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# The Bible Vision

FEBRUARY-MARCH, 1947

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# THE BIBLE VISION

A Bi-monthly Journal Reflecting the Light of the Bible On Us and Our Times

Volume XI

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## The Editors Say---

### MITCHELL:

#### Misplaced Censure

The word "sinner" calls up a certain mental picture. To most people, perhaps, it represents a thief, a drunkard, an adulterer. Why? Because the misdeeds of such characters are among the most fragrant, the most noticeable of sins. But it is well to ask whether these errors are the paramount crimes in the sight of God.

We learn much from the attitude of Jesus toward various classes of sinners. Contrary to expectation, and much to the outrage of religious folk, He mingled rather freely in the company of men and women in the lower moral and social strata. A favorite accusation against Him was: "He eateth with publicans and sinners." He was probably less comfortable in the home of Simon the Pharisee than at the

feast given by Matthew, to which a group of dishonest tax gatherers had been invited.

To add to our surprise, we find Him uttering no stern denunciation against the sins of such. When did He censure Mary Magdalene, once possessed by seven unclean spirits? What harsh word did He say to the fallen woman of Samaria, or to unscrupulous Zacchaeus? His treatment of the unfortunate woman apprehended in the act of adultery was most gentle. It cannot be said that He condoned these sins; but He seemed to find them very easy to forgive.

Where was He stern? Was it not with the sins of religious men, of pretenders to holiness? In the incident of the woman taken in adultery, His condemnation went rather to the self-righteous men who had violated all the rules of decency by un-

ceremoniously dragging their victim before Him for public exposure. His most biting invectives were hurled against the Scribes and Pharisees, whom He labeled hypocrites.

This leads us to reflect that the greatest sinners of our land may not be in the tavern or the brothel or the prison. We decry the prevailing immorality of our day. We should. But let us not forget that even greater evils may be found in respectable, religious folk. A harsh, critical spirit; secret delight in the exposure or humiliation of others; the nursing of grudges; a low evaluation of human personality and of the rights of others; a refusal to fellowship with other believers for doctrinal, social or personal reasons; these are high crimes in the sight of a righteous God.



### Dr. Robert Hall Glover

The Bible Vision and the Fort Wayne Bible Institute join with the thousands of Christians who mourn the passing of their beloved friend and brother, Rev. Robert Hall Glover, M.D., F.R.G.S.

Dr. Glover, Home Director Emeritus of the China Inland Mission, passed away on Sunday morning, March 23, at the Germantown Hospital, Philadelphia, Pa., after less than two weeks' critical illness which followed an attack of coronary thrombosis.

Dr. Glover was well known and greatly beloved, not only by the staff and members of the China Inland Mission, but also by pastors and Christian workers throughout the United States and Canada and missionaries all over the world.

Dr. Glover was born at Leeds, Que., on October 17, 1871. At fourteen years of age he received the call to foreign missionary service and sought to prepare himself for it. He studied for two years at the University of Toronto and completed his medical training in 1893 at the New York University. Following this he received further preparation at the Missionary Training Institute of the Christian and Missionary Alliance at Nyack, N. Y.

Under the auspices of the C & MA, Dr. Glover went to China in 1895, and was one of the men who opened the province of Kwangsi to missionary occupation. In that field he carried on pioneer medical work and Bible teaching. In 1912 he was appointed by Dr. A. B. Simpson to the post of Foreign Secretary of the C & MA. The following year he made a pioneer trip to West China and Tibet. Later visits to South America, the Near East, and other mission fields took him on journeys which totaled over 100,000 miles.

From 1921 through 1926, Dr. Glover was Director of the Missionary Course of the Moody Bible Institute of Chicago. In

1930 he succeeded Dr. Henry W. Frost as Home Director of the China Inland Mission, which office he held until September, 1943.

Dr. Glover was also an author. Best known of his books is **The Progress of World-Wide Missions**, first published in 1924 and now in its fourth edition. This volume is used as a textbook in many Bible institutes and seminaries. A later work, **The Bible Basis of Missions**, appeared in 1946.

