has given us a record of what the Gospel was as the power of salvation among the Jews.

The first fourteen Bishops of the Jerusalem Church were all converted Jews. Hegesippus, the historian of the second century, was a converted Jew. Nicholas de Lyra, in the 15th century, was a converted Jew. Cardinal Ximenes, compiler of the Complutensian Polyglot in 1517, was a converted Jew. Neander, the Church historian, in 1813, was a converted Jew. Bishop Helmuth, of Huron, son of a rich banker who endowed Christian education, was a converted Jew. Bishop Schereschewsky, a most distinguished missionary, in China, of the American Episcopal Church, a translator, and the inventor of a Chinese typewriter, was a converted Jew. Ginsberg, the great Hebraist; Edersheim and Adolph Saphir, commentators; De Costa and Capadose of Amsterdam, the one a poet, the other a physician; Moses Margoliouth, one of the great founders of the British Museum, all were converted Jews; Mendelssohn, Halevey, Mayerbeer, Offenbach, Rubinstein, were all musicians who bowed their knees before the Lord Jesus Christ, and were all converted Jews; the Herschells, astronomers; Emir Pascha, explorer and naturalist; Rosa Bonheur, the painter; Sarah Bernhardt, the actress; Pauline Lucca, the singer; Sir Richard Solomon, statesman in South Africa; Lord Beaconsfield and Lord Herschell, Prime Minister and Chancellor respectively; Baron Reuter, the pioneer of news agency; Joseph Pulitzer, editor of the "New York World"; Blowitz, correspondent and diplomat,—these all were (at least nominally) converted Jews. Time would fail us to complete the record of men and women in every walk of life who would themselves rebuke us if we do not carry the Jews the Gospel and show us that their talents and their attainments had been laid at the feet of Jesus Christ, their Lord and ours.

Titus, after he took Jerusalem captive, is portrayed on the Arch at Rome in his wonderful triumph. Rome's legions are marching, carrying the trophies of Judaism. The city is wasted and destroyed; not one stone remained on another stone. But as you look at those trophies, there are three: the golden table for the shewbread, the seven-branched golden candlestick, and the silver trumpet. Three great custodies of the Jewish people—God's Bread, God's Light, God's Trumpet. God's Bread for the whole world, God's Light for the whole world, God's Message for the whole world. "He came unto his own, and his own received him not." He said, "Jerusalem, . . . Behold, your house is left unto you desolate." But Christianity is now carrying that Bread of God to the world, and through the Cross that Light, and in Christ's name that Triumph is sounding. If that is true, if leadership has passed from Judaism to Christianity in the plan of God, we need to ask ourselves, How can we raise up a new leadership in converted Jews for this problem of Missions?

#### *IV. The Call for a New Leadership.*

If missions to the Jews is a mistake, then the mistake and the folly rest on the shoulders of our Lord and of His apostles. They went first to the lost sheep of the house of Israel. That such work for our Jewish neighbors is difficult is no excuse for neglect. The more difficult the problem, the greater the need for power; the more baffling the problem, the greater the need for patience and love.

In fact, we need two kinds of leadership. First, leadership in the Christian Churches to raise up people who believe in missions to the Jews. Alas, we have in our country distinguished Christians who repudiate the whole idea of Christian missions to the Jews. They advise a new approach without the offence of the cross—without making proselytes.

We also need trained leadership to go out from the Church into this field and win the Jewish people. The character of the Jewish race demands that the quality of Jewish missionaries who are to win them for Christ must be exceedingly high. Who can estimate the cost of such spiritual leadership? We need men of spiritual vision, power, and love.

Some people have no vision of what is possible in missions among the Jew. The New Testament speaks of men who could see the invisible by faith. There are those who only see statistics, and cannot see behind the statistics the living, throbbing needs of our common humanity. "Seeing the multitudes, Jesus was moved . . ."

When Christ saw the man by the wayside and touched his eyes, He said, "What can you see?" "I can see men as trees walking." A wooden world, a world of statistics! But when Christ touched his eyes the second time, the man said, "I see all things clearly."

There are too many missionaries and ministers in the churches who can see men and women as trees walking; they are bewildered by the forest and cannot see the individual. They lack vision. To see things clearly, we need the second touch. We also need patience.

When Paul spoke of preaching to the Jews first, he was ever mindful of the infinite patience of God. His plans are age-long; a thousand years are as one day on His calendar. The history of Israel is the history of God's long suffering—the patience of Him who inhabits eternity.—*The Jewish Missionary Magazine.*

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## PAGE ONE ON ARMISTICE DAY

(Continued from page 3)

And to give page one the mocking note of irony there was still another bold head line that proclaimed: "*London Hears Armistice Day Is Hypocrisy.*" An "insane" man caused an uproar while King George and thousands of Britons paid homage to England's war dead by suddenly shouting, "All this is hypocrisy. You are deliberately preparing for war!"

