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Fort Wayne Bible Training School

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The Fellowship Circle Bulletin

OF THE FORT WAYNE BIBLE TRAINING SCHOOL

"Truly our fellowship is with the Father, and with the Son Jesus Christ." I John 1:3.

Vol. 1

FORT WAYNE, INDIANA, FEBRUARY, 1923.

No. 5.

GONE ON BEFORE

On November 18, 1922, the sad news was received at the Bible Training School of the death of one of our fellow members; namely, Mr. Edison O. Steiner, who was operated upon for appendicitis November 11, at the Evangelical Hospital at Rio de Janeiro, S. America.

Mr. Steiner was graduated from the B. T. S. in the year 1915 and was the first student of the School to engage in Missionary work in South America.

He sailed from Hoboken, New Jersey, on November 23, 1921, under the Inland South America Missionary Union, but was permitted to see only about seven months service. Just why the Lord took him home so soon after he was on the field, we know not; but we do know that "He doeth all things well." How sweet to acquiesce in His will!

The ranks over yonder have been depleted. Who will fill the place? Who will say, "Here am I, send me, Lord?"

We're sure that we voice the sentiment of all the members of the Circle in expressing our heartfelt sympathy to the bereaved family at Pandora, Ohio. May the Lord Himself comfort their hearts with the hope expressed in I Thess. 4:16-17.

We quote from a letter written November 20, 1922 at Matto Grosso, Brazil, by Harry Whittington, to Brother Davis, the Field Secretary of the I. S. A. M. U., who forwarded a copy to Rev. H. C. Thiessen.

"It is with a very sad and heavy heart that I write to inform you that our beloved and faithful brother, Edison O. Steiner, has been called away from us and the work here; he has gone into the presence of the King.

"It is just two weeks today since he bade us goodby, as he and we thought, for a very little time. But yesterday, while on our way to the morning church service, we received a telegram from Mr. Thomas stating that our Brother Steiner was operated on, on Saturday the 11th and that he passed away on Wednesday the 15th.****

"We, and the church members were upholding our beloved brother and companion in prayer. We had bright hopes of long happy service together in this needy field to which he was called. But the Lord had need of him up yonder.

"So far as one could judge, he was pre-eminently fitted for pioneer work,

and a wide needy field was open awaiting his labours, but the Lord had other service for him.

"We had a sad day yesterday, our hearts are very heavy over the loss of one whom we had learned to love; he was faithful and true, courageous and gentle; his loss to us in this lonely outpost is indeed keen. Our little ones who delighted to be with him and with whom he played so much were badly broken up on the receipt of the sad news. Our hearts go out in sympathy to his dear parents and brothers and sisters who are so far away from us. I have just written



EDISON O. STEINER

them a note.

"But writing is a very poor means by which to convey one's feelings. I know that you will get into touch with the loved ones and keep them before the Mercy Seat."

AMONGST THE TERENA INDIANS

By Edison O. Steiner

It is now about six months since I left home to come to South America. It seems but a few weeks when I said "Good-bye" to friends and loved ones. If you could talk with me, many would undoubtedly ask me, "Well, how do you like it by this time?" I

will say the best place to be is in the center of God's will, and that for me is in South America. Truly, we are deprived of many things and meet with many obstacles, such as I never dreamed of. Yet, He is faithful who said "My grace is sufficient for thee." God's Word says again and again, "Blessed is the man that trusteth in Him," and God, our Father, is just longing that we test (taste) Him; but I can only trust Him if I follow where He leads me." And then, too, the thought of gathering some jewels for my Saviour's crown thrills me.

One reason why time seems so short is because we have been very busy building a little house for Mr. Halverson and myself, and also with the study of the language. We will soon be done with the building; then we will employ a man to teach us the language more thoroughly, and when once we can speak fluently we shall go out in colportage trips to the neighboring towns and villages. Remember us in the study of language.

The 7th of September was celebrated all over Brazil as the centennial anniversary of her Independence; the little church at Bananal commemorated that day by a "festa." At 2 o'clock the people began to gather at the chief's house, and continued coming until several hundred had assembled. The time from 2 to 4 was spent in games and contests, which were enjoyed by all. At 4 came the call for dinner, for which occasion a cow was killed. The meat, rice, beans, doce (dessert) and coffee tasted fine, and now for the first time we could say we took dinner with the Indians. Surely this day spoke to us of the time when we were liberated from the hand of Satan, and now we can enjoy ourselves with the good things God has prepared for them that love Him.

Because of the large crowd it took several hours to feed them all. At about 7 o'clock the people began to gather at the church for the crowning feature of the day, the exercises by the children, which consisted of Bible verses, recitations, dialogues and singing. Much time was spent to train the children for this program, and oft times with much discouragement and without any apparent results. But on that evening the children surprised us all, for they did far better than we expected. As we saw the children doing so well and also thought of the many others who did not take part, our hearts' cry went out to God that a school might be opened for them, and

that they may be saved and trained for the Lord's service. The "festa" also brought out people who scarcely, if ever, attended church. Some who attended exercises have already inquired as to "this way." Several mornings ago I saw a boy of about fourteen years looking into the Word of God. This one has been coming to the meetings since the "festa". We are hoping and praying to soon draw him into the fold.

The morning service of Sept. 17th should be mentioned, for then the two men at my sides publically confessed Christ as their Savior. Both of these men had been sick, and it was then that they saw their need of the Savior. One of them continually saw a large kettle over a hot fire, which was kept burning by living men being cast into it one by one; he being one of the crowd, was soon expecting his turn. He could not get rid of this awful vision until he asked his wife to pray for him. The other man said that during his sickness he could not think of anything but eternal realities. Praise God the old Gospel story still does the work.

In closing there are several needs for prayer that I wish to make known. One of them is the need of a new church and school building. It is not money that is lacking, but the unity of glad, willing hearts to put forth their efforts as unto the Lord. The little church is far too small and too low, so that in hot weather one fairly melts, and there is no school in the village. The other need is that Ipegu and the Estaso be soon opened to the Gospel. Much sin goes on at these places, and the people are blind to their needs. Of the former village we must say, as is said of Jericho, it is pleasant for situation, but its waters are bitter. I am talking spiritually.—Matto Grosso, Brazil, Inland South America, September 27, 1922.