As a Bible and missionary conference speaker, Mr. Glover was in constant demand for his powerful presentation of the cause of foreign missions. Recognized as a missionary statesman, his counsel and advice were highly valued by many missionary societies.

Dr. Glover was a frequent contributor of valuable articles on missions to this magazine, and spoke at the Bible Institute on a number of occasions. These ministries will be greatly missed.



### The Grace of Apologizing

"Confess your faults one to another," exhorted James in his practical epistle. Such confessing, he indicated, is important as a condition to physical healing. If so, it must also be conditional to spiritual blessing and progress.

Now, if we were to judge from silence, some people have no faults whatever. At least, they

never admit any. Even when faced with an error in judgment or conduct, they do not apologize. We must conclude that they are either inexcusably thoughtless, or that they carry an unjustifiably high opinion of themselves. They make one think of the man who, in a facetious moment said, "I may not always be right, but you'll have to admit that I'm never wrong!"

There are others who do apologize, but their confessions are of little meaning, "I'm sorry I did it," they say, "but—." Then there follows a lengthy statement in self-defense. They are sorry, but they refuse any blame. The entire fault lies elsewhere. Such confession is a farce.

Although it is never easy, it is often necessary to say, "I did wrong." Even Christians do and say things they should not — things that hurt others. Silence never makes reparation; it never clears the account. Only sincere, unconditional confession will do. "If we confess our sins," and on no other condition, "He is faithful and just to forgive us our sins." Blessed is the man who has the grace to apologize.



### LEITNER: Letters

Plots for many stories are concealed in little 6¼x3½ inch packets slipped under dormitory doors twice daily. Sorrow, disappointment, homey interest, un-

speakable joy are sealed under the gummed flaps. Breathless, one opens the door, eyes glued on the floor in apprehension or excited anticipation. Yes, there it is (or maybe it isn't). From home! From Mother—or from HER or from HIM! And maybe the plot isn't working out smoothly; there may be complications and conflicts and tears. But again, the climax may have arrived and established the fortunes of the hero for good.

Some letters always are meant for good, although they are not always received with that confidence — those in which the thoughts and words and symbols, even down to the commas, have issued from devoted hearts. The receptive and applicative attitude of the addressee would preserve and enhance their value.

Thus significant in human relationships, how much weightier is the attitude with which one reads those letters written with no words that man has devised but which the Holy Ghost teacheth.

How breathless and intense is the search for mail from our Father each morning? Are we eager to see whether His plan for our lives is working out according to pattern? Has the climax established our ways for good?

God's letters are supreme among those always intended for good. They are true and dependable to the last jot and tittle. But they have value to the reader only as he receives and ap-

plies them, only as he is a hearer of the Word and a doer also.

God has spoken, in past times and in many ways, and now in His Son. Therefore, we ought to give the more earnest heed to the things which He has said or they may leak out of our minds and hearts.

Listen to the news I had from Home this morning! My Father wrote that He has sent me the exceeding greatness of His power to show His strength perfect in my weakness. He said He will show the exceeding riches of His grace in His kindness toward me. And He promised to supply all my needs according to His great riches. And I have a wealthy Father; He owns all the gold and resources of the world.

Then, also, in His letters, He assures me that I shall be to the praise of the glory of His grace. He promises, furthermore, that He will make all grace abound toward me that I may abound to every good work. And He writes me that He will present me faultless before the presence of His glory with exceeding joy.

These things it would be easy for anyone to take. But my Father sometimes says in His letters that He chasteneth whom He loveth and scourgeth every son whom He receiveth. He tells me that I shall have tribulation in the world and manifold temptations and that my faith will be tried.

But such gifts, too, are meant for good and are to be received

with thanksgiving How do we look for our Father's mail?



### Source of Hobbies

Some people just catch them, like measles. Perhaps they've been exposed to someone else's, or maybe they just found their hobbies, picked them up off the street. For instance, boys collect stamps because their chums have some, or because they see a collection in a shop window.