Persons standing nearby cried, "Kill him! kill him!"

*Was he insane?* or his accusers? Who shall be judged insane in this crazy world and by what standards?

But looking away from the "wrecks of time" we see the Cross. It stands luminous over the dark pages of history with their high hopes and bitter disillusionments. Christ died—but not in vain. The Incarnation, the Atoning Death, the glorious Resurrection are facts that stand.

# Hunan Bible Institute Closed

## Facilities Taken Over By Chinese Government

Letters Received From CHARLES ROBERTS

In a letter received from Charles Roberts to Rev. J. E. Ramseyer on October 26, he states that the "school proper is closed, and since the 'war' we have been requested by the authorities to turn over empty buildings for their use. And while this is always a most distressing bit of business, we were finally glad when we received a letter from the American Embassy at Nanking requesting us through them to rent for one year only, our place to the Ministry of Education for temporary use of several schools forced out of the fighting area. We are glad, however, that our Evangelistic Band work continues without hinder or let."

A general letter to the *Bible Vision* follows:

Changsha, Hunan, China  
October 26, 1937

Dear Friends:

We have been back in China six months, and what months of changing experiences these months have been. From the day we landed in Shanghai and saw these Japanese mechanized units parading up and down one of Shanghai's important thoroughfares, we began to realize that death and destruction could not be far away. And now the awful holocaust is upon us. You are reading all about it in a general way in the newspapers. But thanks be unto our heavenly Father we are still able to remain and able to preach the Gospel of Peace and Hope. There has been a great deal of running hither and yon among us, and in some districts of course it has been impossible to remain because of actual war activities, but

great sections of China are still wide open and free for those who will brave uncertainties and GO.

The actual hostilities—for you must remember there is no "war," only punitive measures for self-defense!—the actual clash then, began just after my family had sailed from San Francisco. They learned of the outbreak on the way, and when they reached Japan there was great speculation as to whether or not the S. S. President Lincoln would proceed to Shanghai, where severe fighting along the river front on which the city is situated, was going on. But on to Shanghai the steamer must needs go. And while in that port no passengers were allowed to go ashore. All who were to disembark there were to proceed to Hongkong. The good vessel came under fire from both sides for about five hours. Charles Jr. and Jean



(No. 1 twin) were bold enough to crawl up on deck several times to "have—look see." And see they did. One airplane shot down and go up in flames! And then the buzz, buzz of a machine gun with a few hot hits on the side of the vessel made them scamper below decks, where mother, Joyce (twin No. 2), and Janet were sitting! Noon saw the meal pass with "plenty much noise" from firing outside. And then the good S. S. President Lincoln got under way, slithered down the Whangpu to the open ocean and on to Hongkong, British seaport on the south coast of China. And to all a happy relief!

I spent the summer in Changsha and at the end of August took train to Canton and Hongkong to meet the family. The Dollar Steamship agent had wired me that the Shanghai passengers were proceeding there, and I had the happy pleasure of meeting them there and hearing great tales from little folks who had been at sea and seen the "war"! After deciding for the present, until we shall see which way things are going to turn, that the family should remain in Hongkong where they now are nicely settled in a small flat, I returned to Changsha by airplane. Our annual conference with the evangelists was to begin in a few days and the return trip by train was very uncertain. It takes several days, but by plane I was back in Changsha from Hongkong in three hours and a quarter. Marvelous! Say folks, won't it be great when this mortal shall put on immortality and space shall no longer be a consideration. As we soared up and up over 10,000 feet and glided along in perfect comfort over hill, mountain and rivers, passing through huge puffs of ice cream-like clouds, and then looking down to the quilt-patch rice fields and pin-head persons moving along winding paths, one was made to wonder at the infinitesimal smallness of man, and the greatness of God! "What is man that thou art mindful of him?"—Ah, let us get away with the proudness of our hearts and love one another as He hath commanded. Oh, the magnitude and beauty of His love!

Back in Changsha, our September conference with the members of our Evangelistic Bands opened with a real spirit

of humility and seeking after God's help and guidance for the coming year's work. The report of the closing fiscal year gave us some very encouraging figures. The five bands with seven evangelists in each band had visited 38,000 homes with the Gospel through the year, and well over 100,000 pieces of Scripture portions and tracts have been distributed. Many families as a whole, accepted Christ, throwing away their false gods and joyously receiving Him. And this is still continuing even in the midst of war. And while I write I pray that each one of our men may be kept through this coming year. Won't you please pray too? It is now just a little over a month since the Conference closed and the men have gotten out to their respective fields. One very nice surprise at the Conference was a visit from Mr. and Mrs. Andrew Gih. The fine young couple have recently returned to China from their trip in America and Europe. Mr. Gih's emphasis on the need of the filling of the Holy Spirit and depending upon Him for help and guidance was of great blessing to all.