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A TIMELY EXHORTATION

By A. L. Roth, Vice-President of the Fellowship Circle and Pastor of the First Baptist Church at Ada, Ohio

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord."—I Cor. 15:58. This text which is so richly suggestive in its connection, plainly suggests its own divisions by the use of which the thought of the writer is easily determined. They are (1) The Occasion, (2) The Exhortation, (3) The Encouragement.

I. The Occasion

"Therefore, my beloved brethren." The word, "therefore," with which this text opens, is always a significant word in the Scriptures. To rush past it without carefully observing its connection is to lose the force of the argument by ignoring the conclusion. Frequently in the Epistles it is used as a link connecting doctrine and practice, showing how the particular doctrine in question should become fruitful in practical results in our daily living. Therefore, because of what has just been stated, be ye steadfast, unmovable, etc. But what is the truth or doctrine which precedes this to which the apostle attaches this practical exhortation?

In the opening verses of this chapter Paul defines the Gospel he preached by enumerating its fundamental points; namely, that Christ died for our sins, was buried, and rose again on the third day. Beginning then with the fifth verse he uses the remainder of this lengthy chapter to prove and expound the resurrection, that mighty cornerstone in the foundation of the Christian Faith.

His reason for doing all this is suggested in various places throughout the chapter. Certain false teachers had crept in amongst the Corinthian believers who were trying to do what their kind are still vainly attempting to do, to disprove the literal and bodily resurrection of Christ and the believer. However, these enemies, by so doing, sadly defeated their own purpose by giving occasion for the writing of the greatest piece of literature ever produced in defense of the resurrection, that is, this immortal 15th chapter of I Corinthians.

II The Exhortation

1. "Be ye steadfast, unmovable."

The apostle Paul in the closing days of his ministry made a prediction which caused him no small amount of concern, when he said, "For this I know that after my departing shall grievous wolves enter in among you, not sparing the flock....to draw away disciples after them." The grievous wolves have surely made their appearance, and instead of being content to come in sheep's clothing they have gone a step further, until today it is quite a common sight to see them in shepherd's clothing posing as pastors and leaders of the flock of God.

The apostle, I'm sure, had no fear for

the truth itself. He knew that the Word of God is forever settled in heaven and that it cannot be shaken. However, he did fear that the faith of some of his converts might be shaken from the foundation of these indispensable truths, and be wrecked upon the rocks of doubt by the winds of many false doctrines.

In Eph. 4, where Paul makes an appeal for Christian unity he declares among other things that there is **one Faith**. Already in his day there had arisen various false faiths against which he had continually to defend his converts. But since then, they have increased until today there are innumerable faiths in the field of nominal Christendom, none of which are more destructive, however, than the modernistic denials of the fundamentals of the Christian Faith, such as the denials of the inspiration of the Bible, and the deity and resurrection of its Christ. And this is being done in our day not so much by men of the Bob Ingersoll type, as by many of the leaders in our evangelical denominations, who occupy pulpits, and sit in the professor's chairs of our colleges and seminaries.

Speaking of himself, Paul said, "Woe unto me if I preach not **the Gospel**." But elsewhere he added, "If any man preach any other gospel, let him be accursed."

Knowing there is but one faith is, however, not sufficient. In addition, the apostle urges, "**Examine Yourselves** whether ye be in the faith." How do we know that the faith we are cherishing is the one and only faith once for all delivered unto the saints? We are commanded to be able to give to every man that asketh us a reason for the hope that is within us. But where shall we find our unanswerable reasons? Where amid all the deluding voices of modernism is our final court of appeal? In God's eternal and unfailing word. The world, of course, will continue to say that the Bible interpreted and applied literally trims too close for our times, and that we therefore need a more liberal interpretation. But let such remember that the Book of God is the measuring line used by God as the one and only basis of judgment and decision, whether in judgment now or in judgment hereafter.

There is one faith. Examine yourselves whether ye be in the faith. Then if ye be in the faith the order is given **stand fast** in the faith.

Thank God, the apostacy and uncertainty of our times has had no effect upon the foundations of the Christian Faith. Though kingdoms and nations, thrones and dominions have been shaken and are crumbling, our foundation remaineth sure. "Therefore, be ye steadfast, unmovable." Steadfast simply means, established, settled; that cannot be moved to a place elsewhere.

2. "Always abounding in the work of the Lord."

A certain negro in offering an explanation of the conduct of his balky mule said, "He's become established." It is necessary to be established, but I'm sure the attitude of that mule does

not illustrate what the apostle meant when he exhorted the Corinthians to be established and unmovable, for he immediately follows this exhortation with another that we should be always abounding in the work of the Lord. It therefore, cannot mean a neutral, inactive position, for an active stand for the truth should always result in a life of fruitful and active service.

Wherever in the Scriptures we find the statement of a doctrine we may look for, and be sure to find somewhere, the attachment of a corresponding duty. In the case before us, this marvelous exposition of the resurrection is followed by an exhortation. Since the resurrection is an indisputable fact, and this life, therefore, does not end our existence, we should for that reason crowd the most service possible into this short life, the fruitfulness of which will determine our reward in the never-ending life which will unfold in all its glory at the resurrection.

A mightier motive and incentive to diligence, faithfulness and self-denial cannot be found in the Scriptures. What was it that nerved Paul to give his life to be burned upon the altar of untiring devotion, suffering and sacrifice? What was it that kindled within him that fierce enthusiasm for which he was called crazy by those who could not understand him? What powerful incentive was it that led him to renounce every promising prospect for worldly gain and position? Among other things, he says it was this: "That I might know Him, and the power of His resurrection... if by any means I might attain unto the resurrection of the dead."

The more clearly we came to see and know the power and glory of the resurrection, of which our newness of life now is but a foretaste, the easier it will become, the more anxious we will be to likewise offer our lives to be consumed not upon our own lusts and selfish desires, but upon the altar of devotions, sacrifice and service for Him who has redeemed unto Himself, not only our souls, but our lives as well.

In addition to giving us a motive for service the apostle goes on to emphasize the measure of our service. This is expressed by two words found in our text, "always" and "abounding", one referring to time, the other to quantity.