But other people have reasons for their hobbies. They ride them to get places. Mine, for instance—three of mine are snow, roses, and canaries. Now snow, I learned to love in childhood, when, out in Pennsylvania, I played in it. After spending several winters in sunny Southern California, I was thrilled to see its gleaming whiteness, feel it crunch under foot, and mold it into ammunition and images of people. But there's a philosophy in it, too. God has made good His promise that sins as deep as scarlet shall be white as snow. One can hardly see snow without being led anew to Calvary. So I ride that hobby.

Then roses! Well, for many years, I lived in Portland, Oregon, called the City of Roses. There, everyone has them, on the front lawn, in the back yard, along the parking, and between the potatoes. Therefore, they sort of constitute "home." A bouquet of them is not a bouquet of flowers; it is distinctly a

bouquet of roses. But more than that, they remind one of the Rose of Sharon. Of course, the rose of Sharon does not closely resemble the American rose. But the rose of Sharon is rare; and since the other rose bears the name and is characterized by as great beauty, it will serve. Hardly do I see a rose, but my spirit cries, "Jesus, Rose of Sharon, bloom in radiance and in love within my heart." Thus do I ride that hobby.

The canary was first an idea to put human interest and homelikeness into a rather severe-looking high school classroom. It was partly to convince the pupils that "Teecher" was a person and to win their confidence for the Christian witness. Then, it was named Sankey, after Moody's singer, or Joybells, after the Gospel Song, or some other name, which, when questioned, would call forth testimony.

But the tiny bit of life teaches of God, not only to the heathen, but to the Christian as well. His owner intends only good for him and seeks to supply his needs and to protect him from harm. In return, she wants his trust and confidence. So she offers him food on her hand or shoulder and is pleased when he conquers fear and manifests confidence enough to alight and eat. So God longs for His children to overcome their fears and to trust Him implicitly — to come and dine. These are reasons for riding this hobby.

## God's Newest Witness--A Biologist

*Under the above title there appeared in the Reader's Digest for March, 1947, a review by Fulton Oursler, of a recent book, "Human Destiny," by the eminent biologist, Dr. Lecomte du Nouy.*

*For the interest of our readers we here present an analysis of the article, and an answer to it, by J. W. SIMMONS, M.D., of Simpson, Kansas.*

Here we have an example of artful camouflaging of the theory of evolution, the old enemy of our faith in the Bible as God's Word. First we have the title of this Reader's Digest article, then the writer proceeds to state a very significant truth: "Ever since Darwin advanced his theory of evolution, disbelief in many of the fundamental doctrines of Christianity has been spreading . . . But now we hear a fresh voice—a scientific one—declaring all the old beliefs to be true. God's new prophet is a biologist." Note that he says that **disbelief** in many of the **fundamental** doctrines of Christianity has been spreading since Darwin advanced his theory of evolution. Now who would suspect that this was merely camouflage for another theory of evolution which is just as incompatible with the "fundamental doctrines of Christianity" as Darwin's theory was. Note also that he declares "all the old beliefs to be true." One of those "old beliefs" was that God created (not evolved), man in His own **image**. Having declared the "old beliefs to be true," who would suspect that he would then proceed to declare that man **evolved**, by an "age-long process," from those "extremely simple forms" of animals? No mat-

ter what sort of evolutionist you may be, whether Darwinian, atheistic, Theistic, "Emergent" or Lecomte du Nouy, you must say that the **first** man was but little better than his ape-like parents in **physical** form, and as to his intellectual and spiritual attributes—if he had **any** worthy of such names—he was a **zero**! So, by no stretch of the imagination, or in **any** sense, could you say he was the "image of God"; the most consistent thing you could do would be to **reject** the Bible's description of the **first** man.

