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The Bible Vision

Fort Wayne Bible Institute

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Bíble Vísion
HUSH! BE STILL

Peace, be still.—Mark 4:39.

Another year to do His will—
   Another year! oh, heart, be still!
Commune, He'll give thee peace and rest,
   Reveal His thought and what is best.
Be still my heart, His will you seek?
   Hush every voice and let Him speak.
No other one speaks quite so clear;
   You'll hear Him, heart, so just keep near.
Divinity will fail you? No—
   Stay quiet till He bids you go.
And though the clouds hang low and drear,
   His will you'll find, so never fear;
And no good thing will He withhold
   From them who are by God controlled.

—Phyllis Idle Johnson
We as a nation have an enemy within our borders that threatens our security much more than Russia. It is the danger of collapse through moral rot. The breakdown in character is evident where it counts the most—in loyalty. Loyalty to God, to righteousness, to the word of promise, to friends, to family, and to those who trust us, are the marks of worthy character. In fact, loyalty is the moral fabric out of which the foundation of our nation is built. It provides the ethical basis for the whole complex structure of orderly social processes. When loyalty is gone, the foundation is gone and a nation collapses from within. The disaster that befell France and that which is now befalling China is essentially due to moral rot rather than external aggression.

The degree of moral deterioration is not usually apparent, but just now we are made painfully aware by the spy investigations that something is terribly rotten, not in Denmark, but in Washington. Thoroughly trusted employees high up in the State Department are apparently turning out to be traitorous conspirators. Instead of loyalty, men in high places have evidently been guilty of intrigue, espionage, and treason. What makes the situation even worse is the unwillingness of the administration to pay the political price for a thorough investigation and house-cleaning.

But this treacherous disloyalty is only part of a general condition. In pulpits there are thousands of liberals who are disloyal to their ordination vows. There are millions of wives and husbands who are disloyal to their marriage vows, according to the frightful divorce rate. In many other areas the breakdown is apparent,—professionalism in college athletics, racketeering in business, corruption in politics, dishonesty among employees, delinquency among juveniles, and graft in government.

Fundamentally, this moral degeneration is part and parcel of modern religious apostasy. According to a recent survey sponsored by the Ladies Home Journal, 95 per cent of the people in America think that they believe in God and 76 per cent describe themselves as church members. But on further analysis this does not mean much in terms of vital spirituality and ethical living. The religion of most Americans is one of convenience and self-satisfaction. 54 per cent said that their religious beliefs had no effect on their ideas of politics and business. The survey shows that America has an easy conscience and is quite self-righteous.

What America desperately needs is a revival of the holy presence of God in which sin becomes exceed-
“And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea” (Ex. 14:15, 16).

“Why do you ask Me to do it? Do it yourself,” God was saying, in reality, to Moses. “Stretch out your rod and divide the sea.” In other words, Moses had said to God, “You do it”; but God answered Moses, “No, you do it” (cf. Ex. 14:15, 16). A glance through the Bible or Christian biography multiplies instances of this by the thousand: Jeremiah, Gideon, Hudson Taylor, and the like. In the settlement of this controversy lies the key to all spiritual power and achievement throughout history.

Man starts on the Christian highway with much of the gravedothes of the Fall still upon him. Separation from God has been a stark reality to him; he knows the weakness of the flesh; visible lack and need are more concrete to him than invisible fullness and supply. He knows the reconciling grace of God through Christ, conveying to him the assurance of adoption into God's family; but his expressions and attitude still contain the consciousness of separation. He makes the analogy of the members of one family, but distinct and separated members: “I am weak. He is strong.” “I have need. He has supply.” “I am of the earth, earthy. He is the Lord from heaven.”

Joined to Christ

But to those who have ears to hear and hearts set to follow comes a new word: “Say not, I am a child.” “Go in this thy might.” Say not, I am weak, I am carnal, I am needy, I am earthy. Awake thou that sleepest and arise from the dead. Understand that the Lord is joined unto you, one spirit. Understand that you have the mind of Christ. Understand that the life of Christ is ever flowing in and through you as the sap of the vine through the branches. Do not keep asking for what you already have. Do not sing, “I need Thee, oh, I need Thee.” Sing, “I have Thee, oh, I have Thee.” Never waste breath by asking Him to be near you, Who is already within you, joined to you in such a union that you and He are described as “one spirit.”

Do not cry for what you already have, but use it, use it. “Wherefore criest thou unto me? . . . stretch out thine hand over the sea, and divide it.” Speak out the word of faith. Exercise the authority of God.