I would have you notice in passing that Paul here was not addressing a ministerial meeting. He was not addressing elders, deacons and officers of the church only, but was writing directly to the membership of the church at Corinth. We have a mistaken idea that the many kinds of work in which God's children are engaged, make necessary a classification into the secular and religious. But in God's vocabulary I feel sure this distinction does not exist, relative to the activities of His true children. Any child of God engaged in any form of legitimate work which is being done in His will is in God's sight no more engaged in secular work than the pastor, evangelist or missionary. The very fact that

that person connects God with His work, makes it for that reason not secular, but sacred indeed. In this way it becomes a grand possibility for every Christian to be always and directly engaged in whole-time service for the Lord. I earnestly trust God will never find it necessary to write over any who read these lines the words I once saw written upon a card hanging over a certain telephone—"Out of use."

The first word is "always" at it. The second is "abounding" in it. Do you know what it means to abound? It means to increase to a great quantity, to overflow; not the minimum, but the maximum. Does that describe the measure of our service for Him?

III. The Encouragement.

"Forasmuch as ye know that your labor is not in vain in the Lord."

From this, and hints found elsewhere in the chapter we gather that these enemies of the hope of the resurrection were reasoning thus, that it would be foolish to spend so much energy in a work the reward of which would depend upon the certainty of a future and literal resurrection, which hope they claimed was a mere farce. Paul is ready to admit the fairness of such reasoning if these claims could be sustained, for he says if there be no resurrection we are yet in our sins, the Gospel is false, our preaching is vain, and we of all men would be the most miserable. But since our hope rests upon the certainty of an established fact, Paul confidently exhorts "Be ye steadfast, unmovable, always abounding in the work of the Lord forasmuch as ye know that your labor is not vain in the Lord."

How vain, speculative, and disappointing this world's labor is, at its best. Concerning no other enterprise do we have such an assuring promise as the one found in the text. No other work is so absolutely sure of reward. Possibly we at times become discouraged in our limited and secluded spheres of labor. We may never occupy positions of prominence. History may never know our names or record our deeds. But remember that it doesn't require a great position, a brass band, and an applauding company of spectators to make our work truly great to Him. Just because we do not see immediate results from our labors it would be foolish, indeed, to conclude that our labor is, or has been in vain.

The story is told of a woman who had a rare rose bush. She worked with it and watched over it for many weeks without seeing the desired results of her labors. One day she found a crevice in the wall near the bush, and running through the crevice was a tiny shoot from her rose bush. Curiously she went to the other side of the wall, and there to her glad surprise she found the roses blooming in all their unusual splendor and beauty. Some of us perhaps have to work on year after year without witnessing results from our labors. To such comes the message of our text—work on, your labor is blooming on the other side of the wall. "Let us therefore,

not be weary in well-doing, for in due season we shall reap, if we faint not."

LANDMARKS

Amid the peculiar and everchanging environments of these days, we have great need of knowing the landmarks that make clear the path from earth to heaven, and by which we may be sure of a "Title clear to mansions in the sky." The wise man of old well penned: "Remove not the ancient landmarks which thy fathers have set." (Prov. 22:28). These are the words I wish to use for my text.

I am glad, indeed, for many of the modern inventions. I appreciate the telephone, which saves me many a step and dollars, and much time, also the automobile which helps me to get over the ground when I must make a call in person and which is indeed a great improvement over the old ox-cart and buckboard. Then the electric light is certainly more useful than the tallow candle. I enjoy the clear window glass to look through, more than I would the oiled paper such as was used in olden times. But while these are being brought into use, the devil and his co-workers have been bringing into view, what we might term, "New Inventions," in the religious world. While I enjoy the above named inventions and discoveries, yet, in my religion I want to stay by the "Old Landmarks" and enjoy a real, genuine old-fashioned, heartfelt, backwoods, John Wesley type, Bible, Holy Ghost Salvation, which makes soul and body happy, makes you fit to live and ready to die.

The very fact that the words "Remove Not" appear in the text is a proof that the Lord saw, that there was at least a danger of some higher critic trying to scissoring out a part of His word, sometime down in the future. We are in the midst of higher criticism and formality today as probably never before and many who are standing by the cardinal truths of the Bible and refuse to accept the teachings of the higher critics, are in a rut of formality and are "having a form of godliness, but denying the power thereof."

We are living in a day when there is a "less" attached to so many things. We have horseless carriages, smokeless gunpowder, reportless guns, fireless cookers, iceless refrigerators, wireless telegraphy, noiseless typewriters, beardless wheat, and seedless fruit. While all these were being brought into existence, the devil through his co-workers has brought before the world a "Bloodless" religion. Brothers and Sisters, as members of the Fellowship Circle of the dear old B. T. S., let us never set aside the BLOOD, for without it, as we have been well taught, we can never be saved.

Now since I do not intend this as a doctrinal sermon, but more as a "Stir Stick" to stir us up, I will not go into detail, but in short I want to say that I believe that if we preach anything short of the Fourfold Gospel, that we are displeasing the Lord. Then we ought not to merely preach on regeneration, sanctification and healing but

that they may be saved and trained for the Lord's service. The "festa" also brought out people who scarcely, if ever, attended church. Some who attended exercises have already inquired as to "this way." Several mornings ago I saw a boy of about fourteen years looking into the Word of God. This one has been coming to the meetings since the "festa". We are hoping and praying to soon draw him into the fold.

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as Rev. Paul Rader said, "We ought to clear the decks and give altar calls for the people to come and obtain these blessings."

In olden times the Holy Ghost baptized preachers brought so many Sinai messages and made it so hot for the sinners that the cross roads where the churches stood were often called, "Brimstone Corners". Personally, I believe this is one of the landmarks that our fathers have set that we ought to stay close by. In these days we need more "hell-fire and brimstone preaching" which will produce old time Holy Ghost conviction, that will make people afraid to die, afraid of hell, hungry for God and make them willing to repent and go to the bottom. Lord give us the old-time route of confessions, restitution and praying clear through, until the seeker KNOWS he is saved.