Conditions at Changsha remain quiet and peaceful. However, during the past ten days we have had three air-raid alarms, but no Japanese planes put in an appearance. The closest point to our city to be raided with considerable destruction and some loss of life is the railroad junction of Chuchow, thirty miles to the south of us on the Canton-Hankow railway. Changsha is also on this railway and the main station is but five minutes' walk away, which puts us in a most vulnerable spot if planes should come to aim at the railway station and miss! In order to meet these possibilities the city of Changsha has ordered all schools to have "dugouts" prepared. And we have built one, burying ourselves ten feet into the ground. Upon the flat roof of our large auditorium we have painted a large (15'x23') U. S. flag, and when the alarm is given we hoist Old Glory to the top of our Administration Building. This at least serves as an identification and incidentally a protest to the bombing of open cities. One canny Chinese suggested that we borrow an Italian flag from our neighbours at the Catholic Mission! No,

*(Continued on page 18)*

# GALATIANS

## LEGALISM CONDEMNED

### Chapter 3 (Continued)

#### The Law Brings Men Under the Curse—3:10

Having referred to the past experience of the Galatian believers and also to the method by which Abraham was justified before God, the Apostle pursues the subject further by showing that the Scriptures themselves teach directly that man cannot attain to acceptable righteousness by law works. "For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the law to do them" (v. 10 cf. Deut. 27:26). There is no exception to this rule. The law is rigid and inflexible. And no man has ever been able to always keep the whole law without defaulting at some time (Rom. 3:19, 20, 23). To fail once in the smallest degree is sufficient to constitute a man a transgressor and guilty of all (Jas. 2:10). According to the law, "the soul that sinneth, it shall die."

Does this mean that the curse is upon the strict religious Pharisee as well as upon the unconverted Gentile? This was rather difficult for the sticklers for law keeping to see. They reasoned that the former was so much better behaved than the latter. That may be true according to man's measurement, but God's standard of righteousness is perfection and neither had attained to that standard. With God there is no half-way house between absolute failure and absolute success. We are either a failure or a success. And the Scriptures prove that all men have sinned and come short of the glory of God (Rom. 3:23).

Even Moses himself was unable to keep the law which had been given through him. Because of one single sin he lost his inheritance, and was shut out of Canaan. It is evident that he himself had to depend on something else than law righteousness for acceptance before God else he never could have appeared with Christ and Elijah on the Transfiguration Mount.

#### Man Is Justified by Faith

3:11, 12

"But that no man is justified by the law in the sight of God, it is evident." V. 11. Again the Apostle resorted to the Scriptures for proof of his statement. This time he quoted from the divinely inspired Prophet Habakkuk who taught that "the just shall live by faith" (2:4). That is to say that the man who is reckoned as righteous in God's sight is dependent for life and acceptance not upon what he does, but on what he believes (Rom. 1:17; 3:21-26; Acts 13:39. cf. Gal. 2:20).

Some one has called attention to the fact that the argument in vs. 11, 12 is in syllogistic form. Both premises are drawn from the Old Testament. It may be formally stated thus: *Major premise* (evangelical maxim) "The just man lives by faith" (v. 11; cf. Hab. 2:4). *Minor*: The man of law does not live by faith (for he lives by doing: legal maxim, v. 12; cf. Lev. 18:5). *Logical Conclusion*: The man of law is not just before God (v. 11). While therefore the Scripture by its pronouncement of the curse as already seen closes the door of life against righteousness of works, that door is opened to the men of faith. The two principles are logical contradictories. To grant righteousness to faith is to deny it to legal works. This assumption furnishes our minor premise in v. 12. The legal axiom is, "He that doeth them shall live by them." That is to say, *The law gives life for doing* not therefore *for believing*; we get no sort of legal credit for that. The two ways have different starting points, as they lead to opposite goals. From faith one marches, through God's righteousness, to blessing; from works, through self-righteousness, to the curse.

#### Christ's Death the Ground of Our Justification

3:13, 14

Thus far we have seen that the law  
(Continued on page 16)

# The Field is the World

## UNIVERSAL CONDEMNATION OF JAPAN

The strife between Japan and China continues to cause grave concern not only in these countries, but also in the chancelleries and official circles of the civilized world. The scope of the military operations has developed so unexpectedly and the expenditure incurred has been so immense, that in many influential circles the future is regarded with apprehension and even dismay. Marked disapproval of Japanese methods of aggression is almost universally expressed in home and foreign newspapers and reviews alike, and as a result extreme caution is being exercised in all financial transactions with that country. Whether the Japanese forces eventually win a sweeping victory in China or not, it is felt that the aftermath of the conflict is bound to have profound ramifications and, so far as the chief parties are concerned, to result in constant strife in more than one branch of civic life.—**World Dominion.**

## CATHOLIC MISSIONS AMONG NEGROES

Pope Pius XI in a message to the Catholic Commission for Work among Colored People urges an immediate and wide expansion of Negro Missions. After half-a-century of work there are now not more than 250,000 Catholics among the 12,000,000 American Negroes.

