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The Bible Vision

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"WHERE THERE IS NO VISION, THE PEOPLE PERISH"

"Write the vision and make it plain"

BERNE, IND., and FORT WAYNE, IND., MARCH, 1937

THE SECOND MILE
S. A. Witmer

LORD, TEACH US TO PRAY
Rev. John Greenfield

THE WORLD AND THE CHURCH
Dr. A. J. Gordon

AMONG WORLD RULERS

LORD MACAULAY: HISTORIAN OR SEER?

THE FIELD IS THE WORLD
A Survey

THE WAY TO GOD
Rev. H. E. Wiswell

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

Recently an editor of a secular newspaper, the Huntington Herald-Press, was moved to comment on the world's insanity as reflected in the press. He remarked that "it is impossible to read the newspapers these days without having dreadful moments of fear that the world is fast going completely insane." He noted two news items that "mirrored a human society which, in at least some of its aspects, seems to need nothing so much as a quick trip to the boobyhatch."

One item had to do with several college boys in New York City who are supposed to come from "socially prominent" families and who literally moved into a night club. "And the spectacle which the youngsters made of themselves," remarked this editor, "was enough to make one fall on his knees and pray for another deluge."

The other item came from London and described a party given for three hundred women by the mayoress of Wimbledon to interest them in air defense. Respirators were provided and tea and cakes were served.

The editor concluded, "If the five youthful New York nightclubbers reflect youth at its dizziest and most insane, it can only be said that the gasmasked London tea party reflects an adult world that is simply groveling stupidly in the face of approaching catastrophe."
Dwindling Sunday Schools

One of the most tragic facts that must be faced today is the alarming decrease in Sunday School attendance. A prominent Christian educator has just made the statement that if the present rate of decline continues for a generation, there will no longer be any Sunday Schools.

According to a manual published recently by a denominational agency, the decrease for all American Sunday Schools in the past four years averages twenty per cent. Instead of turning to God in penitence during the past years of depression, there appears to have been an alarming growth of indifference!

In one denomination the number of Sunday School scholars equalled the number of church members thirty-seven years ago. Today there are 400,000 less scholars than members. The same ratio at one time existed in the famous Moody Memorial Church, founded by the great Sunday School worker, Dwight L. Moody. Today there are only 1,600 in Sunday School for the 4,000 in the membership of the Church.

This decline is taking place at a time when thorough Christian education of youth is sorely needed. It is estimated that there are 17,000,000 boys, girls, and young people who are not in Sunday Schools. More than sixty per cent of the boys and girls in public schools have no moral or religious training worthy of the name. Among many of the remainder, the Christian instruction is so shadowy as to be a negligible factor.

A generation of modern pagans is coming into being. Juvenile delinquency is becoming prevalent in all parts of the country. The most common criminal age is nineteen. Recently there were twenty-six criminals waiting execution in Sing Sing, and more than half of these were boys below twenty-one years of age.

It is a time to unsheath our spiritual weapons and to wage a fight against the powers of darkness. It is the hour to launch an aggressive, militant campaign against the enemy. Let us, who are subjects of the Kingdom of God, put on the whole armour of God. May we be strong in the power of His might! May we be good soldiers of the Lord Jesus Christ, ready to endure hardness in self-forgetful service. Above all, let us pray for revival. May we ask God to visit His people with a mighty Pentecostal effusion of grace and power. May our hearts be burdened for the lost.
The Second Mile

“And whosoever shall compel thee to go a mile, go with him twain.” Matt. 5:41.

This passage is a gem of rare beauty. We want to turn it about like a cut diamond and permit it to scintillate light from every facet. Before doing so we want to examine its setting. In the Sermon on the Mount Jesus gives us a picture of the truly spiritual man and He then tells us how that man acts in the kind of world that you and I live in.

The truly spiritual man, as portrayed in the Beatitudes, is “poor in spirit”; he is free from arrogance and self-assertiveness; he is meek and renounced to self. He has a deep aspiration for God, for he hungers and thirsts after righteousness. He is a man of compassion and sympathy; his inner life is cleansed from sin; and he is a peacemaker among his fellows.

Now it is important to observe that Jesus places this man in the world as it now stands. Many would have us believe that the Sermon on the Mount is not for us today. It belongs to the future Kingdom age. Nothing could be further from the truth, for if the social background of the Sermon on the Mount obtains in the Millennial Kingdom we would have little reason to wish for such an age to succeed this one. Our Lord was speaking of practical Christianity in this age. He portrayed the spiritual man against the dark background of social inequality, of injustice, of cruelty, hypocrisy, strife, wickedness, and crime. And then He told us how the spiritual man would act in the midst of such an environment.

Admittedly, the moral code of the spiritual man in his everyday life is radically different from commonly accepted social standards. It is even different from the common practice of church members and nominal Christians, for they have toned down the message of Christ. They have modified and trimmed it until there is a vast gulf fixed between the Sermon on the Mount and their approved practice. And when that point is reached something must be done with this matchless discourse on human conduct. Commonly it is praised as perfect, but its application is postponed to some future Utopian period. But, on the contrary, Jesus was speaking of the spiritual man here and now.

And one thing He said about him had to do with the second mile—which is beyond the first. The first mile stands for justice, the second stands for mercy. The first mile stands for activity prompted by duty, the second, for service prompted by love. In the first mile one is saved; in the second mile one serves. In the first mile one prays to keep out of condemnation. In the second mile one lingers for fellowship and communion.

The distinctive spirit of the Christian is found in the second mile. And that is because divine love, which is the essence of Christ-likeness, overflows into the second mile of service and good will. It has been well said by someone that it is

“devil-like to return evil for good,
animal-like to return evil for evil,
human-like to return good for good, but
Christ-like to return good for evil.”

—S. A. W.
Lord, Teach Us To Pray

By Rev. John Greenfield, D.D.

"And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples."—Luke 11:1.

Our Lord's disciples had listened to the sermons of Him who spake "as never yet man spake"; they had seen those miracles by which He "manifested His glory"; and yet we do not read that they ever came to Him with the request, "Lord, teach us to preach," or "Lord, teach us to perform miracles." But having heard His prayers, they cried out, "Lord, teach us to pray."

We note also that the two greatest preachers the world has ever known taught their disciples to pray. They became both before and after Pentecost, "Mighty in prayers." That ministry builds for eternity, which teaches by precept and example its men, women and children to pray. Pulpit orators or Bible expositors, who fail to teach their followers the art and practice of prayer, are failures indeed. That preacher will have "souls for his hire and as seals of his ministry," who teaches his people to pray. The English poet-preacher, S. T. Coleridge, has well said that "prayer is the highest exercise of which the human mind is capable." Add to this the testimony of James Montgomery:

"Prayer is the simplest form of speech,
That infant lips can try;
Prayer the sublimest strains that reach,
The Majesty on High."