On the second page of this Digest article you will find the following positive statements concerning the theory of evolution: "Five basic facts about evolution are undeniable: (1) the beginning of life in extremely simple forms; (2) evolution into more and more complex forms; (3) the result of this age-long process—man with a human brain; (4) the birth in man of abstract thought; (5) the spontaneous growth of moral and spiritual ideas in different parts of the world." He speaks of these as "known facts of evolution." His assumed "facts" are mere theories and they are not only irreconcilable with the Bible ac-



In reply to the alleged "five basic facts about evolution," as given in the Digest article, Dr. Simmons lists these five basic facts of biology and genetics

1. Each kind has its own specific number, kind and assortment of chromosomes.

2. In the process of fertilization of the egg by the sperm, each contributes one-half the number of chromosomes, so that the fertilized egg has exactly the correct number for its species.

3. The product, or offspring, of this fertilized egg will have the exact number, kind and assortment of chromosomes as were found in the parent cells. (All this precludes a change of species, which means that a new species could not evolve from an older species.)

4. Species cannot be crossed successfully, that is, to produce fertile offspring.

5. Hybrids from crossed species are sterile. Sterility is Nature's "STOP" sign.

count of Creation but are contrary to what scientists in the fields of cytology and genetics have proven to be true in life today. And, according to the Principle of Uniformitarianism says H. H. Newman, Professor of Zoology in Chicago University, "According to this principle nature is regarded as working uniformly throughout very long periods of time. It implies that the present is essentially similar to the past, that what is discovered about the present may safely be used as a guide in attempting to interpret the past." (From "Why We Believe in Evolution" by H. H. Newman, in SCIENCE DIGEST, Feb. 1938.)

We will now consider some of these "discoveries" made by cytologists and geneticists about the laws of life in the "present" time. The micropical CELL is the "building unit" of all living things: plant and animal. Every new cell is derived from another living cell by that cell dividing and becoming two cells; thus cell A divides and becomes cells B and C.

The CELL is composed of a highly organized central portion called the NUCLEUS which is surrounded by a semi-fluid substance called CYTOPLASM, enclosed (usually) by a limiting membrane called the cell WALL. Cells are of two main classes, germ-cells, or sex-cells; and body cells, or somatic cells. The female sex cell is called the EGG; the male sex cell is called the SPERM. Within the nucleus of each cell are small bodies called CHROMOSOMES and they contain the GENES, the "bearers of heredity." The chromosomes and genes are the most important things in life's program of fertilization, reproduction and growth. And they determine species; each species has its own number, kind and assortment of chromosomes, differing from all other species. And in cell division, one cell divides to become two new cells, the chromosomes line up in the center and split lengthwise, half going to one of the new cells, the other half going to the other; this "guarantees and insures" that each new cell will have exactly the same number,

kind and assortment of chromosomes as were in the original cell. **This alone bars evolution of a new species from an older one,** because in order to evolve a new species there would have to be a **change** in the number, kind and assortment of chromosomes in the cells of the new species, and this is "guaranteed and insured" NOT to happen. But, says one, "The number **does change.**" Yes, by accident in nature, or brought about by scientific experimentation. BUT: "Many of the altered types fail to meet the test of viability, or, if viable, they fail to compete successfully with normal types because of their reduced vigor or fertility." (Page 347 of "Introduction to Cytology" by Prof. Lester W. Sharp, Cornell University.)

And the same author continues to say, on the same page of that book, "With regard to the evolution of new 'basic' chromosome numbers, from which new polyploid series may in turn be developed, it seems improbable that simple additions or losses of whole chromosomes are very significant in this connection, because of the **physiological unbalance** which such changes introduce." (Emphasis mine.) If Evolution depends upon 'survival of the fittest,' how could it survive such UNfitness? Morley A. Jull, on page 49 of his book: "Poultry Breeding," says: — "A fact of fundamental importance is that the number of chromosomes in a given species is **constant.**" (Emphasis mine.) And Professor Dobzhansky, of Stan-

for University, says on page 73 of his book: "Genetics and Origin of Species." "Not only the kind of genes contained in a chromosome, but even their positions with regard to each other, are **constant.**" (Emphasis mine.) These are a few of the FACTS of science which are "undeniable" and are against any theory of evolution. AND, these FACTS of science agree perfectly with Bible biology which states that **everything** shall "bring forth after ITS kind."

Now as to Dr. du Nouy's "five undeniable facts about evolution," he is either ignorant of the FACTS of science I have mentioned, or he deliberately ignores them.