Speaking Christ's Word of Authority

Christ spoke such a word as this. He spoke it once to a fig tree, “No man eat fruit of thee hereafter for ever” (Mk. 11:14). Next day Peter
Next year, please God, it will be 25 years since I was ordained to the Gospel ministry. At that time I asked God, if it be His will and if Jesus should tarry, to grant me a full fifty years of active service. Well, having almost reached the half-way point—or more—I want to consider with you today some of the peculiar challenges that must be faced by those who are already in, or about to enter, the Christian ministry.

Shallow minded individuals here and there are still asserting that the Christian ministry is only a sinecure for weaklings who could not succeed elsewhere. History of course gives them the lie. The task of the true minister has never been soft and easy. Who will dare to say that the prophets of Israel had an easy lot? And did not the majority of our Lord’s first apostles seal their witness with their own blood? What right, then, have we today to expect special favors at the hands of the world which crucified the Lord of glory, which stoned His prophets and hunted down His early disciples like beasts of the jungle?

True, we are not at the moment in imminent peril of dungeon or fire or sword. The attitude of the modern American mind is that of apathy and polite indifference toward the Gospel. But the pressure of godlessness is increasing across the world, and as the Lord’s return draws nigh, we need not marvel if the powers of darkness will once again declare open warfare against the true evangelical faith. The evangelical witness is even now gagged and gasping, as it were, in certain European countries. And I tell you frankly, friends, that if the Romish state-church juggernaut continues its program of arrogant aggression for another twenty-five years, some of us here today may yet taste the bitter cup of persecution, even as our nonconformist brethren in certain areas of the earth are doing now. This is not a pleasant prospect, but it must be faced by those who expect to go forth as ministers of Jesus Christ.

Since this is the age and the generation in which we must live and work for God, we do well to ask ourselves: Have we really got what it takes to face this particular age of the world’s history as good ministers of Jesus Christ?

External Are Not Enough!

To face the world of today and to proclaim the Gospel in its fullness, demands more, far more, than an ecclesiastical prefix and an academic suffix attached to one’s name; far more, too, than a white
collar turned either forward or backward; far more, even, than the seal of approval of some human organization or institution. These things may have their place, but they are not the ministry, nor are any or all of them in themselves a guarantee of success. These items, at best, are only some of the accessories of Christian leadership.

Beyond all externals, one must have, first of all, a personal, a vital, an unquestioned experience of God's redeeming grace in his own soul. This experience must be deep enough to penetrate every area of one's life. Equally essential, in my judgment, is the anointing, the baptism, the fulness, the infusion of the Holy Spirit! The power of the Spirit of God must possess the preacher's entire personality. And, obviously, nothing short of the overmastering love of Christ can motivate our service for God in such a world as this!

One needs, furthermore, to be thoroughly furnished with a practical working knowledge of the Word of God. One's intellectual equipment ought to be such as will at least command the respect of his contemporaries. The best academic training possible, and that wholly sanctified unto the service of God, is the only worthy goal for us today. But even this is not enough. One's moral and spiritual equipment must likewise be of the very highest order. We must be thoroughly furnished, well balanced, and fully poised to the good and perfect will of God. Our fathers, it is true, rendered heroic service for God in their day, often with little scholastic preparation, because they were Spirit-taught men of deep conviction. Many of them literally burned out upon the altar of sacrifice! But they are gone. Today is our day of service, not yesterday!

Today's world is the world we must evangelize for God!

The demands of this age are so severe and exacting that one might well give up in despair, were he not absolutely assured of a dynamic that surpasses his native powers, that can and will enable him to go forth and meet the needs of the hour. That dynamic, I repeat, is the fulness of the Spirit of God! Apart from that power you cannot hope to win; possessed by it, you cannot fail!

Biblical Genius of the Ministry

Let us now explore the New Testament conception of the Christian ministry, and particularly the conception that is unfolded in the Pauline epistles. We must assume that the New Testament, rather than subsequent tradition, will show us what the Christian ministry is, as well as define the functions which it is ordained to fulfill. We propose therefore, naturally, to consider the ministry from its functional, rather than from its official or professional side. Does not history plainly prove that when the ministry was strongest officially it was also weakest functionally? That always happens when men forget its New Testament genius!