That is why both John and Jesus taught their disciples to pray. Everybody can pray. All must pray who would be saved. Without prayer, no salvation. A century and a half ago a young lady, Miss Charlotte Elliott, asked an evangelist, Dr. Caesar Mahan, what she must do in order to be saved. The reply is, "Come to Jesus." Again she asks, "But how shall I come?" And the answer is, "Come just as you are." This she does, and writes a prayer with which thousands have come:

"Just as I am without one plea.
But that Thy Blood was shed for me,
And that Thou biddest me come to Thee,
O Lamb of God, I come, I come."

Nearly a century later a poor drunkard, Samuel Hadley by name, is kneeling at the penitent form in the Water Street Rescue Mission, New York City. The superintendent, Jerry McCauley, the converted river thief, is trying to lead him to Christ. He tells him to pray. The answer is, "I can't." "But you must," was the swift reply. And after a few moments of mental strength and soul anguish, this prayer is heard:

"Dear Jesus, can you help me?"

What is this but another form of the petition uttered centuries before: "Lord, I believe; help Thou mine unbelief!" Both prayers were instantly and miraculously answered. Saving faith is impossible apart from prayer. "His Name shall be called Jesus, for He shall save His
people from their sins," and "whosoever shall call on the Name of the Lord shall be saved."

Prayer is of supreme importance not only for salvation, but also for sanctification and service. Both John the Baptist and Jesus taught their disciples to pray for the baptism "with the Holy Ghost and with fire." Prayer always precedes, accompanies, and follows Pentecost. Prayer creates the atmosphere in which the Holy Spirit can operate. Every great historic revival has been prayed down.

Several years ago a book was published in England entitled, "The Kneeling Christian." We call attention to the following sentences: "Why are many Christians so often defeated? Because they pray so little. Why are many church workers so often discouraged and disheartened? Because they pray so little. Why do most men see so few brought 'out of darkness into light' by their ministry? Because they pray so little. Why are not our churches simply on fire for God? Because there is so little real prayer. We may be assured of this—the secret of all failure is our failure in secret prayer."

Perhaps the greatest of American evangelists was that converted and spirit-filled lawyer, Charles G. Finney, the founder and president of Oberlin College. His revivals were steeped in prayer and his converts rarely backslid. They were nearly one hundred per cent genuine. Why was this? It was because he taught them to pray. Listen to his description of some of those revival metings: "The town was full of prayer. Go where you would, you heard the voice of prayer. Pass along the street, and if two or three Christians happened to be together, they were praying. Wherever they met they prayed." And again: "I used to spend a great deal of time in prayer; sometimes I thought, literally 'praying without ceasing.' In regard to my own experience, I will say that unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation."

God has promised to "pour out the spirit of grace and supplications." Will the faithful few, the "little flock" of intercessors, still to be found in many of our churches, not imitate the apostles and "give themselves continually to prayer" for the fulfillment of the above promise? As we pray, God pours. As we intercede, Jesus, our Joshua, prevails. As we faint in prayer, evil triumphs, for it is certainly true that

"Satan trembles when he sees
The weakest saint upon his knees."

The great captain of our salvation ever liveth to pray for us; the blessed Comforter is continually interceding in our behalf, even with groanings that cannot be uttered. Shall we not join ourselves to them in this holy ministry of intercession? For the sake of this poor, sin and crime cursed world around us, for the sake of the church bought with the Redeemer's Blood, in danger of resembling the churches of Sardis and Laodicea, for the sake of our own salvation and hourly join the disciples in the petition of our text—"Lord, teach us to pray."

A few years ago a mighty revival swept over the land of Korea, the fruits of which remain to the present day. This revival had been prayed down. Four missionaries of different denominations had agreed to meet
together to pray daily at noon. At the end of one month a brother proposed that "as nothing had happened," the prayer meetings should be discontinued. "Let us each pray at home as we find it convenient," said he. The others, however, protested that they ought rather to spend even more time in prayer each day. So they continued the daily prayer meetings for four months. Then suddenly the blessing began to be poured out.

One of the missionaries declared "It paid well to have spent several months in prayer; for when God gave the Holy Spirit, He accomplished more in half a day than all the missionaries together could have accomplished in half a year." In less than two months more than two thousand heathen were converted. In one church it was announced that a daily prayer meeting would be held every morning at 4:30 o'clock. The very first day 400 people arrived long before the stated hour, eager to pray. The number rapidly increased to six hundred. Heathen people came to see what was happening. They exclaimed in astonishment, "The living God is among you!" What was possible in Korea a quarter of a century ago, is possible in America today.

Will we then not daily cry out with the apostles, "Lord, teach us to pray"? Will we not "give ourselves continually to prayer"—prayer in secret, prayer in the family circle, prayer in the social group, prayer in the "house of prayer"? Then the weekly prayer meeting of the church would not have to be spelled w-e-a-k-l-y. Then it would truly be "the powerhour of the church." Then the family altar would amend the broken homes; and divorces, suicides and crimes would disappear. Then the experience of the early church would be ours, "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and spake the word of God with boldness. And with great power gave the apostles witness of the resurrection of the Lord Jesus—and great grace was upon them all."

The World and the Church

By Dr. A. J. Gordon

"Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is . . . good for nothing but to be . . . trodden under foot" (Matt. 5:13). "For the time is come that judgment must begin at the house of God" (1 Pet. 4:17).

Few seem to realize the peril that threatens and is infecting the Christian Church at this time, from the corruption of worldliness. The leaven is doing its deadly work only too terribly. And in Matthew 5:13, we have a brief church history.

I. The Church in the World:

"Ye are the salt of the earth." Its Divine Head has placed it in a fallen world—in the midst of a crooked and perverse generation (Philippians 2:15). He said: "I pray not that Thou shouldest take them out of the world, but keep them from the evil" (John 17:15). But He was careful to add in the next sentence that, though in it, His people are not of it; "They are not of the world, even as I am not of the world." This salt—so long as it retained its saltiness—would preserve the dead mass from utter corruption. O what "bite" it had at first! "These that turned the world upside down" (Acts 17:6). "This sect . . . everywhere spoken against" (Acts 28:22). "But of the rest durst no man join
himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women” (Acts 5:13). Of this stage it could be truly said: “I looked for the Church, and found it in the world.” But a change for the worse soon set in, “the mystery of lawlessness” was “already working” (2 Thess. 2:7).