And according to Prof. H. H. Newman's "Principle of Uniformitarianism," since we have "discovered" that evolution does not and **can not** take place in the "present" time, we may "safely" say that it did NOT take place in any previous time.

We could fill many, many pages of **factual** evidence furnished by cytologists and geneticists in support of the correctness of Bible biology, and which **refute** the theory, any theory, of evolution. What I have already given may be easily verified by consulting any standard textbook on cytology and genetics.

When I read such "cunningly devised fables" as this Reader's Digest article, I recall what God said to Job, (Job 38:2), "Who is this that darkeneth counsel by words without knowledge."

# A Transforming Hope

By Rev. Clarence Huffman

The apostle Paul is addressing the believers in the church at Corinth when he writes these beautiful words of hope. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Literally this reads, "I know that if this earthly tent of mine is taken down I get a house from God."

A striking figure is used to describe life. We are prone to think of life itself as something sturdy, strong and durable. Always we regard it as a precious possession. All other earthly values are less than life itself. No matter where men may live, no matter the diversity of background, all have one common thought—life is of great value. A man will go to any expense that he may prolong life. It may be only a beggarly existence but life is held in high esteem.

Here we have life compared to an earthly tent. Not a great building, not a skyscraper, but a tent. This is suggestive of something which is fragile, subject to the elements. A tent is an insecure thing in a great storm. Nevertheless this is a splendid figure to describe earthly life.

The apostle Paul is not dejected but rather glories, revels in the

fact which should cause despondency. Why should he not be despairing at the brevity of life; simply because he has his eye of faith upon a greater reality than things which can be seen. "Things which are seen are temporal; but the things which are not seen are eternal." Because of his vision into God's eternal plan we remember him as the apostle of hope. Because of an active faith in Jesus Christ he had been begotten unto a lively hope. May God place in each of our hearts a lively, living hope like that of the apostle Paul.

Note the confidence of this hope, I know. This does not speak hesitantly. Not a wavering, faulty hope; but something which can be realized as a certainty. Men have ever sought for reality. It can be found only in the hope born of communion with God. "I know that if this earthly tent of mine is taken down I get a home from God." Abraham looked for a city which hath foundations, whose builder and maker is God. Paul says in the preceding verse, "The slight trouble of the passing hours results in a solid glory past all comparison, for those of us whose eyes are on the unseen, not on the seen." Life assumes new and greater meaning as we consider the riches of our hope. Maybe death is not far away for

you. If you are a child of God, a child of hope, this means only moving—from a tent to the home that God is preparing for you.

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.” Matt. 6:19-21.

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” —John 14:1-3.

Because of the lively hope that belongs to the believer he is rich in confidence.

Hope speaks also of courage. Courage in the face of adversity. There are many difficult moments in life. Perhaps you thought the life in Christ was a life void of hardship or trial. Nothing is farther from the truth. Charles Spurgeon said, “Impatient people water their miseries and hoe up their comforts; sorrows are visitors that come without invitations, and complaining minds send a wagon to bring their troubles back in.” There will be many buffeting winds in

every life. Hope gives understanding and courage for the baffling situations of life. Hope reads into every situation divine purposes. God is seeking to refine. God is attempting to strengthen and cleanse us by adverse situations. Paul says, “We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down but not destroyed.”

No words can express how much the world owes to sorrow. Most of the Psalms were born in a wilderness. Most of the Epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have “learned in suffering what they taught in song.” In bonds Bunyan lived the allegory that he afterwards indited, and we may thank Bedford Jail for the “Pilgrims Progress.” Take courage, afflicted Christian. When God is about to make pre-eminent use of a man, He puts him in the fire.

Notice also the consummation of this hope in verse nine. “That we may be accepted of him”; that mortality might be swallowed up of life. Paul lived ever with the forward look awaiting the day when he would be with Christ. This was the supreme joy of Paul—to be with Christ eternally. He lived as do we in the midst of a fast changing world and yet fixed his eyes upon  
(Continued on page 31)

# “ . . . Tell It to the Generation Following ”

(Psa. 48:13)

By Bishop Leslie R. Marston

## II. What Is Man?

The areas of human personality which are affected by education (i.e., changed by experience) are three: Intellect, Temperament and Conduct.