## BIBLE DISTRIBUTION

The American Bible Society circulated during 1936, 289,770 Bibles, nearly 500,000 New Testaments and more than 7,000,000 Bible portions—a total of between seven and eight million volumes.

## WORLD JEWRY

The Jewish people throughout the world have contributed toward the purchase of land in Palestine over \$24,000,-

000 since 1902 of which amount American Jews have contributed about 25%.

Russia has 2,700,000 Jews. 5.9% of these are in the Ukraine, 22% in Russia proper, and 15% in White Russia. It is estimated that 30% of Jewish marriages in Russia today are mixed marriages.

It is announced that £30,000 is to be paid by way of compensation to the relatives of those killed and to the injured in the disorders of last year in Palestine. Jewish claims amount to about 75 per cent of the total.

## OPPRESSION IN KOREA

A totalitarian State, which assumes that its authority is derived from a divine ancestry, is the greatest possible menace to human liberty and is now confronting Koreans and others with alternatives which must become the concern of the whole Christian world. The alternatives might be briefly set out thus: "Shall we bow in the 'house of Rimmon,' reserving to ourselves the right to consider it as a gesture of respect, or shall we resist unto blood? Shall we accept and act upon the assertion that to bow at the Shinto shrine is not an act of worship, but an expression of respect?"

Korea is no longer "The Land of the Morning Calm," at least for Christians. The Japanese are trying to force assimilation by insistence upon the use of the Japanese language in the educational system and what, for Christians is a very serious thing, by insistence upon worship at Shinto shrines. The reticence which has been observed in this delicate situation cannot be much longer continued. Things are happening in Korea which will in the long run reflect upon Japan's wisdom and, if continued, discredit any claim she may make to a humane civilization. Interference with conscientious convictions breeds unending strife, and it is a pity that Japan should create for herself avoidable difficulties in these days of Far Eastern conflict.

## Book Reviews

The Christian and Missionary Alliance is publishing a series of books describing the work of that mission in several major areas. A few years ago there appeared the first, **THE NIGER VISION**, by R. S. Roseberry. The following are more recent publications, two of which were published this year.

**Pioneering in Kwangsi** by W. H. Oldfield. (Christian Publications, Harrisburg, Pa., \$1.50) A historical survey of the Alliance mission in Kwangsi Province, written in the interesting style of a well known missionary. The first chapters give the reader a necessary background of the land and the people. Unless one is strictly up-to-date in his information, he can hardly realize that this traditionally backward province is now one of the most progressive in China. In this southernmost part of China will be found dial telephones, bus lines to all principal cities, ice cream cones, an aeroplane factory, extensive government schools, and many other signs of a growing Western culture.

A brief survey of the mission work of other societies enhances the value of the book.

Here is one more proof that the blood of the martyrs is the seed of the church. In the list of pioneers who braved the dangers of that inhospitable field and who are buried in that distant Province are such well known men as Mr. Clarence H. Reeves, Mr. Henry Zehr, Mr. Isaac L. Hess, and Mr. Joseph R. Cunningham.

**With Christ in Indo-China** by E. F. Irwin. (Christian Publications, Harrisburg, Pa., \$1.50) This is indeed a welcome volume. It is time that the story of the remarkable progress of the Gospel in Indo-China in a mere quarter of a century is at last told in a single volume. Here within the covers of a single readable book is the story that would take weeks of research in miscellaneous periodicals and reports to piece together.

The account is so readable that it will be in demand among youth as well as mission historians. A chapter on the new work in Eastern Siam is included since this area is now an integral part of the Indo-China field of the Christian and Missionary Alliance.

The book is a fine commentary on a phase of Scripture "The Lord working with them." Miracles of healing, remarkable answers to prayer and fearless witnessing marked the introduction of the Gospel and the establishment of the church in that field. This is one more chapter to "The New Acts of the Apostles," and certainly the worthy pioneer to Indo-China can truly be considered in the "apostolic succession." A map of the field and several pages of pictures help the reader in forming more accurate concepts of the land and its Christians. Some explanation is also given of the methods leading to the founding and growth of the indigenous church.

**Congo** by Mrs. Alexander Macaw. (Christian Publications, Harrisburg, Pa.) The Congo is the oldest Christian and Missionary Alliance mission field, and scene of its greatest defeats and its greatest triumphs. A large church today represents the triumph after years of discouraging work in which many missionaries laid down their lives.

This book gives sketches of the natives and of missionary work, but it fails to give a connected account of the progress made. The best part of the book is in the chapters describing the character and customs of the Congoese.