II. The World in the Church:

“But if the salt have lost its savour, wherewith shall it be salted?” If you compromise with the world, the world will corrupt you. O savourless salt! “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God” (James 4:4). “Whosoever therefore would be a friend of the world maketh himself an enemy of God.” The world cannot hate you (John 7:7). Why? Because “they are of the world, therefore speak they as of the world, and the world heareth them” (1 John 4:5). But, O fellow-believer, what portion hath a believer with an unbeliever? (2 Cor. 6:15). “What hast thou to do in the way of Egypt? Shouldest thou help the ungodly, and help them that hate the Lord” (2 Chr. 19:2). What double dose of sobriety in these perilous times, when people seem mad upon worldly amusement—the dance and the card table, the picture palace and the theatre, the concert and the carnival, the fancy dress ball, and what not? How solemnly sobriety is urged in Titus 2, in immediate view of the Lord’s return: “Exhort aged men to be . . . sober-minded . . . the young women to be . . . sober-minded, chaste . . . the younger men likewise exhort to be sober-minded . . . For the grace of God that bringeth salvation hath appeared to all men, teaching us to renounce ungodliness and all the pleasures of this world, and to live sober, upright and pious lives in this present world, looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ” (Titus 2:1-12, R. V. and Weymouth). Alas, that today it may be said only too truly: “I looked for the World, and I found it in the Church!”

III. The Church Trodden Down by the World:

“Good for nothing but to be . . . trodden under foot.” This world of ours is approaching its death agonies. The question for us to consider is this—are we going under with the old world, or are we going to overcome the world by faith? It all depends upon our attitude toward the Coming King. A beautiful golden eagle once swooped on the carcase of a sheep above the Niagara Falls—it gorged on the flesh for some time, and then as it neared the falls, spread its wings for flight. It was too late! Its talons had become entangled in the fleece. Uttering its piercing cry, it went over the falls with the carcase. “Arise . . . lest thou be consumed in the iniquity of the city” (Gen. 19:15). “Remember Lot’s wife” (Luke 17:32).

The measure of our separation from the world must always be the measure of the world’s intolerance. “The age of persecution past!” Possibly, if the age of worldly conformity is here. If the hem of the believer’s garment gets unravelled by easy compliance, it will soon be woven up with that of the worldling, and then there will be no antagonism. It is the rendering of garments that uncovers deformities; drawing into closer union with Christ, results in withdrawing from the things in which the flesh delights, and so in judging ourselves we condemn others. Indeed every advance in holiness casts a reflection on prevailing worldliness. Hence the enmity, “And wherefore slew he him? Because his own works were evil, and his brother’s righteous.”
Among World Rulers

Let us take a glance at the leading figures among three great nations—two Christian (?) and one pagan (?).

First, let us pause to review the British spectacle. When David Windsor was acclaimed king early in 1936, he had the unique distinction of becoming a ruler over more subjects than any other sovereign who ever lived—approximately half a billion of people, or a fourth of the population of the world. As the King, he was “Defender of the Faith” and titular head of the Church of England. He stepped down from this high place of honor and duty to marry the woman he loved—the twice-divorced Mrs. Simpson. In a world broadcast he declared his love for this woman whose divorce from her second husband had not yet become final. Even before divorce proceedings were begun, he traveled extensively with this woman through Europe last summer. A humiliating spectacle for Britshers, but a vindication of righteousness in the widespread opposition of their King marrying a divorcée! It has been well said that “God save the King” takes on a more than ordinary significance.

Let us turn next to the United States. One of the first acts of the President when he took office four years ago was to legalize the curse of liquor. Thereafter his picture was displayed by gambling dens and liquor resorts as their patron saint. The President, who is an example for the youth of our land, smokes forty cigarettes a day. In his first term of office, two divorces took place in his family. The first lady of the land, in a nation-wide broadcast, urged girls to learn to drink in order not to be considered prudes. There is no doubt that the alarming tendency to unrestrained vice and immorality in America has been accentuated by the example of the present occupants of the White House.

And now let us turn to “pagan” China. The President, Gen. Chiang Kai-Shek, was received into the Methodist Church a few years ago. He is concerned with the moral and spiritual elevation of his people. The following Ten Commandments, according to the Christian Advocate, have been issued and are distributed on a post card to the soldiers of China.

They are brought to the attention of the soldiers through the Y.M.C.A. work that is carried on under the direction of the Generalissimo:

1. Thou shalt not covet riches.
2. Thou shalt not fear to die.
3. Thou shalt not advertise thyself for vain glory.
4. Thou shalt not be proud.
5. Thou shalt not be lazy.
6. Thou shalt not commit adultery nor gambling.
7. Thou shalt not smoke.
8. Thou shalt not drink wine.
9. Thou shalt not borrow money.
10. Thou shalt not lie.

And while it is freely recognized that a mere ideal or even a godly example is inadequate, yet the moral leadership of rulers is not to be discounted. From the pages of Old Testament history there has come ringing down the corridors of time the warning from the life of an unworthy king, “Jeroboam the son of Nebat, who made Israel to sin.”

But beside President Chiang Kai-Shek stands a help-mate. Madame Kai-Shek, a member of the famous Soong family, tells of her spiritual experience in an article which originally appeared in the Shanghai Evening Post and Mercury, and condensed in the Religious Digest.

She says: My mother was not a sentimental parent, rather she was a spartan. But one of my strongest childhood impressions is of mother going to her third floor closet to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, “I must ask God first.” And asking God was not a matter of five minutes to ask Him to bless her child and grant the request. She waited upon God until she felt His leading. And I must say that whenever mother trusted God for her decision, the undertaking invariably turned out well.

That is why I sometimes think that God took mother from us in order that we might grow spiritually. As long as mother lived, I had a feeling that whatever I did, or failed to do, mother would pray me through. Though she insisted that she was not our intercessor, that we must pray ourselves, yet I know that many of her long hours of prayer were
spent interceding for us. Perhaps religion in my mind is associated with such a mother so that I have never been able to turn away from it entirely.

Before I leave the subject of prayer, I want to tell you of mother when she was already confined to her bed with the last illness. Japan had begun to show her hand in Manchuria. Most of this we kept from mother. But one day I suddenly cried out: "Mother, you are so powerful in prayer. Why don't you pray that God will annihilate Japan — by an earthquake or something?"

She turned her face away for a time, and then, looking gravely at me, she said: "When you pray or expect me to pray, do not insult God's intelligence by asking Him to do something which would be unworthy even of you, a mortal!"

Today I can pray for the Japanese people, knowing that there must be many like Kagawa who suffer because of what their country is doing to China.

During the years of my married life I have gone through three phases as related to my religion. First, there was a tremendous enthusiasm and patriotism — a passionate desire to do something for my country. Here was my opportunity. With my husband, I would work ceaselessly to make China strong. I had the best of intentions. But there was no staying power. I was depending on self.