Then help us to preach on and live the experience of sanctification until believers will get hungry enough for this great experience, that they will be willing to tarry until all is on the altar. Let us not be in too big a hurry to urge seekers to take things by faith. Let God deal with them and just let them keep coming night after night to the altar until they are ready to "Die Out" to the whims and customs, to formalities, to the opinions of the Doctors of the Law, to the Pharisees, Scribes, hypocrites, to friends and families, and are willing to be made a gazing stock as were the disciples on the day of Pentecost; for, "When the day of Pentecost (has) FULLY come," then suddenly the Holy Ghost will fall upon them and they will not only be sanctified "theoretically" but will be in possession of this blest experience, "Experimentally."

For lack of space I will not enlarge upon healing and the second coming, but I do believe we ought to preach these doctrines as never before.

While the preachers of the great high steepled meeting houses are going through their forms and ceremonies and sermonettes before their world loving congregations, let us preach the old time gospel in all its purity, and without fear or favor, and in the power and demonstration of the Holy Ghost. Many of the preachers are not preaching anything that would make their congregations want to go to heaven or afraid of hell, while others are saying nothing and saying that in a poor way. While these higher critics are denying God's Word and then bring the world into the church in the form of the gymnasium, the church kitchen, the fest-evils, the movies and such like to entertain the young people, let us preach the Word in all its fulness and thank God we will have more entertainment than they do. But says one, "You can't put old heads on young shoulders," but my answer is, "No, but when the Holy Ghost is put into young hearts, they will have all the entertainment they know what to do with, in serving the Lord."

Heb. 13:8 says, "Jesus Christ the same yesterday, and today, and for-

ever," and let us say, "We will not remove the ancient landmarks, which our fathers have set, but will cling to them."

In Perfect Love,
Howard Paschal.

WORK AMONG THE JEWS IN NEW YORK CITY

Matilda M. Kesselring

"Pray for the peace of Jerusalem, they shall prosper that love thee."—Psalm 122:6.

Another year of service for the Master has come to a close. As we look upon our field of labor, and see the increasing need, it seems that our efforts are like a drop of water in a bucket. Yet our hearts rejoice at the gracious movings of the Spirit in our midst.

Adults' Meetings: They are not as largely attended as we would like to see them be, but the best of attention prevails. One man, however, who comes regularly opposes the truth considerably. Much prayer is being offered in his behalf. We are especially encouraged to see some new faces. Several men and women, who already heard the truth in other places, are attending, each one of them brought both the Old and the New Testaments. They said how glad they were that God opened their eyes and how the Word was blessed to their hearts. "One sower and another reapeth."

Mothers' Meetings: Some of our mothers are being tested in different ways; there is a good deal of sickness among them, and our meetings have been small. However, we were touched by this word from one of them; we quote from her letter: "I finished my prayers and I read a few chapters in John, just the same as if I were at the meeting. I hope you had a large one." In another letter she says, "Are you spending a pleasant holiday? I know I am. The Spirit of our Savior's Birth is in my heart like a beautiful star shining...As for myself, I hope and am sure that the new year will help make me a better Christian, a more devoted servant of Christ."

Boys' Meetings: The last meeting of the year left the most pleasant impression on our minds. We had a goodly number in, and several of them were boys of fourteen years of age. They were so quiet that we could talk to them as long as we wanted to. They intently listened to the stories of the Birth of our Lord and of the resurrection of Lazarus. One of them, a fine Italian boy of fifteen, who accepted the Lord a few months ago in the mission, shows the clearest evidence of a change of heart. He is a help to us and an example to our Jewish lads. We have had the privilege to witness to large numbers of boys and although many have not taken a stand for the Lord, yet they are convinced of the truth, and are most friendly toward us.

Girls' Meetings: The Psalmist says: "Thy word have I hid in my heart that I might not sin against Thee." A good

thing, hid in a good place, for a good purpose. So we have taught the word and nothing else, and it has been joy unspeakable to let the light break into these young hearts. Of course the enemy has not remained idle, and some of the parents have forbidden their children to come. One of our Jewish girls, who accepted the Lord this past year has been threatened by her mother. She told me a few weeks ago that her mother said she would hit her if she sees her come to the mission, and would spit in the face of the missionaries; but the girl added, "You must forgive her, she does not love Jesus, she is blind yet." The child is praying for the conversion of her mother.

Hospital Work: God has remarkably blessed this part of the work. Several hospitals have been visited nearly every week. The printed word has been scattered freely, and the witness has been given to Jew and Gentile. Eternity will reveal the Lord's workings. A word of encouragement came to us from a rather unexpected source. In a hospital on the last side where the two-thirds of the patients are Jewish, a Christian nurse said to me: "I am usually on night duty, but for some time I have been wanting to see you to tell you how pleased I was to see the Gospels distributed to the patients in their respective languages and especially in Yiddish. We have told our Jewish patients to read them, and take them along when they leave the hospital, and they did it. I wanted to encourage you in this good work," she added, "you shall see the fruit of your labors."

WESTOVER, MD.

Nov. 5, 1922

The B. T. S. Fellowship Circle,—Christian Greetings. It is with joy that I recall blessed memories of the B. T. S., for there our confidence in the dear old Book was strengthened. I have never since found it necessary to reconstruct my theology for the Book is divine.

You will notice we have again changed location in our field of labor and we are now stationed on the eastern shore of Maryland. Our charge is a rural congregation of about sixty members where we are laborers with others in a promising field; souls are being saved and the believers built up in the faith.

It is of ever increasing interest to hear from the members of the Circle who are busy witnessing in many parts of the great harvest field, and hope we may all be found faithful until He comes.

Yours in His Service,
Geo. M. Hostetler.

NEW TERM

The new term opened with ten new students, making the present enrollment 76. However, four students have dropped out, leaving an actual attendance of only 72.

Extracts of Letters from Mr. and Mrs. David F. Siemens of South America

Nov. 12, 1922

Well we are on our way finally. We left Villerrica last Friday morning and in a way we hated to go. They certainly gave us a royal send-off. I wish you could have seen the flowers we had—twelve gorgeous bouquets of red and pink roses, jasmines, carnations, dahlias and ferns. My arms were stacked with them. There was a big crowd at the station, too. Mrs. Allen and the girls fixed us a fine lunch. Since the Revolution started they are not running any diners on the trains. They also have no water on them and we nearly perished of thirst. We rode in a passenger coach hooked on to a freight train. Finally, we arrived in Asuncion, the wonderful capitol and largest city in Paraguay.