Modern Caricatures

A casual glance at modern Christendom affords melancholy proof at this point. The Roman church has vested its ministry with semi-divine attributes, and clothed them with a graduated authority which, in its ultimate bracket, exceeds the power of a sultan or a czar. Its ministry is exalted to a position of isolated grandeur and autocratic authority of which the New Testament knows absolutely nothing. At the opposite pole, such groups as
The Fort Wayne Bible Institute Chorus
presents
Handel's Messiah

SOLOISTS
Lawrence Lehman .............. Soprano
Thomas Schmidt .............. Alto
Donald Reed ................. Tenor
Harlan Wright ............... Bass

OLIVER STEINER, Conductor

FOUNDER'S MEMORIAL AUDITORIUM
Radinell St. Indiana .... Fort Wayne, Indiana
Sunday, December 12, 1948 .... 2:30 o'clock
The fifth annual presentation of Handel's Messiah was given by the Bible Institute School of Music under the direction of Professor Oliver Steiner on Sunday afternoon, December 12, to a capacity crowd in Founder's Memorial Auditorium.

Since this event was begun, interest has been growing steadily. An interesting feature of this presentation is the invitation which is sent to all Institute alumni, who helped sing the Messiah when they were students,
to join in this much anticipated program. This year there were 150 voices in the chorus which was accompanied by an orchestral group, organ, and piano.

Among other items of interest with regard to the presentation this year is the fact that a blind student at B. I. memorized all the chorus numbers sung and participated in the presentation; the alto soloist is an alumna of B. I., ('48); the bass soloist is a Junior at the Institute this year.
THRONELIFE

noted that it had withered, and he commented, "Master, behold, the fig tree which thou cursedst is withered away." Now note what Christ said, in effect: "You go and do the same. I spoke the word of authority with which I am equipped by the indwelling Father (cf. John 14:10). Now you speak it also." His actual words were, "Have the faith of God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; . . . he shall have whatsoever he saith."

"Have the faith of God" is the literal rendering, as in the margin of the Authorized Version, and this conveys the vital meaning more clearly than just "Have faith in God," as in the Authorized Version text. For to "have faith in God" means to many just a reliance on the ability of God in His heaven and a leaving it to Him to do it. But to "have the faith of God" means to recognize an indwelling God (as Jesus did in the instance cited above), to realize that we have His mind, and that by the inspiration of His Spirit we speak forth with our human lips the word of believing faith, of authority, just as He did when He said, "Let there be light: and there was light," or as the Lord Jesus did in the above incident. And we are told in Romans 4:17 the characteristic of the faith of God, who "calleth those things which be not as though they were." We are to do the same.

Thus Christ said, "Say unto this mountain." "SAY," not "PRAY." The word is most significant. The thought is not that prayer should be omitted—for the Word counsels us to pray. PRAYER is the attitude of one who has and dispenses what he has. Such is the "throne life" as we commonly speak of it. A throne is occupied by a king. A king is a possessor and dispenser of gifts. Thus, as we who are believers are joined to Christ, He the head, we the members of one Body, physically on earth, spiritually enthroned, we are told that we are "kings . . . unto God," and "seated in the heavenlies."

Lack Versus Supply

Examine the men of God through the Bible—prophets, apostles—and you will find this conscious attitude of authoritative faith to be Hezekiah and Isaiah. Hezekiah was a man of prayer. The threats of the enemy came upon him with overwhelming force. He prayed. He bemoaned weakness. "This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth" (Isa. 37:3). "Not strength" was his emphasis. Then he sent word of the situation to the man of faith. Hear Isaiah's answer, a declaration, a saying unto this mountain. "Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall . . . return to his own land" (vs. 6, 7). And later, "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn . . . I (will) put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest" (vs. 22, 29).

The one—godly, praying man though he was—spoke in weakness. The other spoke in authority. The one was fully conscious of need and lack and separation from the supply of power. The other knew
union with God, and spoke as His mouthpiece.

The Principle in Operation

Latterly, in the Worldwide Evangelization Crusade, of which I am British Secretary, I was notified of a severe crisis in one department of the work, sufficient, if it came to a head, to spoil the advance of years in that era. Before I understood the life of authority in the Spirit, I would have recognized the attempt of the devil to disrupt a work, and would have labored in prayer for the destruction of his devices. But, in the maintaining of the position of the throne life, the Lord spoke to me through one sentence in a letter concerning the affair. It said, "I am afraid you are in for a sea of trouble." The Holy Spirit said, "What did Jesus do in a storm? Walk on the waters, or sink beneath them?"