Then came the second phase. My mother died, floods came, famine stalked the land; the intrigue of those who should have been helping the country — all brought on a terrible mental depression, a spiritual despair, desolation. What was left?

And then I realized that spiritually I was failing my husband. My mother's influence on the General had been tremendous. His own mother was a devout Buddhist. It was my mother's personal influence and example that led him to become a Christian. Too honest to promise to be one just to win her consent to our marriage, he had promised my mother that he would study Christianity and read the Bible. And I suddenly realized that he was keeping his promise, even after she was gone.

I began then to see that what I was doing to help was only a substitute for what he needed. I was letting him head towards a mirage when I knew of the oasis. Life was all confusion. I had been in the depths of despair. Out of that, and the feeling of human inadequacy, I was driven back to my mother's God. But mother was no longer there to do the interceding for me. It seemed to be up to me to help the General spiritually, and in helping him I grew spiritually myself.

Thus I entered into the third period, where I wanted to do, not my will, but God's. Life is really very simple, and yet how confused we make it. In old Chinese art there is just one outstanding object, perhaps a flower, on a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated life is like that. That one flower, as I feel it now, is the will of God. But to know His will and to do it, calls for absolute sincerity, absolute honesty with oneself, and it means using one's mind to the best of one's ability. There is no weapon with which to fight sincerity and honesty. Political life is full of falsity and diplomacy and expediency. My firm conviction is that one's greatest weapon is not more deceptive falsity, more subtle diplomacy, greater expediency, but the simple, unassailable weapon of sincerity and truth.

In conclusion, my religion to me is a very simple thing. It means to try with all my heart and soul and strength and mind to do the will of God. I feel that God has given me a work to do for China. China's problems today are greater than they have ever been before. But despondency and despair are not mine today. I look to Him who is able to do all things, even more than we ask or think. I know that nothing can happen to me or the General until our work is done.

**LOOKING UP**

"Keep looking up—
The waves that roar around thy feet,
Jehovah-Jireh will defeat
When looking up.

"Keep looking up—
Though darkness seems to wrap thy soul;
The Light of Light shall fill thy soul
When looking up.

"Keep looking up—
When work, distracted with the fight;
Your Captain gives you conquering might
When you look up." —Selected.
Lord Macaulay: Historian or Seer?

It is interesting to read a remarkable prediction of American democracy made by Lord Macaulay seventy years ago in the light of recent events in the United States. The growing class hatred, the share-the-wealth agitation, the labor disturbances, the trend toward socialism appear to be exact fulfillments of the prophecies of the great historian. These predictions were made by Lord Macaulay in a letter to H. E. Randall, written from London in May, 1857:

"... I have long been convinced that institutions purely democratic must, sooner or later, destroy liberty or civilization, or both.

"In Europe, where the population is dense, the effect of such institutions would be almost instantaneous. What happened lately in France is an example. In 1848 a pure democracy was established there. During a short time there was a strong reason to expect a general spoilation, a national bankruptcy, a new partition of the soil, a maximum of prices, a ruinous load of taxation laid on the rich for the purpose of supporting the poor in idleness. Such a system would, in 20 years, have made France as poor and as barbarous as the France of the Carlovignians.

"Happily the danger was averted and now there is a despotism, a silent tribute, an enslaved press, liberty is gone, but civilization has been saved. I have not the smallest doubt that if we had a purely democratic government here the effect would be the same. Either the poor would plunder the rich and civilization would perish, or order and property would be saved by a strong military government, and liberty would perish.

"FATE IS CERTAIN"

"You may think that your country enjoys an exemption from these evils. I will frankly own to you that I am of a very different opinion. Your fate I believe to be certain, though it is deferred by a physical cause. As long as you have a boundless extent of fertile and unoccupied land, your laboring population will be more at ease than the laboring population of the old world; and while that is the case, the Jeffersonian policy may continue to exist without causing any fatal calamity.

"But the time will come when New England will be as thickly peopled as Old England. Wages will be as low and will fluctuate as much with you as with us. You will have your Manchesters and Birminghams. Hundreds and thousands of artisans will assuredly be sometimes out of work. Then your institutions will be fairly brought to the test.

"Distress everywhere makes the laborer mutinous and discontented and inclines him to listen with eagerness to agitators who tell him that it is a monstrous iniquity that one man should have millions, while another cannot get a full meal. In bad years there is plenty of grumbling here and sometimes a little rioting. But it matters little, for here the sufferers are not the rulers. The supreme power is in the hands of a class, numerous indeed but select, of an educated class, of a class which is, and knows itself to be, deeply ininterested in the security of property and the maintenance of order. Accordingly, the malcontents are firmly yet gently restrained. The bad time is got over without robbing the wealthy to relieve the indigent. The springs of national prosperity soon begin to flow again; work is plentiful; wages rise and all is tranquillity and cheerfulness.

HISTORY REPEATS ITSELF

"I have seen England three or four times pass through such critical seasons as I have described. Through such seasons the United States will have to pass. in the course of the next century, if not of this. How will you pass through them? I heartily wish you a good deliverance, but my reason and my wishes are at war and I cannot help foreboding the worst. It is quite plain that your government will never be able to restrain a distressed and discontented majority. For with you the majority is the government and has the rich, who are always a minority, absolutely at its mercy.

"The day will come when, in the state of New York, a multitude of people, none of whom has had more than half a breakfast, or expects to have more than half a dinner, will choose the legislature. Is it possible to doubt what sort of legislature will be chosen? On one side is a statesman preaching patience,
respect for vested rights, a strict observance of public faith. On the other, is a demagogue ranting about tyranny of capitalists and usurers and asking why anybody should be permitted to drink champagne and to ride in a carriage while thousands of honest people are in want of necessities. Which of the two candidates is likely to be preferred by a working man who hears his children cry for bread?

"I seriously apprehend that you will, in some such season of adversity as I have described, do things which will prevent prosperity from returning; that you will act like people in a year of scarcity, devour all the seedcorn and thus make the next year not of scarcity, but of absolute distress. The distress will produce fresh spoilation. There is nothing to stay you. Your Constitution is all sail and no anchor.

**ONE MUST PERISH**

"As I said before, when society has entered on this downward progress, either civilization or liberty must perish. Either some Caesar or Napoleon will seize the reins of government with a strong hand or your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman empire was in the fifth; with this difference, that the Huns and Vandals who ravaged the Roman empire came from without, and your Huns and Vandals will have engendered within your country by your own institutions. . . ."