We left again this morning by river, and have had a splendid trip so far. There are quite a few English and Americans on board.

Friday, Nov. 17, 1922

We arrived here in Posadas last Wednesday morning. We've had a very pleasant trip all together, and had great sport in watching some of the men on board the "Uruguays" shoot at alligators. We changed at Carrientes Monday morning from the Berna and came up the Alta Parana on the "Uruguays". I was the only woman in the first class for the most of the trip.

We've been shopping since we came. Our boxes are still lost, can't find a single trace of them, so we simply had to buy a few new things. We bought three each of knives, forks and spoons in cheap kitchenware, two sheets, three kettles, a mosquito net and a meat grinder. Isn't this a grand supply to go to house-keeping on?..What's the difference as long as we're all well and happy, if we have to do without a few things we'd like.

We expect to go out to see the Hay's this afternoon. They live about two miles out of Posadas and then we leave for San Ignacio tomorrow morning.

Yesterday the government troops took Encarnacion, the last stronghold of the Revolutionists, so I guess the revolution is practically over. We could hear the gunboats on the river shelling it. Encarnacion is just across the river and the sound of the guns is very clear, almost as if it were here.

Nov. 21, San Ignacio Arg.

Here we are at last. We left Posadas last Saturday around noon on the "Cuyuba," and we arrived at the Port of San Ignacio around five o'clock. Mrs. Hay had sent Mr. Alex Hay a telegram but he hadn't received it, so there we were without anyone to meet us. The town itself is three miles or more back of the river and we hardly knew what to do because we couldn't

leave our things. Finally, David spoke to a man standing near by and came to find out he was one of the believers, so we gladly left our things in his care and started for town. Such a walk! The road runs between forests and goes up hill and down hill, up and down. It was very hot and I thought we'd never get to town, but eventually we arrived and asked where we could find the local Evangelica. After walking clear through the town we found it...There was no one at home and there we stood wondering what to do. One of the believers passed and seeing our distressed looks stopped and told us that Marcus, the native pastor, was down town and that Mr. Alex Hay was at the Adohr's and pointed to a place about a mile and a half away. Well, we knew we wouldn't know Marcus if we met him face to face, so we wended our weary way out through

is a little shack of bamboo and grass for a kitchen with two bricks lying on the ground for a stove. It's the only place in town that they could get.

Sunday afternoon Mr. Adohr took us and Mr. Alex over to the ruins.— Finally, Mr. Adohr took us to the east end of the ruins and pointed out a piece of ground a few feet away. Then he said that that land belonged to him and that he was trying to get the piece adjoining it. If he succeeded, he would deed it to the mission to build on, but in the meantime, he was going to send his carpenters over to put up a little house on his own piece for us to live in. He and his wife will not hear to our going down and living in the local. We are to stay here and occupy one of their houses on the plantation until ours is ready. Did you ever hear of such kindness? When a person tries to thank them, they say,

"But why should you thank us? We aren't doing it for you, we're doing it for the Lord." Actually, I think I'm the happiest creature on earth. The ground there by the ruins is an ideal place for a home with great towering trees all around. The scenery here is the most gorgeous we have seen anywhere in South America. We are right among the hills.

There is a company of about sixty believers here, wide awake soul winners and their faces show it. A person cannot help but fall in love with them at first sight. Our prayer is that the Lord may use us in bringing many more precious souls to Him.

Mr. Alex Hay and David went to Casador today, a little place about twelve miles from here where there is another church of about sixty believers. There is an old German, (more native than German) who is preaching there, but the church is really under David. This is an enormous field here, and much work to be done, much more than we can ever do. We are simply delighted with the place. Of course, it isn't going to be easy but we didn't come here looking for an easy place.

We have a fine looking little dark brown almost black horse here that belongs to the mission but he isn't converted and certainly needs to be. He kicks like a fiend but is a willing beast—By courtesy of N. J. Witmer.

San Ignacio Missions,
Dec. 17, 1922.

But what interests us most are the people. Through these dense jungles we find foot paths tramped by the bare feet of natives and you have to follow these paths to find the little mud-huts and to appreciate the number of them. The word "poor" doesn't hardly describe their condition. The youngsters run around without any clothing and as we come upon them



MR. AND MRS. D. F. SIEMENS

the yerba fields to the Ahohr's and we certainly received a royal welcome there. They are French Swiss people and Mr. Adohr is at the head of one of the big yerba plantations. The yerba or mate is as I suppose you know, the Paraguean and Argentinean tea and they have thousands of acres of it around San Ignacio. At present we are staying with them.

Now I must tell you about our local and home. It's an up and down board building with a thatched roof that you can see through. There are two rooms, a good-sized one that is used for the local and then back of that a long room about 18 feet by 6 feet that is supposed to be the living quarters. It has a ground floor and a little tiny hole for a window. Out in the back

unexpectedly, they are profuse with apologies because of the few clothes they have on, that is amongst the believers, others hardly think anything of it. Occasionally when the children go to call the parents from the field they have to take some clothes out to them.

But let us just enter a home for a few minutes. We are nearing and what do we hear but a cheery voice, "Adelante hermano!" (Come on, brother!) We are there and usually a tree is chosen and a chair brought out, if there is one, if not, they offer you their queer little benches. For us foreigners they'll place one on top of the other to give it a half-way decent height, and if they possess a blanket or animal skin they may place them on the benches. After a few words of greeting, the youngster is sent after a hymn-book and they say: "Vamos a cantar in poco?" Shall we not sing? And then we read and pray and they pray. As we take our leave they most always ask whether we won't have a service with them in the evening, and not infrequently go with us to several of the following homes.

We just finished visiting most of the believers in the district and I am reminded of one home we visited at Cazador about three or four leagues north of here. . . . It really defies description as most of them do. The chickens, ducks, pigs, etc., all live in them; and the whole thing usually is only about the size of an ordinary room at home. As we entered the room, we saw that the brother had a bad eye. I asked him what had happened and he told me that a corn leaf had cut it and that he had seen a doctor about it and that very likely he'd go blind. Naturally, he is suffering a great deal. After talking for a few moments about the pains, his face lit up and the joy of the Lord filled that little hovel as he told us how at first the thought of losing that eye had bothered. "But," he said, "the Lord says, it is better to go to heaven with one eye than to have two eyes and be lost. So," he said, "I am going to heaven with one eye. And furthermore, that eye has caused me trouble, seeing things that it should not and if it be my Father's will that I shall do without it now, alright." O for such implicit confidence in our heavenly Father.