In simple illustration of these three aspects of personality, recall your first visit to Niagara Falls. Your initial reaction is undoubtedly one of awe and wonder, if not ecstasy, called forth by the beauty and grandeur of the spectacle. Movement, form, color, magnitude and sound all combine to thrill your being. This initial experience is thus primarily one of feeling or emotion, expressive of your temperament.

But you have previously studied geography, or perhaps geology, and certain facts soon command your attention. You note the rock strata of the cliff wall opposite you, one stratum projecting as a ledge beyond other strata; another stratum receding from its upper and nether neighbors to form a cavern. These variations you explain by assuming different degrees of solubility and erosion rates among the rock strata. You observe the tumbled rocks at the foot of the Falls which speak to you of the slow but invincible effect of the water's constant action, and you speculate on the

geologic ages during which by such action the gorge has been chiseled to its present stage; and you estimate the future ages during which the precipice will slowly recede until the lake above is reached and drained. You search in your memory for the remains of that course in geology, attempting to decide which type of geologic catastrophe therein studied best explains the origin of Niagara Falls. By now, your emotional thrill to the beauty of the Falls has subsided to a secondary level, yielding primacy to your effort to comprehend or understand Niagara Falls. Your intellect, not your temperament, is now in the saddle.

But you are of a practical turn, and emotional thrill and intellectual quest have not exhausted your reactions to Niagara Falls. Watching the plunge of vast volumes of water over the precipice to the floor of the gorge, you think of the tremendous energy thus released which if harnessed in the service of man would illuminate cities and turn the wheels of commerce and industry. Incipiently, then, you move to capture Niagara's force. If you are an engineer, this impulse may lead to final expression in building water turbines and electric generators. Action or conduct is the normal outcome

or expression of thought and feeling.

Thus it is that thought, feeling and action dominate your conscious existence and your relationships to experience, the balance among the three shifting from moment to moment. In each area education (i.e., change through experience) occurs:

1. Thinking about the world in an effort to know and explain it;
2. Feeling about the world in terms of values as good or bad, pleasant or painful, beautiful or ugly;
3. Doing something to change the world by directing one's energies intelligently upon it.

Which of these three areas of personality measures a man's worth among his fellows. What is the measure of a man: What he knows? How he feels? or, What he does? The answer is clear: It matters little to society what one thinks or how one feels so long as what one does meets society's standards.

But another question follows: If conduct thus measures the man, which explains conduct, intellect or temperament? Does man act according to knowledge, or according to desire? This is a question of great significance to education. The outcomes of education are sought in conduct or action, but is conduct prompted primarily by intellectual, or by emotional factors?

Until recent years the answer to this question has stressed the intellect as the prime and all but sole factor in the determination

of conduct and character. Those of us this side fifty in age were reared in the classical tradition that "knowledge is virtue." According to this viewpoint, teaching the child the rules of right will guarantee his doing right.

But for a quarter-century now education has been shifting from such static intellectualism to the dynamism of emotional drives as the explanation of conduct. Reason is no longer regarded as the master of desire, but as the servant of desire—a mere instrument for attaining the ends of impulse, appetite and passion. One of our moderns, in line with the new dynamism, declares that reason has no more claim to dignity as a means of reaching truth than has a pig's snout. Today man is interpreted as the victim of his visceral itchings and cravings on the battleground of his glands.

Socrates was wrong, and likewise wrong are those who have followed his dictum. Knowledge is not virtue, but it is power. The greater the knowledge, the greater the power for evil if the heart is wicked. H. G. Wells once characterized history as a race between education and disaster. He spoke a dangerous half-truth, for education of the wrong kind spells speedier disaster than does ignorance. Herbert Spencer long ago declared that to educate reason without changing desire is to place high-powered guns in the hands of savages.