And now seventy years later we are able to test the accuracy of this prediction with the certain events of time. We see that democratic freedom has been misused. It has been used to denude our rich land of its vast natural resources. It has been used in a hog-eat-hog competition to pile up wealth with little or no regard for humanitarian rights. The prophecy of James 5 is literally fulfilled. The dissatisfaction of the masses, agitated by radicals, is asserting itself.

Our misuse of democratic freedom and privilege calls for some remedial measures to curb exploitation and corruption. Government is therefore attempting to regulate the economic life of our people. But rigid control of production and consumption is impossible without destroying liberty. And that is the dilemma facing America.

But it is the character of its people that will determine the outcome. If expediency rather than moral principle, if the stomach rather than the conscience determine the issue, our democracy will soon come to an end. Roger T. Babson correctly said in a published statement since the first of the year: "We oldsters may check out before real trouble comes to our nation. But let me tell you that the younger generation will need something more permanent than real estate, bank accounts, insurance, or even democracy. Unless they have a sane spiritual foundation they are licked."

"**TIS FINISHED**"

"Tis finished." So relieved, the high priest said.

"The aggravating Nazarene is dead. No more shall He our settled peace invade.

In earth's dark bosom now will He be laid.

Forgotten by e'en those who sang His praise.

His name shall perish to the end of days."

"Tis finished." This, the hardened soldiers say.

"Tis but another task, 'till comes another day.

What boots it tho' He was so calm and strong.

So different from the hungry, murderous throng

Which clamored for His life? Why should we care?

To shrink our call, we have no will to dare."

"Tis finished." So the leader of the band Declared, "The deed was done; and by my hand

Were motivated arms of strength and poise.

Yet, again I hear the echo of that voice, 'Father forgive.' Was this the Son of God Who meekly bore the cruel Roman rod?"

"Tis finished," cried the Lord of endless life;

Triumphant in the conquering strife.

"Lifted up am I, to draw the lost world to Myself." And, a banner bright, unfurled,

The Cross displays with might the God of love,

To win our love that He His love may prove." —Kenneth Mackenzie.
The Field Is the World
(World Survey Service)

Religion in Russia in 1936

The following summary of the religious situation in Russia is based upon information derived from a number of sources, which are as reliable as any other sources dealing with this particular subject. Critical confirmation is not possible, and we therefore reproduce these reports, as reports.

In 1935, 14,000 churches were closed. A Polish publication gave official Soviet figures to show that between 1917 and 1935, 42,800 clergymen died in concentration camps, and that of the 55,000 priests before the Revolution about one-fifth only remained.

The Roman Catholic Church is not spared. In 1925, 42 churches were open in Asiatic Russia and 40 priests at liberty; today, none. In the whole U. S. S. R. there were 300 priests; today, 15. Moslems and Jews have experienced similar treatment. The Lutheran Church in 1914 had 230 pastors, 200 congregations and 800 churches. In 1935 the pastors were reduced to 2 and later on to 3. The Finnish Lutheran Church in Ingria, comprising 33 congregations and 13 churches, is totally destroyed.

The Evangelical "sects" have suffered equally with the Evangelical minorities. The Stundists were formerly greatly persecuted; many of them joined the Baptists who showed sympathy with certain aspects of the Revolution and received official regard. This was true also of the groups in north Russia, who were assisted by Lord Radstock, Pashkov and Baron Nikoloi, and also the Gospel Christians of Prochonov. The campaign was opened against them when the Soviet realized that its aims and theirs were in fact quite divergent.

The Communist International for 1936 states: Among the objectives of the cultural revolution the fight against religion, that opium of the people, holds a special place. Inflexibly, systematically, antireligious propaganda should be conducted and all education based upon a material conception of the universe.

No Protestants Wanted in Tripoli

The medical mission for needy Moslems and Jews in Tripoli has been closed by the Italian authorities, and the missionary doctor was ordered to leave the territory by 17th November. For half a century the North Africa Mission has maintained this healing and preaching centre, the only evangelical witness in the whole of Libya. Complying with Government requirement, the purpose of the mission was described as: "Explaining the way of salvation through the Lord Jesus Christ in obedience to His commands, and also endeavouring to show the love of God in our medical consultations."

A Government Ordinance of 26th August authorized the mission to continue with three conditions: (a) No religious propaganda. (b) Nurses to have Italian diplomas. (c) Premises to conform to Hygiene Inspector's regulations.

The doctor was unaware of this Ordinance until it was read to him at the police station on 13th October, and then, charged with not observing its terms, a second Ordinance dated 1st October was handed to him, and this ordered the closing of the mission.

Christian Progress in Korea

Bible study is a strong element in Korean Church life, and both Korean and Manchurian presbyteries sent requests for help in forming Bible Institutes. Statistics submitted were very encouraging. Bible Conferences had 178,313 students (increase of 15,000 over previous year). Baptisms numbered 15,874, bringing the total baptized roll up to 119,955. Average Sunday attendances were 288,338; Sunday Schools added 20,000 scholars, bringing the total enrollment to 344,268, and 17,626 catechumens were enrolled during the year.

The Presbyterian Mission, in annual session last June, decided that it could not meet the Government requirement that all school pupils must pay homage at the shrines, holding that the action had
a religious significance and disagreeing with the Government definition that it was purely a civil and ethical observance. The Board of Trustees of the Union Christian College and the Soongsil Academy in Pyeongyang therefore decided to withdraw from the work of secular education.

* * *

An Honest Admission from a Catholic Priest in Brazil

Not least of the results of Protestant missions in Latin America is the attention they have attracted to the Bible. The following is the opinion of a priest expressed in a Catholic paper after a journey through fourteen of the states of Brazil: "I found in every direction the great hindrance to the work to be a profound and shameful ignorance of divine revelation. How can the Catholic Action prosper when Catholics are ignorant of the soul of this movement, when Jesus Christ continues unnoticed and unknown, the Unknown God of whom St. Paul spoke to the Athenians? In a certain city in the south I started a course of free Bible lectures. These scandalized numerous good Catholics who asked if it was really I who was going to lecture, or one of the Protestant pastors of the place. Ignorance of the word of revelation has reached such a point amongst us that "Biblical" and "Protestant" are considered synonymous terms. The Protestants accuse us constantly of prohibiting the reading of the Bible. In this gross form their charge is inexact. We do not prohibit the reading of the Bible in the Catholic version; but this general lack of interest and this little care that we have taken to instruct Catholic people in the supreme beauties of the divine revelation is practically equivalent to prohibition."