I saw in a moment, I was not to spend one wasted minute fearing, doubting, burdened, magnifying the power of Satan. I was immediately to declare the victory over Satan gained two thousand years ago. I was to see it to be a present victory in this very affair, not a future one. I was to enjoy the defeat of Satan. I was to count this actual trial as "all joy" and no sorrow, and to realize that if God does allow the enemy to come in like a flood, it is always to give an opportunity for the authority of faith to be manifested by which Satan is given a bigger defeat, and the work of God a bigger advance.

So from that day to the day five months later when those concerned met for the critical settlement, I enjoyed the trial, laughed the laugh of faith, bore testimony in public and private that there was this severe trial, but that the devil always makes a laughingstock of himself (Col. 2:15); for his attacks in the hands of faith become boomerangs; he gets the defeat, and we the new blessing, as at Calvary. And I told folk that I would return to describe the victory in due course. And thus, of course, it has been. In one meeting every cloud vanished, unity and stability came to this department beyond anything in its history, and all learned a little more how not to be ignorant of Satan's devices.

Declaring "I Have"

To one who asks, "But how can we realize this as a personal experience?" We answer, as God answered Moses in the incident at the beginning of this article, Awake. Arise from your deluded condition as if you are still fallen, still separated by sin, still weak. Realize your equipment, the mystery hid from ages and from generations: CHRIST IN YOU. Declare it, as the prophets of old: "I am full of power by the Spirit of the Lord." Cease to live bound up in those old graveclothes of "judging by appearances," "walking by sight." Burst through those bonds of feelings. Say, "Though all men and devils say I have not, I say I have, on the authority of God's Word."

The principle involved cannot be applied arbitrarily to just any need in the whole world, but rather to the sphere for which God in His grace has made you individually responsible.

Then, according to the needs of your calling and sphere of life and service, speak forth the word of faith. Call the things that be not as though they were. Carry out Mark 11:24: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."
Fellowship Circle

Born to Mr. and Mrs. (nee Agnes Webb, '44-'45), Clyde Keifer a daughter, Eunice, November 13.

Rev. ('41) and Mrs. Robert Welch are the parents of a son, James Edward, born November 22, at Bluffton, Ohio. This is the third child and son in the family. Rev. Welch is pastor of the Missionary Church at Bluffton.

Born to Rev. ('45) and Mrs. (nee Lavera Amstutz, '42-'44) Robert Ross, a son, Mark Evan, December 3, at Oakland, California.

Mr. and Mrs. Harlan Wright are the parents of a son, Stephen Harlan, born December 6, at Fort Wayne, Indiana. Mr. Wright is a third year student at B. I. and this year sang the bass solos for the "Messiah" here. Mrs. Wright formerly worked in the office of Founder's Memorial and also in the office of Rev. Leightner.

Born to Mr. and Mrs. (nee Nettie Dodge, '45) Sam Fowler a daughter, Ethelda Rose, August 4, at Fort Wayne, Ind.

This last item is rather late. Please let it remind you to be prompt in sending news for the Fellowship Circle.

ALUMNI RETURN

Several alumni returned to B. I. to help sing in the Messiah Dec. 12. Among those we saw were the following: Chloetta Egly ('48), Evangeline Witmer ('48), and Kathleen Thomashesky Cash ('46), all students at Taylor University; Margaret Bryan Hostetler ('46), who is now at Mishawaka, Indiana, where her husband, Jake Hostetler ('46), is pastor of a United Missionary Church; Lloyd Lehman ('47), pastor at Berne, Indiana; Dwight and Tillie Liechty Steiner (both '46-'47), Berne, Indiana; and others.

* * *

IN U. S. MISSION FIELDS

"About two years ago I got caught up on the school's progress when Olive and I took lessons from Ira Gerig. Since that time we have been in Birmingham, Alabama. For over a year we taught in the Birmingham Bible Institute. Most of that time I was Dean. Last September brought the opportunity of teaching here among the colored. Olive taught here two years before we were married. This is a real mission field.

"You may be interested to know that I am the proud dad of Ira, 8; Titus, 7; Sarah, 4; and Stephen, 2.

—Oran W. Sigler ('34-'36)

"Twenty-four schools were visited with a Christmas message. Please pray that the Holy Spirit may water the seed sown and the result may be real and lasting peace in the hearts of children and teachers, because the Prince of Peace reigns.