It is very unfortunate that apart from a mere list at the back of deceased missionaries, not a single missionary is mentioned. There is a chapter on pioneers, but the identity of these noble men and women is veiled by such anonymities as "the missionary," "the superintendent," "they," etc. One can readily appreciate the difficulty in mentioning names, particularly if the author has participated in the events which he is describing, but the omission of names does not solve the difficulty—it only evades it. The book is written to give satisfying information to

*(Continuing on page 16)*

# With The Fellowship Circle

By MRS. J. E. RAMSEYER

An interesting letter recently received from Mrs. S. D. Tung, known to her many friends in America as Mary Lyon Lee, class of 1926, is of interest to all. Mr. and Mrs. Tung have a lovely family of four daughters, Dorothy aged ten years, Martha Ella aged eight, Dorcas, five, and Esther, three. Dorothy says when she becomes a big girl she is coming to America to attend the Ft. Wayne Bible Institute. In speaking of recent illness in the family, Mrs. Tung mentions that two of the children were sick, and then she speaks of how the Lord met them in healing. Mrs. Tung relates the experiences in one of her letters:

"The last part of June, Samuel (referring to Mr. Tung) was sick again with kidney stone. Different doctors told us that he should go to Peiking United Hospital immediately because they thought this time it was more serious. All the church members, Samuel and I united in earnest prayer, asking God to heal him here at home. God answered prayer according to our asking in order to increase our faith. Praise His holy name! Samuel was healed on June 28. He stayed in bed two weeks. God taught Samuel a new lesson to trust Him more and pray more.

"We are looking forward to see our Daddy and Mother come to China some day if Jesus tarries. We do miss our dear ones in America.

"I suppose you have read in the papers about the fighting in China. So far we are still safe and are not in the war zone. We do not know about the future. We are resting in Psalms 27, 34, 91. We let our children memorize some verses every day. We want them to know that Jesus is all in all to us."

This was the second time Mr. Tung suffered a kidney attack. The first time a little over a year ago the Lord healed him and Mr. Tung gave God the glory.

## Venezuela

More than half of this little country is south of the Orinoco river and consists of tropical forests and grassy plains, while in the north are the Andes Moun-

tains.

In this environment our two missionaries, Mr. and Mrs. Sylvan Hausser are laboring. Mr. Hausser is of the class of 1922 and Mrs. Hausser (nee Eunice Diller) is of the class of 1923. They went to the field in 1929. Mrs. Hausser spent the year 1933 in the home land when she said that never again would she leave the field without Sylvan. We recently heard that they expect, all being well, to come home on furlough in February 1938. For a time it looked impossible for them to leave the field but reinforcements have come and the outlook is brighter. With the coming of Mr. and Mrs. Henry Shade, who arrived on the field in September, they will be able to leave and Mr. and Mrs. Shade will take charge of the work. Mr. Hausser has been field superintendent for three years and as one of the missionaries wrote he "has been doing the work of four men." He is well and has stood the climate better than other missionaries. We cannot say as much for Mrs. Hausser. A much needed change will do them both good.

At present they are located at El Callao, the richest gold mine section of Venezuela. The work under their charge requires a great deal of traveling and the only means is riding a bicycle. The trip between El Callao and Tumoramo alone is thirty miles, and to reach all the places under his charge entails seventy-five miles by bicycle.

When Mr. Hausser wrote, he was in a school room with seventy children, all studying in a loud voice. The noise was most disagreeable. They were told not to holler so loud, but they replied, "How can we study if we don't bawl out loud?" The adults come to school with the children to study English. In this way the missionary finds a welcome into homes where he has a chance to preach the Gospel. The English class is doing well and is most encouraging. Quoting from Mr. Hausser's letter he says, "Our hearts are rejoicing that the Lord is blessing His work. Many are the trials, but He

giveth grace."

The missionaries who went in September took a new "Suburban Carryall" and a Chevrolet; so traveling from place to place will now be easier. In order to get back to Venezuela, the Haussers have had to buy a small property. In this way they will be land owners and cannot be excluded from the country, but will be allowed to return after their furlough is over. This they could not otherwise have done.

Please pray for them.

### **The First Ft. Wayne Bible Institute Missionary**

The missionary of our convention party in Cleveland was Miss Elizabeth Hilty. One day while in conversation, she told of two crucial tests in the beginning of her life as a missionary. The morning she left home her sister Katie, now in glory, said to her: "Lizzie, I hope you will never be homesick in China for you will be so far away from home you will not be able to come back."

Those words went like an arrow to her heart, and she was lonely all the way out to Nyack, where she spent five weeks. Those five weeks she was a most miserable girl for the enemy took advantage of her loneliness and whispered, "If you are so homesick here in Nyack, how can you stand it in China? Are you sure after all of your call to be a missionary?"