* * *

Jewish Conversions to Catholicism

According to the International Catholic Missionary Society there have been 12,926 Jews converted to Roman Catholicism in the twenty years ending in 1934. Their distribution is as follows: 8,226 in Austria and Hungary, 3,000 in France, 1,700 in England, Holland, Belgium and the United States of America. The largest number of conversions have been in those countries where anti-Semitism has been more or less virulent, and enemies of Christian work among Jews point to this as indicating that many Jews profess conversions in order to escape oppression. It may more probably indicate that active evangelization has been more pressed in lands where the Jews have so deeply suffered, than in those favoured lands where they have been well treated.

* * *

New Regime in Manchukuo

Under the new regime in Manchukuo foreign missionary work encounters difficulties, specially educational activities. Text books printed in Chinese are not permitted, text books for the higher grades do not exist under the new regime and Chinese principals of schools have been removed.

Government statistics for the last year list missionary institutions as follows:— Churches: Catholic, 190, Protestant, 303; Converts: Catholic, 85,000, Protestant, 64,000.

* * *

The Spanish Civil War a Misnomer

"It is not a Spanish war. It is not a Civil war, merely. It is an international war. Some observers of world affairs are of the opinion that Europe has seen its last 'declared' war. What we have now in Spain is an undeclared war between certain nations, with a possibility that it will overspread Europe. Germany and Italy are fighting Russia and half of Spain on Spanish soil. It is said, also, that soldiers from France and Great Britain are taking part.

"What is proceeding in Spain is indescribably horrible. While the carnage continues and a considerable part of Madrid is destroyed, little seems to be done about it. All the peace instruments so far have been futile to stop the war. The Non-Intervention Committee to date has been a great farce. Member nations of the Committee have decided to intervene. Italy, Germany and Russia are all members of the Non-Intervention Committee, but, nevertheless, are waging a little war against each other. The League of Nations has been unable to

(Continued on page 18)
The Way to God
By Rev. H. E. Wiswell

EDITOR’S NOTE: (On account of illness, the regular Bible Study by Rev. B. F. Leightner which appears regularly on this page, is deferred until next month. The following message was given by Rev. H. E. Wiswell in the Missionary Hour over WOWO, February 21.)

In all the Bible—which comes to us drenched in the tears of a million contritions, steeped in the prayers of many saints, worn with the fingers of agony and death—there are fewer sublime statements than the one found in I Peter 3:18 which says: “For Christ hath once suffered for sins, the just for the unjust, in order that he might bring us to God, being put to death in the flesh.” In this text—a volume in a single line, an ocean in a mere cup—we see four great facts: (1) The fact of sin; (2) the fact of a Saviour; (3) the fact of a sacrifice; (4) and the fact of a salvation. Think with me of

I. The Fact of Sin.

Sin, as a state, refers to the depraved nature received from Adam—the federal head of the race. Man inherits from Adam not only taint, but guilt,—not only moral hurt, but legal fault. Rom. 5:12 declares: “Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men; for that all have sinned.”

Sin has saddened human life and blackened human history. In the garden of Eden sin burst forth upon the world at the foot of the tree of knowledge of good and evil. A raging torrent, it swept through the world until every community from Adam until now has felt keenly its pollution. It is impossible to change the geography of sin. Its habitat is everywhere, and always, “the wages of sin is death” (Rom. 6:23).

The sin of man has always been the grief of God. Of Christ it is affirmed that He is “the Lamb slain from the foundation of the world” (Rev. 13:8). All the world is guilty before God. When King Saul said, “I have sinned,” — when the prodigal, in remorse said, “I have sinned,”—when David said, “I have sinned”—they all voiced the experience of all lands at the time of Christ. When the publican, refusing to lift up his face, and smiting upon his breast, cried out, “God be merciful to me a sinner,” he voiced the soul of all ages. Utterly guilty before God!

Sin, the direct cause of all world suffering, is no idle fancy for picnic conversation; sin is no innocent hallucination which circus clowns use to amuse fickle crowds; sin is no mild case of measles for which street vendors of patent medicines claim a complete ten-day cure; sin is no comedy which low comedians use to amuse the frivolous populace; sin is no perfume which tickles our nostrils momentarily without hurt or shock; sin is no light picture of an artist’s dream. SIN is an opiate in the will; sin is a terrible frenzy in the imagination; sin is a madness in the brain; sin is a deadly poison in the heart; sin is the blackest and most awful fact in the universe of God. Sin, the intolerable burden of a soul that is destined to live eternally, is a midnight darkness which invests man’s whole moral being, and conceals from his vision everything that belongs to the highest and grandest realms of realities! Sin, a disease that has reduced man into a lump of rottenness and a feast for “the worm that dieth not,” is also a fiend that has bound man hand and foot — a fiend that is dragging him down stairways to a region of eternal and infernal flames in the “dark prison house of outer darkness.”

Man can be delivered from such power only by the intervention of a personal God of infinite might. The most dreadful reality—SIN—God’s enemy, man’s destroyer!

“What must I do to be saved,” is the question. There is but one answer—and we find that answer in the Christ of Calvary. That brings us to consider

II. The Fact of a Saviour.

This Saviour, our Saviour, is Jesus Christ—“literature’s loftiest ideal, philosopher’s personality, criticism’s great problem, theology’s fundamental doctrine,
spiritual religion's cardinal necessity. Jesus, whose name blossoms on the pages of history like the flowers of all springtimes in one bouquet. Jesus, whose name sounds down the corridors of centuries like the music of all choirs, visible and invisible, pouring forth in one great anthem. Jesus—Son of man. Jesus—Son of God; and both in one."

Irreproachable was this Saviour in His life. His was a thrilling record of goodness. His life ever possessed the white stainlessness of sinlessness. Even to His enemies He said: "Who convinceth me of sin?" (John 8:46).

Mighty was this Saviour as a miracle worker. To blind men he gave sight, deaf men received keen ears, dumb men were given new tongues, crippled men, strong limbs. The lepers He cleansed. He lifted up the outcast; commanded devils to depart; healed the sick, and broke up funeral processions!

As a teacher, He was astonishingly marvelous. "Never man spake like this man" (John 7:46). Put the best teachings of all philosophers along side the teaching of Jesus. Do you see the difference? Their teaching is speculation; His is revelation. Theirs, inquiry; His, declaration. Theirs, surmise; His, glorious certainty. Theirs, blind groping; His, clear guidance. AMID ALL TEACHERS JESUS SHINES LIKE THE BLAZING SUN AMID SMOKED LANTERNS.

But wait a moment, all these—His life, His teaching, His good example, His mighty miracles—would have availed nothing for our salvation had they not been consummated in the Cross. All these were but incidental to the one great purpose for which He came into the world—to die; yes, to die that man born once and born "dead in sin" might be "born again" and "born alive unto God." In death alone, He paid our debt. "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6).