. . . . We are living here at San Ignacio. We have a company of believers right here at town where also is our church. Then about three miles west is the Puerto Nuevo where we have believers; another three miles to the north and west is another company of believers, and three miles south and east is the Foudo with about nine families of believers. Then a good day's journey south on horse back we find some more and then about 15 or 20 miles north are some more, with intermediate preaching points. Besides there's a vast territory inland to be opened up where they never have heard the Gospel of our Lord Jesus. We have regular meetings at the local church on Sun-

days, Wednesdays and Saturdays and try to divide up the rest of our time amongst these other places. And there are lots of places that need to be opened up. We need help. Then we are also praying for a number of things.

One of the most badly needed things is a church. We at present are meeting in a native house, far too small, besides it also serves for our home. If the weather is favorable, the people fill the local and stand around the outside. We need a folding organ. You can imagine from a few to about a hundred folks singing without any instrument to lead them, and worse than that only about 10 per cent. can read. We are also praying for a sulky so we get around. We can use company roads to most of the stations and there unhitch and follow up the paths on foot. A motorcycle with side-car would be very practical. Then we are praying for a home. This one defies description. But we are not complaining, for it is "home" in the center of God's will, which is as near to heaven as we can get in this world. Praise his name. . . . Will you not pray with us for these things?

GUJARAT, INDIA

Oct. 31, 1922

My heart overflows with praise for God's faithfulness, and blessing upon me these months since leaving America. My health has been fine all along.

This station, as you, of course, know, has the Boys' Orphanage for the Gujarat field. Rev. and Mrs. C. A. Gustafson are in charge of both the district and the boys. At present there are about one hundred twelve boys. These range in age from five to nineteen. Their school work is the same as that of the Government schools. Most of the lads are saved and live for Jesus. It is interesting to be around such a variety of lads and enter into their joys and sorrows.

In a few days we will all pack up, except Bro. Gustafson, and leave for district work. Two parties will be sent out from Dholka. This is the season when it is coolest. For about five months the messengers of the Cross will be out among the villages and people who know little, if anything, about our glorious Savior.

Of course my sermons are still short, and quite badly (kobbled) together, yet what joy comes to the soul in getting across what you can to those who need a word in season.

Yours happily in Jesus,

J. S. Ringenberg

LICHOW, HUNAN, CHINA

Dec. 5, 1922

Greetings to each of you as you enter upon the new year. "Let us rise up and build," Neh. 2:18.

It seems like only a short time since we were the students who listened to the letters from those who had been students in the school before us. But after all we are all students, only in

different classes.

Nearly two years have passed since we became students of the Chinese language. The Chinese proverb that: "The beginning of all things is difficult," has been true of our time in China. Time after time we have been thankful that we were not in China of our own choosing. It was God's choice for us and along with His choosing we have also realized His leadings.

The months that have passed since we returned from the hills in the autumn have been crowded full of blessing as well as work and new experiences. It was our privilege soon after returning to Lichow in September to baptise our first converts there. After having been at Lichow for about a year it was a glad morning when at about sunrise we baptised eight, six men and two women. Several of these had never heard the Gospel before we arrived in the city. It has meant not a little for some of these to leave what they had been bound by in sin and superstition. One of the two women was an avowed vegetarian. But having heard the Gospel at our chapel several times she went home, broke her vow, and told her husband she was going to the chapel to hear and follow the doctrine. She had a very real experience at conversion, and has been a regular attendant at our meetings since. The other woman was bound, as many others are, with the worship of ancestors. But shortly before she was baptised she went home one evening and burned all that had remained in the home that was connected with ancestral worship. At our watch service on the last night of 1921 an old man above sixty years came in and sat listening through the meeting. It was his first time at such a meeting, but not the last. He became interested that night and kept coming. The longer he came the better he liked it. He went on until he was one among the number to be baptised. His wife and others have been opposed to him, but in spite of persecution he has kept coming and, as best he knows how, he is trying to bring others to the chapel and to the Lord. Another of the men we baptised had been an opium smoker, who had for years been living with another man's wife. But he forsook these things and now is much interested in his Bible. And so there are interesting facts about the others. We are glad to see the change in these lives as well as in the homes they are from. These form the beginning of our church at Lichow. We are striving to impress upon each of them that according to Acts 16:31 it is their privilege to see the other members of their families saved. Although we have not had the privilege of seeing other members of their families saved, some have become interested, are attending our services, and we hope that soon some of them shall be definitely saved.***

At present we are here at Changteh, one of our older stations here in Hunan. We have just had a very interesting convention here. We have

had people from three of our main stations, as well as some from all of the outstations here for the gathering. The church house here seats about three hundred people. At some of the meetings not all were able to find sitting room. Nearly all who attended were Christians. Two baptismal services were held. On the first day seventeen men were baptised. On the second day there were about as many women. This was the second baptismal service of the kind for the year here. We were glad to be able to have a little part in the services. It was a real treat to us as well as to the Chinese to have Dr. and Mrs. Turnbull, accompanied by Mr. and Mrs. Birrel, (Mr Birrel is chairman for our Central China work) with us at these meetings for two days. Their messages were inspiring to us all, and in the short time that they were here they won a large place in the hearts of the Chinese who had the privilege to hear their messages.

In the light of the present times and the soon coming of our Lord let us not only lay a good foundation, but let us heed Nehemiah's admonition and "rise up and build."

Yours in Christ's service,
Ezra and Helen V. Roth

PERSONALIA

Miss Margaret Siemens, '21, is doing missionary work among the Indians of Hoopa, California.

Mr. Safara Witmer, '21, is attending Taylor University.

Mr. Walter Lamb, '16, and Mrs. Lamb, '16, have located in Van Couver, B. C., where they are engaged in Christian work.

Mr. Edward E. Seitz, '22, is attending a Bible school at Kansas City, Missouri.

The Messrs. Emanuel Stauffer, '20, and Archie Haller, '22, are enjoying colportage work among the Mexicans in San Antonio, Texas.