One evening in the dining room, while they knelt in prayer, she said, "Jesus, You have called me to go to China and to China I am going." The Lord Jesus whispered to her, "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." (Jno. 15:16). This is the verse she went to China on. All the homesickness left while she was on her knees and not once in all the thirty-two years thereafter was she homesick in China.

After reaching the field, and while going through a severe test, the enemy assailed her again and said, "What are you doing here in China? What have you that is worth giving out?" While in prayer a sweet voice whispered, "Did I not know

what was in you when I called you? Did I not see what I could make of you if you were yielded to me?" She responded with "Yes, Lord," and she came out of this test more than conqueror through Him who loved her. She has since been a faithful and fruitful missionary; the tests were met once for all.

Miss Hilty attended the Bible Institute in 1904 and 1905. She went to China in the fall of 1905. She has the unique distinction of being the first of our one hundred missionaries to go out from the Bible Institute.

### **The Second B. I. Missionary**

We are thinking now of another Bible Institute student who was a member of the first graduating class in 1909. This is Miss Nellie Bowen of Hickman, Ky.

She had a call to Korea. She sent in her application and was told that the board to which she applied had no missionary work in Korea, but if she would go to China and get started in missionary training there she would be transferred to Korea as soon as work was begun there.

She accepted the change, and always said when addressing a congregation that she had laid her little Isaac on the altar (meaning Korea), and was going to Korea by way of China. On her way to China, she stopped at the Bible Institute to say "goodbye." She occupied room number eleven. One day while standing by the single bed in one corner of the room, she had a crucial test. The enemy said, "You go to China, you little nothing! ! What can you do?" She fell on the floor as if struck by a human hand. There she lay, a dejected heap with no power to lift herself from the floor.

While lying there, a sweet, gentle voice whispered, "I made the world of nothing." She sprang to her feet praising God, and may it be said to His glory, she was never thus tempted again.

She had another peculiar test after reaching China. These words in the second commandment became very really true in her life: "I the Lord thy God am a jealous God." A young English officer fell in love with Nellie, and though she told him she would always be a missionary, he insisted and said he would give

up his office to become a missionary too. She did not give him her word, but to prove to her his sincerity, he left his government office in China and came to the United States and entered the Missionary Institute at Nyack.

This affair began to tell on Nellie's mind and she soon went down in health. She had one test after another, and just as the young man was ready to leave Nyack and return to China, Nellie was stricken with smallpox. She passed away while the young man was on the ocean, and no way was available to let him know of her passing.

After she was gone an unfinished letter to her sister Minnie was found in which she said (in reference to the young man), "He is coming to China, and I do not know how to meet him." Jesus loved her so well that He took her to Himself before she had to meet the issue.

We have written these experiences that those in training at the present time may find help, and very valuable help in an hour of need.

### GALATIANS

(Continued from page 11)

pronounces a curse upon all men, for all have sinned. It has also been seen that there is no possibility of man's acceptance before God on the basis of any law works or anything good that he can do. On what grounds, then, can man be delivered from the curse and find acceptance before God? Verses 13 and 14 give us the answer: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Christ Himself took the sinner's place under the law and bore the curse it had pronounced. Thank God! sin's penalty has been paid. Notice the tense of the verb: Christ *hath redeemed* us, not He *will redeem* us if we keep the law. He has already done so; the price has been paid. "He who knew no sin, was made sin in our behalf, that we might be made the righteousness of God in Him" (II Cor. 5: 21). Thus "Christ is the end of the law

for righteousness to every one that believeth" (Rom. 10:4). Says Martin Luther: "Whatsoever sins, I, thou and we all have done, or shall do hereafter, they by imputation were made Christ's own sins, as truly as if He had done them, and His righteousness in return is made ours as truly as if we had never sinned but had always been as righteous as Christ was."

"Upon a Life I did not live,  
Upon a Death I did not die,  
Another's Life—Another's Death—  
I stake my whole eternity."

B. F. LEIGHTNER.

### BOOK REVIEWS

(Continued from page 13)

the reader and the author should have sufficient objectivity to omit personal considerations if he is to qualify as a historian and narrator of events.

The labors and sacrifices of the pioneers of this field might well be the subject of an epic poem, but the barest passing mention is made of these rich facts. We have to go to the last two pages where a list of these heroes of the cross with their dates of service is given to find out that thirty-five missionaries gave up their lives within five years after sailing to the Congo. One of the greatest stories in the annals of missions, but the "half has not been told."

**Congo: Past and Present** by Alfred R. Stonelake. (World Dominion Press, \$2.00) This is one of the latest of the splendid surveys made by the World Dominion movement. Approximately twenty-five countries have now been surveyed, and the literature produced by this society is by far the best that is published by any of the fact-finding agencies.