This brings us to consider

III. The Fact of Sacrifice.

"God commendeth his love toward us in that while we were yet sinners Christ died for us" (Romans 5:8).

"His own self—bare our sins in his own body on the tree" (I Pet. 2:24). Human love never reached such a height.

Foretold from Eden downwards, this sacrifice is the greatest sacrifice of all ages. The sacrifices for sins and trespasses, the burnt offerings and the peace offerings, were finger posts to Calvary. The brazen serpent that was lifted up by Moses in the wilderness symbolized the Son of man lifted up on the Cross.

Thus we plainly see that the Cross was substitutionary. Only as a substitute could Jesus have borne our sins "in his own body on the tree." As Abraham offered the ram INSTEAD of Isaac his son, so "Christ was offered once to bear the sins of man" (Heb. 7:27).

The sinner can only meet mercy where the claims of justice have been met. And this is at Calvary, for here the majesty of the law is vindicated, every sin met, every darkness dispelled. Here the problem of human redemption is solved, every foe defeated, every fear quieted, every hope met, every longing fulfilled, every sorrow assuaged, every promise kept.

And now with great joy we consider

IV. The Fact of Salvation.

Salvation for every lost son and daughter of Adam's race. "The Son of man is come to seek and to save that which was LOST" (Luke 19:10). What wonderful words!—"That which was LOST." Whoever and wherever in this head-dizzy, body-weary, soul-sick, sin-smitten world the lost are found, there Jesus is SEEKING to SAVE.

Think of it—salvation for ALL! Salvation for those blind in sin, for those deaf in sin, for those crippled in sin, for those loathsome with leprosy of sin, for those impure with the harlotry of sin, for those dead in trespasses and sin! For ALL. "The Spirit and the bride say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely" (Rev. 22:17).

But the question arises, how can the sinner avail himself of this great salvation? God has but one plan of salvation. Listen to Jesus speak in John 10:9, "I am the door: by me if any man enter in, he shall be saved."

This Christ way excludes forever all other ways.

"What can wash away my sin? NOTHING but the BLOOD OF JESUS."

(Continued on page 18)
Fellowship Circle Briefs

Rev. and Mrs. Jesse Ringenberg, missionaries in Gujarat, India, are due for furlough, and expect to arrive in America some time during April.

Mr. and Mrs. Clarence H. Furman (Eva Mitchell) are the parents of a baby girl born Jan. 20, 1937, and who has been named Mariedith Joy. The Furmans are doing missionary work in Betsy Lane, Floyd County, Kentucky.

Rev. and Mrs. William Brennan are in charge of a mission in Brooklyn, N. Y. Mrs. Brennan was formerly Mardell Niswander, and worked with the Missionary Workers of Detroit, Mich. The couple was married at Bluffton, O., Sept. 4, 1936.

William Dean came to gladden the home of Rev. and Mrs. Jared Gerig (Mil-dred Eicher) of Cleveland, O., Feb. 6, 1937.

Rev. and Mrs. Paul Bartel (Ina Birk-ey), missionaries to China, are looking forward to furlough early this summer.

The Misses Elizabeth and Minnie Hilty, veteran missionaries in Hunan, China, expect to return on furlough, arriving in the States next August.

Rev. J. E. Lauby, of Van Nuys, Calif., will conduct several series of special meetings among Missionary churches in Indiana and Ohio this month and next.

MISS EDNA FIGG REPORTS PROGRESS OF MISSIONS IN EQUADOR

Miss Edna Figg, '26, writes a summary of the progress of the Christian and Missionary Alliance work in Ecuador, giving a survey of the annual conference held in September, 1936, in the publication of the society for that field, Ecuador. It should be remembered that Ecuador is one of the most backward countries in the world and has a population of more than 1,600,000. The only agency at work, apart from a few independent units, is the Christian and Missionary Alliance. Another Bible Institute graduate on this field is Rev. David F. Siemens, who, with his wife, is laboring in the province of Esmeraldos.

The report follows:

The annual Conference of the Ecuador Mission opened on the evening of Sept. 15 in the School for Missionaries' Children at the ancient and picturesque capital of Quito. In addition to the Morning Watch, called for 6:30 a. m., sessions were held daily, morning and afternoon, and occasionally in the evening. The devotional service marked the opening of the morning sessions and in all the sessions some time was given to prayer.

Interesting and enlightening reviews of the year's work were brought representing every section of the field. Our hearts rejoiced as gradual and steady progress was realized. Open doors in the lowlands and the more fanatical unoccupied regions of the highlands challenge us to more intercession and deeper consecration to the tremendous task facing our limited forces. At the close of the reports, requests were gathered under the three divisions SCHOOLS, SPANISH and INDIAN work, and presented separately for special intercession.

The problem of the most successful methods for evangelizing the great number of red men, reaching the Spanish-speaking population, and the establishing of really indigenous churches was discussed and to this end emphasis was laid upon the following activities:

The Bible Institute—The importance of the effective preparation of the nationals for the future of the work, and the building up of the Ecuadorian Church.

Short-term Bible Schools—The holding of such schools during the year in different sections of the field and in connection with the next national convention.

Daily Vacation Bible Schools—The continuation of this fruitful ministry, which is principally to the children, although in connection therewith classes for adults are often held.

Itinerating—That as much time as possible be devoted to this means of propa-gating the Gospel in outlying and country districts and in unoccupied sections.

The Printed Page—The continued publication of our field magazines Realidades and Alborada, tracts for special occasions, and a special booklet of Scripture portions in Quechua.

The closing Sunday of the Conference was a day of refreshing, and terminated
with a fellowship service in the evening, when we partook of the Lord's Supper.

Thus, each co-laborer left for his station with a new determination to “occupy till He come.”

WORLD TOUR OF THE GADDIS-MOSER EVANGELISTIC PARTY

Mrs. Rachel Gaddis (nee Rachel Moser of the class of 1921) writes from Bangalore, India, giving the following account of God’s blessing in the ministry of the Gaddis-Moser evangelistic party composed of Rev. and Mrs. Tilden H. Gaddis, Miss Bertha Moser and Miss Elma Moser.

On our present world tour of evangelism, we have laboured in six centers in Egypt and 12 centers in India. We have conducted 194 services using 28 interpreters, reaching 100,000 people among 16 denominations in 32 Mission stations and in 20 schools, colleges and seminaries. The altars have been filled with as many as 500 to 600 praying at one service and thousands definitely helped of God. Under His guidance, we have witnessed capacity crowds, rapt attention, Hindus seeking light, Moslems converted, schools moved to God, theological students sanctified, an altar full of Tibetans and a Lama priest brought to Christ, a leader of a large group of untouchables saved, preachers and Bible women reclaimed, modernistic religious workers’ faith restored and mission stations revived. We have ministered in corn fodder arbors, matting tabernacles, in the streets, in churches, town halls, soldiers’ barracks, Y. M. C. A. stations, jungle camps, on vessels, and over government radio. In the desert, in small villages out in the jungle, up in the Himalaya mountains, and in the largest cities of the East, we find a hungering world awaiting the message of the Cross. Calls are coming to us from many lands. We go on to Burma, Siam, Malay States, China, Japan and Honolulu.