The Misses Rachael, '21, and Jennie Moser, '22, with two of their sisters are engaged in evangelistic singing.

Rev. H. W. Roth, '17, former pastor of the Missionary Church of Peoria, Ill., is devoting his time to evangelistic work in North Carolina with Rev. Norman H. Camp, since October 22. They are now in the fourth series of meetings.

Miss Rosina Ramseyer, '21, is teaching piano music at the B. T. S.

Miss Emma Richert, '22, is to sail for Africa in February.

Mr. A. Stanley Dodgson, '21, and Mrs. Dodgson, '21, are serving a Baptist church at Mendon, Ohio.

R. M. S. "Empress of Asia",
October 12, 1922.

Dear Friends: Furlough days are over and we are again on our way to China. It is with a heart full of gratitude to God and to our many friends, that we review the days spent in the homeland. They were crowded so full of good and pleasant things which will not soon be forgotten.

It was my privilege while at home to meet quite a few of my former classmates and fellow students. There

is always a feeling of common interest when meeting students from the B. T. S. I shall never cease to praise God for the days spent at the school.

On September 11, we started on our trip westward, accompanied by our dear father and sister as far as Chicago. After spending a few happy days there with relatives and friends, we continued our journey. We stopped at a number of places visiting several of the association churches, also friends and relatives, arriving at Seattle, Washington, October 1. We praise God for permitting us to meet with so many of His own on our way to the coast.

We found that the steamship company has an office at Seattle, and that all business connected with the voyage could be attended to there, and that a small steamer meets the Empress boats at Victoria on their way out from Vancouver, so we spent the remaining days at Seattle, doing the last things before sailing. We sailed October 5 on the Empress of Asia, a vessel carrying about 1500 passengers. We are having a nice voyage, have had no storm thus far, but quite a rough sea for a number of days, which deprived quite a few passengers of their meals, however, we weren't included. We are due in Yokohama, Japan, October 16. I will mail this there, perhaps it will reach you in time for this issue of the Bulletin.

I am happy to be on my way back to China, but as I face the work anew with its problems and difficulties the question arises, "Who is able for these things?" Praise God, "We are more than conquerors through Him that loved us."

May I pass on a few requests for prayer—for ourselves that God may anew energize and use us in His service—for more workers both native and foreign who are sent forth by Him—for the special evangelistic efforts that are being put forth in our field—for the new stations opened and to be opened.

Yours in His service,
Minnie Hilty.

Since the above letter was written, word has been received that the Hilty Sisters arrived at Shanghai safely and that they were met by Mr. Woodberry who helped them through the customs. They were praising the Lord for His goodness to them, for the consciousness of His presence and for the privilege of again being back in China in His will.

ABA, CONGO BELGE

November 25, 1922

"Yea, the Lord shall give that which is good." Psalm 85:8,12.

So many good things have come my way and I am so confident that many more are in store for me that I can truly say, "praise the Lord." Really, I am in Africa and am so happy to be in God's place for me just now. We left Brooklyn, New York, September 15th. It was a wonderfully bright evening, about six-thirty when our boat pulled out and our last sight of great New York will remain until the next

time, but may there be no coming back, but a going up real soon, is my prayer.

Seasick? Well, I only missed one meal and I felt fine all the way.

On September 27, the engineer informed us that we would pass the Rock of Gibraltar about 2 A. M. the following morning, so here was hoping for a nice moonlight night, for all the sight seeing crowd was going to stay up. Evening brought rain and clouds and still eight of us were brave enough to stay on deck, and we stayed until a strong wave sent us in at one A. M. The next morning we were informed that we had passed the Rock of Gibraltar at eleven P. M. We were laughed at not a little.

We called our boat the Missionary boat as there were ninety-three missionaries on board. Evenings we spent singing old hymns on deck and the officers were often seen listening.

On October 3rd, we were informed that the boat had received a cable from New York, asking them to stop at Port Sudan to accommodate the U. P. Missionaries. We were told we could also go on if we wished. After thought and prayer we accepted the offer and continued three days longer, through the Suez canal and into the Red Sea. Here we began to feel the heat a bit and when we got to Port Sudan, October 7, it was about 108 in the shade. It happened to be Sunday morning and about ten o'clock we went into customs. Had no trouble getting all fixed up and soon we were at a comfortable hotel.

Two days' wait here and on to Khartoum by train. No train in the U. S. A. could be better than this African train. Meals were the best, served in a real diner.

Two days' and one night's ride brought us to Khartoum, and after nine days' waiting and resting here we boarded the "Gedeit," a small boat going up the Nile. Here we said goodbye to ice-cream and ice. After this we could drink Nile water or soda pop. But the fare we had for seventeen days was the best—a real surprise. But our Father knew what we needed.

So, again, on Sunday, November 5, we reached our destination. With our field glasses we could see our friends waiting for us on the shore.....Early Monday morning we started on our motor trip and for two days we traveled until we could view the distant hill of Aba. Our station is 1200 feet above sea level, and its beauties can't be pictured.

November 30

Before our Thanksgiving day closes, I must finish this letter. So many things have I to be thankful for, I cannot begin to enumerate them, but my heart says, thank you, Father.

I would love to have you say for me, that I am so glad I came, and now I covet the prayers of the Fellowship Circle and Mission Band and all the students. Please ask the Lord to send more laborers as there is so much work and so few to do it.

Edna Amstutz.

(From a personal letter to the Corresponding Secretary).

STUDENTS' MISSION BAND

We have just closed the first term of our Students' Mission Band and have enjoyed a profitable season of great blessing from the Lord, financially and spiritually. "Bless the Lord, O my soul; and all that is within me, bless His Holy name." Psalm 103:1.

At the beginning of the term the goal for missionary monies was set at the sum of two hundred dollars (\$200.00). The Lord has blessed us to the extent that we were able to exceed that amount by fifty-one dollars and forty-seven cents (\$51.47).

The money was distributed among the following persons: \$25.00 for a native worker in Soudan, Africa; \$35.00 to Miss Peter for a native worker in India; \$25.00 to Mr. Barker of Hamilton, Canada, for work among foreigners; \$15.00 to H. C. Thiessen for tracts to be used by students; \$25.00 to Miss Hannah Bracy; \$25.00 towards needy students; \$20.57 to Miss Brede-mus for refuge work in Cyprus.