**Congo: Past and Present** is a comprehensive study of a vast field. The land and its peoples are described before the story of Protestant missions is told. The principal pioneering efforts are related and the work of the strongest societies is described.

A set of statistical tables is added that makes the book a source of factual material. It is of interest to note that a few Bible Institute missionaries are given mention in the appendices for their work in the translation of the Scriptures.

# Bible Institute News

## CHAPEL DIARY

We present here a list of chapel speakers, their work, and their subjects, for a two-week period. These notations are taken from Gabriel Martig's chapel notes.

Nov. 1—Miss Gaskill—a B. I. worker. "Moses and the Burning Bush."

Nov. 2—Monthly Half Day of Prayer. Led by Pres. J. E. Ramseyer.

Nov. 3—Rev. H. E. Wiswell—B. I. faculty member and graduate, pastor of the First Missionary Church. "Men ought always to pray."

Nov. 4—Rev. J. E. Ramseyer—President of the Bible Institute. "Lectures on Deeper Life."

Nov. 5—The Rev. Mr. Henderson—Pastor of the First Church of the Nazarene. "Going Well."

Nov. 8—George Agin—B. I. Senior. "Go to the Ant, Thou Sluggard."

Nov. 9—Melody Trio—Gospel singers from the Nyack Bible Institute.

Nov. 10—Harold Armin—B. I. Senior. "Be Ye Holy, for I Am Holy."

Nov. 11—Bi-weekly Praise Service—led by the Dean.

Nov. 12—Rev. Roy Knight—Field Man of Taylor University.

Other special chapel speakers of the month of November were: Rev. Norman Hirschy, B. I. graduate, pastor in Evans City, Penn.; The Rev. and Mrs. Simon Ramseyer, evangelists and musicians (harpists, singers, and pianists); Mrs. R. O. Stull, missionary to Peru, S. A.; Rev. Walter Oldfield, missionary to South China.

## MISSION BAND

Our Mission Band speakers since the last issue of the Vision have represented French Indo-China, Borneo, and the homeland. Mr. and Mrs. John Olson presented their pioneer work in French Indo-China with stereopticon views on the evening of October 29. Rev. A. W. Tozer of Chicago was in charge of Mission Band Nov. 5. The following Friday night, Miss

A. C. Spellman and some of her co-laborers of the Missionary Workers of Detroit outlined the need for home missions. Nov. 19, Rev. C. L. Eicher of Chicago, a former missionary to India, and now heading a missionary movement here in America, showed a film on the great revivals now taking place in Borneo.

## MASS MEETINGS

B. I. students participated in two mass meetings on Sunday, Nov. 20. In the afternoon a great mass meeting was held for Christian laymen and professional and business men of Fort Wayne. Then in the evening the Missionary churches of Fort Wayne combined for a mass meeting. Dean Witmer presided over both services. Dr. C. A. Price, a physician and surgeon of Cincinnati, and R. G. LaTourneau, manufacturer of Peoria, Ill., addressed both of the great services. In the afternoon, Dr. Price gave the Scriptural diagnosis for the ills of the world, and then prescribed the Scriptural cure in the evening. Mr. LaTourneau emphasized love to God in both of his messages. In the evening a large choir, composed of B. I. students and choirs from the Missionary churches sang. Special numbers were given by Alfred Zahlout, violinist and accompanied on the harp by Gerald Korn; Richard Holzwarth, tenor soloist; Simon Ramseyer, tenor soloist, accompanied by Mrs. Ramseyer with the harp, and Alfred Zahlout on the violin.

## SIDE LIGHTS

CONVENTIONS—Rev. J. E. Ramseyer, who is president of the Missionary Church Association, as well as president of the Institute, presided over the Mid-Western District Convention in Elbing, Kansas, Oct. 21-24. He also presided over local missionary conventions in the Missionary churches in Cleveland.

CAMPUS DAY—B. I. observed "Campus Day" Nov. 10. Teachers and students alike wielded rakes and baskets. It always takes two to carry a basket of leaves. After an afternoon-full of fun,

the students gathered around the huge pile of burning leaves for lunch and for devotions.

**THE UNEXPECTED**—A Mr. Coleman, of Fort Wayne, was found dead in his automobile in front of the Bible Institute. He shut off the switch of his '31 Chevrolet, coasted across Rudisill Blvd., just missed a car coming from the opposite direction, and gently bumped into a student's car in front of the Institute. He was found dead. The Coroner pronounced it heart trouble.

**WAIT A MINUTE**—A coupe sped down Rudisill, side-swiped Prof. Weaver's car, which was parked in front of the Administration Building, and then swerved across the street, jumped the curb, climbed the steps of the Ramseyer home, and knocked to pieces the west side of the porch. Yes—the driver carried insurance.