"Since our third girl was four months old she has had an affliction the doctors called a thyroglossal cyst on her neck. It was a source of great trouble and doctors said some day an operation would be necessary. We prayed for her and believe the Lord has healed her, as the swelling is gone and the lump no longer there. Over a year ago, in answer to prayer, the Lord delivered Mr. Furman of a tumor on his knee."—Mr. and Mrs. Clarence Furman (both '30), Harold, Ky.
FACES SET TOWARD NIGERIA

“We have just returned from five wonderful weeks spent at the Sudan Interior Mission. We feel we have been privileged to be accepted into this great missionary family. The Council met on November 4th and Lois and I were accepted and are under appointment to Nigeria. How we praise the Lord for definite guidance. At present we are working overtime to get our ‘housekeeping’ into boxes and set our faces toward Nigeria around the first of the year. What a job it is to get a family ready to be away for a number of years.”—The Robert Langdons.

(Mrs. Langdon is the former Lois Hirschy, ’40.

* * *

JAPAN

Miss Genevieve Smith (’46), who sailed for Japan June 11, is now stationed at Kuruijawa, 100 miles north of Tokyo. Since her arrival, she has been attending language school. She writes: “I have attended only four services so far but at every one of them there has been someone who was hearing the Gospel for the very first time. At most of the services there were more than one of such persons. Oh, how I wish I could speak the language! I love these people and do so want to help them. The largest church in Tokyo has an attendance of only a little over 200. Practically all those who come there who are Christians have been saved from heathenism during the past year.”

* * *

CLASS OF ’21

“The 1921 Class letter was received early this month (November). It now traverses the ocean again to reach Elda Amstutz in India. Just think! for 27 years that letter has been making the rounds of the ‘16 of 1921—B. T. S.’”—Christine N. Johnson, Highland Park, Michigan.

* * *

CLASS OF ’47

“The little country church I am serving has been able to worship in its own building. With thankfulness we dedicated the rebuilt building and the congregation to the serving of our Lord and our God. This past year has been different. The work has proven interesting and challenging. The need of the people has stirred our hearts and has made us covet many for the Lord Jesus Christ.”—Eloyd Lehman, Berne, Indiana. (Mr. Lehman was Class President.)

“I have finally arrived here at Grace Hospital. It is wonderful to know beyond all doubt that I am in the center of the will of God. I praise Him for the peace and joy He gives in the midst of the hard places.”—Lois Burpee, Detroit, Mich.

“The past two years we’ve been traveling around showing pictures of Palestine. For the last two summers Royal has been attending the Winona Lake School of Theology, where he is working for his Masters degree. Though more doors seem to have been opening for us to show these pictures, we have felt definitely led to accept a pastorate at the Christian Church in Murray, Indiana, while Royal is attending Taylor University. So far this experience has been challenging and makes us feel more than ever our need of depending on the Lord for wisdom and power.”—Royal, Nelva and David Royal Steiner.

(More next time)
ON BUSINESS FOR OUR KING
the Plymouth Brethren have undertaken to abolish the ministerial office altogether. The liberal trend, of course, is away from a Bible preaching ministry; indeed, since he has no real evangel, the average liberal tries to compensate for that lack by reverting to mediaeval ritualism. In order to train the laity in corporate worship, the sermon is abridged or eliminated. The power of the pulpit is sacrificed to ritualistic niceties or aesthetic novelties. The liberal preacher so-called is thus no longer the herald of a dynamic redemptive Gospel; he is rather the purveyor of social, economic, and political propaganda.

Obviously, the qualifications for such a ministry are not necessarily the qualifications set forth in the New Testament. Deep and earnest piety, a thorough knowledge of the Word of God, and the ability to expound eternal verities, are waived in favor of post-graduate degrees and a charming personality. It is rather required in such a minister that he shall be like the "utility man" on a professional baseball team—able to fit in anywhere! He must, of course, be a "good mixer," and hence, he is expected to grace the principal clubs and fraternities of the community. He must be an energetic organizer, a delightful after dinner speaker, a wizard in the realm of finances, and a genius in the field of administration. He must be an expert program builder and a past master of the intricacies of committee action. The church of which this paragon is pastor may hold but one service a week for forty weeks of the year, but if his "church plant" can somehow keep up normal production in the way of new members for the register, and ample revenue for the treasury—however that revenue is raised—then he is rated as a successful minister who ought by all means to be promoted at the next annual conference! According to modern liberal standards this man is a Christian minister—a real go-getter—and as such, is entitled to wear clerical vestments, to enjoy special rates on the railroad, is exempt from jury duty, gets 10% discount from the merchants, and enjoys other privileges too numerous to mention!

How does this conception square with what we find in the New Testament? I have no hesitation in saying that this notion is just as foreign to the New Testament as is that held by Rome!