THE WAY TO GOD
(Continued from page 16)

There is salvation in none other.

Not by character can one be saved, though character has immense value.

Nor are we saved by church membership, for there is no salvation by ecclesiasticism.

Not one has ever been saved by baptism, nor by partaking of the Christian Communion. Both of these are symbolical and memorial. They do not save or help to save a soul.

Not by good works are any saved. One works FROM the Cross as a saved person but not TO the Cross as an unconverted soul.

Nor by money. Money can buy a great many things, but it cannot buy salvation, or else it would give the banker an advantage over the beggar. God says: “Without money and without price” (Isa. 56:2).

Friend! I care not who you are or what you are, there is salvation for you this very minute if YOU WILL BUT GIVE JESUS CHRIST ONE CHANCE.

“For Christ hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit” (I Pet. 3:18). Amen.

THE FIELD IS THE WORLD
(Continued from page 14)

stop the war to date. Russia and Italy and Spain are members of the League, but they are fighting each other in Spain. According to Mr. del Vayo, Foreign Minister of the Spanish Government: ‘The worst thing that could befall the League would be to contribute, by silence and indecision, to the spread of the war.’ A plebiscite of Spain has been urged, but who can take a vote while cities are falling in ruins, while men, women and children are being butchered in thousands?”—Church Peace Union.

It is not great talents that God blesses so much as great likeness to Jesus. A holy man is a mighty weapon in the hands of God.

—Robert Murray McCheyne.

John did not care when the crowds went to Jesus—Mrs. Effie Smith.
Items of Interest at the Institute

IN THE STUDENTS' MISSION BAND

Recent representatives of foreign mission fields to address Mission Band services were: Rev. and Mrs. Paul Ummel (Alumni) of Nigeria; Rev. Paul Allen of Persia; and Rev. P. J. Boehr (alumnus) of North China. These have been especially good services in that they have reported victories in hard fields, showing the power of the Gospel to prevail over pagan customs. Mr. Kenneth Rupp ('37) is the Mission Band president of the second semester.

REV. E. K. BETHEL A GUEST AT HIS ALMA MATER

Rev. E. K. Bethel of the class of '23 is making his home at the Institute during a revival campaign which he is carrying on in Fort Wayne. Mr. Bethel has spoken at the chapel hour and at the evening worship periods. Referring to the two years of Bible study which he had at the Institute he said with the ring of unmistakable sincerity, "Those were the best two years in my life." Mr. Bethel is regularly engaged in Mission work in California among the people of his own race.

FROM THE LIGHT TOWER SALES MANAGER

Frequently I have been asked about the Bible Institute. Invariably I have found that the best way to answer my questioner was to show him a LIGHT TOWER. It contained pictures of all the instructors, of all the students and of the Gospel teams, and of the various household crews, with snapshots of regular school life besides. You too will want to become better acquainted with the Bible Institute through the 1937 LIGHT TOWER. You may secure a copy by mailing your subscription with $1.50 plus 10c postage to Tilman Amstutz, Bible Institute, Fort Wayne, Ind.

LOYAL SUPPORT OF FORMER STUDENTS

In the last issue of the BIBLE VISION a report was given of the effort being made to liquidate the indebtedness on Bethany Hall during 1937. Already the splendid loyalty of former students has been shown again in deeds as well as words. It is gratifying to know that the Fellowship Circle is standing behind the Institute in prayer and faith.

The following communication from a couple of graduates in Pennsylvania:

"In the recent issues of 'The Bible Vision' notice was given as to liquidation of Bethany Hall indebtedness. We, therefore, wish to make a small contribution for that purpose. Enclosed find check in amount of $5.00.

"We hope and trust your aims shall be realized during the year."

Another graduate writes as follows:

"I am enclosing a bank draft for $25.00 as my contribution toward liquidating the debt on Bethany Hall. How splendid it is that the balance is, relatively speaking, small enough that it can surely be paid this year. Surely our God shall supply this need. I am glad for the privilege of standing with all the Institute family and friends in prayer for this, and also thankful that God makes it possible for me to have a small part in it for I am truly grateful for the influence of the Institute upon my life."

It is loyalty of this kind that lightens the burdens and makes the work at the Bible Institute a joyous fellowship.

RETOUSCPTION

He was better to me than all my hopes
He was better than all my fears;
He made a road of my broken works
And a rainbow of my tears.

He emptied my hands of my treasured stores,
And His covenant love revealed,
There was not a wound in my aching heart,
But the balm of His breath has healed.

He leads me by ways that I had not known,
By paths that I could not see;
The crooked was straight and the rough made plain
As I followed the Lord alone.

—Anna Shipton.
Promoting the Bible Vision

THE BIBLE VISION IS ALIVE.

Recently a friend of the Institute, who received only the first issue of the BIBLE VISION, inquired whether the Bible Vision was stillborn, unable to live because of a lack of funds. He mentioned the fact that so many Christian periodicals have a promising beginning but an untimely end. We are happy to be able to say that the BIBLE VISION is positively alive and so far it has been self supporting. Quite a feat for a youngster only a few months of age! However, it is not merely alive, but

THE BIBLE VISION IS GROWING.

The number of subscribers is increasing with each issue. Favorable comments have come from readers: "We welcome the BIBLE VISION to our home. We thank God for the lives of those eager to serve in the promotion of this great vision," writes a subscriber from Waterloo, Indiana. "We wish to keep in touch with the work at the Institute and no better way can be found than through your paper," write a couple of graduates from Pennsylvania. From one of the contributors, Dr. Howard Kuist of the Biblical Seminary of New York comes this word of appreciation: "I like the set-up of your journal very much and enjoyed reading the other articles and the Institute news. I shall look forward to receiving the next issue." But we agree that

THE BIBLE VISION SHOULD CONTINUE TO GROW.

We believe that the BIBLE VISION has a mission to perform and that many more can be helped through its pages. One way in which every subscriber may help is by sending us names of such who might be interested. We will gladly send free sample copies to them. Simply send us the names and addresses.

The rates for the BIBLE VISION are as follows: 75c for one year; $1.00 for sixteen months; or $2.00 for three years. Mail subscriptions and address correspondence to

The Bible Vision
Bible Institute     Fort Wayne, Indiana