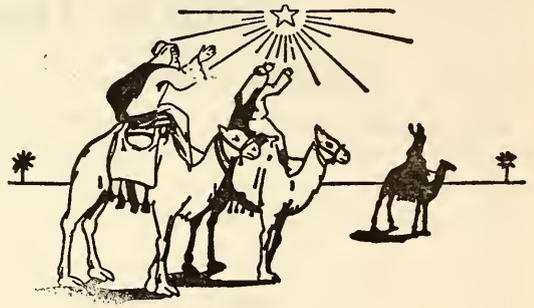
**RESIGNED**—Professor C. A. Gerber of the B. I. faculty recently resigned as director of the great Cadle choir in Indianapolis. Mr. Gerber was on the Cadle staff for more than two years. He is now giving his full time at the Institute.

**OVER THE AIR**—The special chorus, the men's chorus, and Mr. Alfred Zahlout, violinist, aided Rev. H. E. Wiswell of the First Missionary Church in presenting the Missionary Hour over WOWO, Nov. 7.

### MY VISIT TO THE DINING ROOM

I am an outside student and the only time I see my fellow students is in the class room. So I decided to visit the dining room one Monday evening. I was astonished that even the supper hour goes like clock work. At the sound of a bell, everyone filed to his place. The boys were very gentlemanly when they assisted the ladies in sitting down to the table. I especially was impressed with the idea that at each table there was a host and hostess. I had always thought that the boys and girls sat at different tables, alone. The students at my table were very friendly and made me feel at home.

Another of my subconscious notions



was corrected when I saw such a spirit of happiness and liberty. Instead of being stiff, formal, and awkward, the meal was exceedingly pleasant. The atmosphere was "homey." While we were talking, the others at my table kept right on eating. It seems that I forgot to eat. When a little bell rang, which meant to stop eating, I was so far behind that I felt as if I was hanging in mid-air. At another sign, all chairs were pushed back against the walls, and we were ready for the usual Monday evening testimony meeting. I do not know when I have received so much help as when one person after another rose to his feet, and, with a smiling face, told how the Lord had undertaken for him that he might come to Bible School. And such singing! It thrilled me through and through. I did enjoy my visit so much to the dining room.

**Viola Krockenberger.**

### HUNAN BIBLE INSTITUTE CLOSED

*(Continued from page 10)*

Old Glory still remains the symbol of Freedom. But better still he whom the Son has made free, is free indeed!

Brethren, the days of the age are drawing to a close. Watch and pray.

The Sands of time are sinking;  
The dawn of Heaven breaks.  
The summer morn I have sighed for,  
The fair sweet morn awakes.  
Dark, dark has been the midnight,  
But Dayspring is at hand!  
And glory—glory dwelleth  
In Immanuel's land.

**CHARLES ROBERTS.**

## GLAD TIDINGS

“For unto us a Child is born”  
To us a Son is given,  
The “Counselor, the Mighty God”  
The Everlasting One!

Made flesh, the living Word of God  
That He might man regain  
He rose triumphant from the grave.  
Soon He’ll return to reign!

In Bethlehem, the angels sang,  
“Glad tidings” for all men.  
O Soul, redeemed through wondrous grace  
Ring out the strains again!

The Story of our Saviour’s birth,  
Millions have never heard.  
Ere He returns “The Prince of Peace,”  
Oh, hasten with the Word!

*(Author Unknown)*

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## BETHANY HALL LIQUIDATION

The following contributions are reported by the Liquidation Committee since the report in the last issue of the Worker:

323 .....	\$10.00	327 .....	4.00
324 .....	10.00		
325 .....	70.00	Total .....	\$114.00
326 .....	20.00		

This leaves a balance of \$3571.85. December 31st is the date of expiration of the present bond issue. The Trustees would like to retire as many outstanding bonds as possible so that refinancing of the debt may be kept at a minimum. One more month remains—the month of December. Why not turn something of the generous spirit of giving into this channel? What more fitting gift can be suggested than a contribution toward Christian character and the cause of world evangelism? Many of the young people training in Bethany Hall go out to tell the glad news that Jesus came and is coming again. This training is one vital link in the program of world evangelization.

Above all—we urge prayer that God’s gracious blessing may continue to rest on this project.

LIQUIDATING COMMITTEE.

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1. Because the Bible Vision is a first class Christian periodical.
2. Because the Bible Vision is the successor of the Fellowship Circle Bulletin.
3. Because *neglect* of old friends is the child of half-heartedness and the parent of broken fellowship and friendlessness.
4. Because every alumnus owes a debt of gratitude and loyalty to the Alma Mater.
5. Because the Bible Vision affords the alumnus a continued contact with the testimony, spirit, and life of the Institute.
6. Because the Bible Vision keeps him posted concerning opportunities for cooperation with the Institute in its expanding program for Christ.
7. Because the Bible Vision can be made self-supporting if every alumnus will subscribe.
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