Spiritual In Its Genius

If you will go through your New Testament and examine carefully the references to the Christian ministry, you will find that it reveals a ministry that is spiritual in its essential nature. By its very genius the ministry of the apostles was preeminently spiritual. When the movement grew, as we notice in Acts 6, and temporal duties multiplied, the apostles delegated the "serving of tables" to certain men called deacons, whilst they reserved to themselves the office of "prayer . . . and the ministry of the Word."

(To be continued)

FROM THE PRESIDENT

ighly sinful. The statistics of church membership is too often a mere form of complacent self-righteousness and a good many churches are much too sophisticated to even think of having an altar service in their assemblies where contrite sinners shed tears, confess their sins, and seek cleansing from above.

What a challenge to all who profess to declare the whole counsel of God!
Our Contributors

Norman P. Grubb of London, England, is the distinguished British Secretary of the Worldwide Evangelization Crusade. He is the son-in-law of Charles T. Studd and the author of his biography. Above all, Norman Grubb is a man of God. When he was at the Bible Institute for two very short days in November, he promised us an article. Throne Life (page 4) is typical of the deep and refreshing discourses from the pen and lips of this servant of God.

* * *

We are certain that our readers will also appreciate the fine contributions of Mrs. Ralph Johnson. Mrs. Johnson is an alumnus of B. I. (’39), and is better known to many as Phyllis Idle Johnson. The poem on the inside cover page, Hush! Be Still, is one from a book collection, Nights Aglow. Mrs. Johnson is a busy pastor’s wife at Pleasantville, Ind., but finds time to continue her creative writing.

* * *

Another B. I. graduate who is using her God-given literary abilities is Hattie Laughbaum of Fremont, Michigan. A collection of her poem and prose pieces is now being printed under the title For God’s Glory. She is working on two other volumes and hopes to have them published also. Miss Laughbaum writes: “Like many others, perhaps, after I left the Bible Institute, there arose the problem of doing God’s will. The usual Christian work of being a missionary, teacher, or that frowned-upon thing—a woman preacher—seemed inaccessible to me; but God has opened to me an avenue of service which seems both rich and satisfying.

“God made no mistake in bringing about my Bible Institute training. I feel that my writing had greatly improved. From the standpoint of material, I feel the inexhaustibility of God’s Word... each one of my teachers contributed something...”

We hope to have a contribution from Miss Laughbaum in an early issue.

* * *

Rev. Weldon O. Klopfenstein, pastor of the First Baptist Church of Momence, Illinois, was the special speaker at the opening of the fall semester. One message particularly, On Business for Our King, was a challenge from the Spirit of God, and in response to requests then Mr. Klopfenstein promised to send a copy for the Bible Vision. Out of a busy and fruitful ministry he took time to put his notes into written form and we are pleased to share the blessing of this message with our readers. Its timeliness deserves the widest circulation.

Mr. Klopfenstein reports that his church has had almost a continuous revival since September. Ten were blessedly saved in a youth meeting of the church and two weeks later eight were converted in a regular Sunday evening service. Thirty-six were saved, restored, or surrendered more fully to the Lord in the fall revival in November. Brother Klopfenstein writes, “God Himself has worked mightily in our midst, and we rejoice in these evidences of His unabated power in transformed lives.”
Gratitude

During the Christmas season the Bible Institute had many reasons to be thankful—not to Santa Claus—but to our Heavenly Father who has promised to "supply all your need according to his riches in glory by Christ Jesus."

A school of this kind has many needs for which there is no regular income. But we do have a higher, never-failing source of supply in Him whose promises fail not. If there is want, it is because we do not ask in believing faith. Our staff in its bi-weekly prayer meeting has united again and again in prayer for these needs. We give thanks for answers. When they come and we then see that God had been working even before we called, our hearts are humbled and encouraged to believe Him more fully.

Grateful acknowledgement is therefore made to our Heavenly Father for the following gifts:

$ 909.33 from a legacy for the Building Liquidation Fund
1000.00 for the Student Aid Fund
600.00 for the new Residence Hall
875.00 in five gifts for the purchase of the new south campus
400.00 for new tape recording equipment
500.00 for future landscaping of south campus (Wiebke property)
400.00 for the Student Aid Fund

Several additional gifts from radio listeners and alumni are also acknowledged.

Through the faithfulness of God and the generosity of His stewards, the indebtedness on Founders’ Memorial and Providence Hall is being steadily reduced. We hope and trust that the remaining $6500 will be entirely paid off in 1949.

FORT WAYNE BIBLE INSTITUTE
Fort Wayne 6, Indiana