Since the last issue of the Bulletin, the following speakers addressed the Band:

Mr. Warren Manges, student. Subject: "Needs and Opportunities for Sunday-schools"; Mrs. T. P. Potts, city mission worker, gave her personal testimony; Miss Mary Perkins, B. T. S. instructor, subject: "Missionary Work Among the United States Indians"; Miss C. H. Peter, missionary to India, gave a missionary address; Mr. Bedros Kurkyasharian, native of Armenia and student of Marion College, gave his personal testimony; Miss Kate Driscoll, missionary to Africa, gave a missionary address; Mr. Olen Schlatter, outgoing missionary to India, gave a missionary address; Miss Rilla Klopfenstein, missionary to Africa gave a missionary address; Mr. Christ J. Gerig, student, subject: "China's Awakening and Her Need"; Mr. Andrew Sundah, native of Arabia and a student of Taylor University, gave a personal testimony; Misses Irene Thiessen, Josephine Roth and Edith Harrison and Messrs. Sylvan Honderich, Herbert Diller and Harvey Marker, students, subject: "How I Was Led to Christ."

The Band has been reorganized for this present term with the following officers in charge; namely, President, Christ J. Gerig, Indiana; Vice-President, Maude Bedford, Michigan; Secretary, Esther Roth, Indiana; Treasurer, Clarence Wiederkehr, Ohio; Chorister, Clarence Birkey, Illinois; Painist, Eunice Diller, Arizona; Curator, Lilly Moyer, Canada; and William Schlatter, Ohio.

The motto has not yet been chosen, nor has the goal for missionary monies been set.

We are looking forward to this term of the Band for great things from the Lord. The first meeting of the new term was held January 26. Rev. B. F. Leightner addressed the Band. The address was based on II Kings 7:9, and was owned of God, because of His manifest presence.

Lillian J. Roth.

"WHO'S WHO" FELLOWSHIP MEETING

Where? Bible Training School. When? On evening of May 24, 1923. Who? Every member of Circle. Come and enjoy this season of fellowship together. If you cannot be present, send a few words to the Corresponding Secretary to be read at the Annual Meeting. Music a special feature.

SHOULD ARTICLE X BE AMENDED?

At various times the question has been raised whether the Fellowship Circle Bulletin should not be entered as second class matter. It has been said that to do so would simplify the mailing of the Bulletin and would greatly reduce the cost of sending it out.

In view of these facts, some of the members of the Executive Committee took it upon themselves to inquire at the Fort Wayne Post Office about the possibility of entering the Bulletin. It was found that we would have to publish the Bulletin regularly, at least four times a year, and that we would have to charge a subscription rate before we could hope to have the Bulletin accepted as second class matter.

When the Executive Committee of the Circle met on January 11th and 12th, these matters were discussed. When we consulted our Constitution as to permission to charge subscription for the Bulletin, we ran up against a difficulty. Our present Article X requires that "The expenses of the Fellowship Circle shall be met by voluntary contributions." Up to this time the printing and mailing of the Bulletin has been paid for in this way. It was therefore, suggested that we amend Article X so as to permit the charging of a subscription price. The Executive Committee took it upon itself to draw up a wording for Article X that is to be submitted to the next annual meeting of the Fellowship Circle for consideration. If this amendment is adopted, the Committee will be able to proceed with the securing of subscriptions and the entering of the paper; if not, we must continue to send the paper at the present high rate of postage.

We give herewith Article X as it now stands and Article X as the Executive Committee has suggested that it should be changed:

(As it now stands)

ARTICLE X—Offerings

The expenses of the Fellowship Circle shall be met by voluntary contributions. Each member is urged to contribute at least annually as the Lord may lay it on his heart.

(As it reads if amended)

ARTICLE X—Expenses

All the expenses of the Fellowship Circle shall be met by voluntary contributions, except as it may seem desirable to charge a regular subscription rate for an official organ of the Circle that is regularly entered as a second class periodical. It is urged that each member contribute at least annually toward the expenses of the

Circle as the Lord lays it upon his heart.

We find that whereas we pay one cent per copy postage now, we would be able to send about eight or nine copies for one cent, if we get second class rates. This would be a great saving to the circle. But we would have to charge at least twenty-five cents a year subscription. The fee is not to be a merely nominal one, but is to be, in some measure, a real subscription price.

Please read Art. X as it now stands and as the Committee suggests that it should be made to read. Express your opinion on the enclosed blank, if you are not expecting to come to the annual meeting, and do so as soon as possible, please.

WORK AMONG GOD'S ANCIENT PEOPLE

In the past years there have been some changes amongst Israel. Some are more inclined to hear than before. They say there must be some reality about Jesus, and are reading the New Testament. Others have told us that they have read it and its teachings were beautiful, but that they did not believe any could live up to it. Others say they would enjoy nothing better than to hear a good Gospel sermon, but their parents were yet living and it would simply break their hearts to have them openly confess Christ as their Savior. The other side tell us that Jesus was the cause of all their troubles and bloodshed, and blame Him for all the Bolshevism and claim all this uproar in our days was caused by Him. Still others even want to deny the existence of Jesus. So the Jewish missionary has all this to battle against; but in spite of all the enemy brings up, or can bring up, God's Word will stand, and a remnant will be saved according to the election of grace. The Word of God must be given to them in order to gather them in.

Owing to the great opposition on the part of relatives and friends, many secretly believe who have not the courage to openly confess Christ, as it means great persecution for them to do so; and we have heard of such that called on the Lord in their dying hour. Just the other day we heard of a woman who in her last moments confessed to believe on Jesus, and her friends thought it so awful that they did not want her to be buried in the Jewish cemetery. We praise the Lord that she left her testimony. Others may be won by it. So we see how true God's Word is, that He is not willing that any should perish.

Yours in Him,
Judith Lehman, Chicago, Ill.

Death.—Miss M. E. Quaiiffe, a teacher of piano music at the B. T. S. for two years, 1914-'16, went home to glory on Jan. 27, at 1:25 P. M., Nyack Institute, New York. Among some of her last words were: "I am ready, I am trusting Jesus." She was buried on January 30.