The modern intellect has uncovered nature's secrets, bringing vast power under human control.

The direction of this power to right ends places a strain on moral character which in its present debility it is too feeble to bear. Hence that pall of fear which now hangs over all civilization. Will the power of the atom, now released by man's intellectual conquest of nature, be directed to human welfare or to the destruction of civilization itself?

To put the issue in other terms: Intellectualism has given man great power by its unlocking the secrets of nature's forces, but the new dynamism with its emphasis on the urgency of organic desire has robbed man of an ethic for the direction of this power.

Man's view of man in any age powerfully influences what man will become. Explaining himself in terms of intellect bound by heredity, he finds no place for moral responsibility. Then sooner or later follows the riot of naturalism—"Let us eat, drink and be merry!" Education guided by either view of man falls infinitely short of meeting the true nature and needs of man. That modern education has failed is only too apparent.

Note a few evidences of education's failure:

The F.B.I. reports: A criminal army of six million; 543,862 arrests for major crimes in 1945; nearly ten assaults and murders each hour; ten persons raped every hour; on the day Suzanne Degnan was slain by a sex criminal in Chicago, there were 109 other sex crimes, including forty cases of rape; twenty-one per

cent of all arrests are minors — seventeen-year-olds the largest group, with eighteen-year-olds next.

From another source, we have this comparison between 1944 and 1945:

In 302 cities, increases in crimes were as follows (1945 over 1946): Murder, 4.3 per cent; rape, 9 per cent; robbery, 10 per cent; assault, 10 per cent; burglary, 11.3 per cent.

In rural areas, increases more appalling: Murder, 14 per cent; rape, 22.5 per cent; robbery, 14 per cent; assault, 29.5 per cent; burglary, 14.7 per cent.

Our ratio of divorces to marriages had doubled in a generation before the recent war, and is now four times what it was fifty years ago. In 1915 in Chicago the ratio of divorces to marriages was one to seven; in 1945, one to three. For the nation in 1945 there was one divorce to every four marriages, and it is predicted that for 1946 the ratio will be one divorce to every three marriages.

Well has someone said that America has a "perennial carnival of crime"! And the increasing youthfulness of our criminal army is one of the sensational social phenomena of America! The average age of criminals has dropped from thirty-five years in 1900 to nineteen years in 1945!

The failure of modern education flows from its inadequate and perverse view of man's nature. Man is more than a system

*(Continued on page 32)*

# The Teaching of Jesus

By Dorothy Markham

Jesus was a teacher. His ministry included preaching, teaching, and healing; yet Nathaniel did not address Jesus as Good Preacher; the lawyer also called Him master. Although multitudes were touched by His tender healing hands, He was not known or addressed as Good Healer. In spite of His many recorded miracles, and the many of which we have only a hint, Jesus was not termed Miracleman. All have recognized Him as Teacher, a Teacher from God.

<sup>1</sup>"A real teacher is a teacher all the time, everywhere." It is interesting and inspiring to see the way in which Jesus fulfilled the demands of this statement in His ministry, and the way He went about it. In reading of His ministry in the Scripture, inspired of God, it cannot be denied by the honest heart, that Jesus taught everywhere He went, and to all who came within the range of His voice. He did not only select a group of those who knew the way, but He sought those who needed the "physician." The open road—the road to Emmaus; the grain field on the Sabbath day; the boat on Lake Galilee; the side of the mountain, the village well; the home of a friend, about the camp-fire with Peter, the synagogues and temple porches: all these and more were the school rooms of Jesus; where Jesus met a problem, there He taught.

<sup>1</sup>"We cannot teach groups, we can only teach persons." This truth was demonstrated in the pedagogy of Jesus. Though He taught the crowd, He spoke in terms addressing the vital needs of the personal soul. To teach persons, one must know them, and to know them one must fellowship with them, sharing his life with them. Personal experiences of truth cannot be shaken, while mere intellectual belief can be shaken on intellectual grounds.

If teaching is life-sharing, then a rich, full life, illustrating those principles you would teach, is a first essential. You cannot share what you do not have; you cannot teach what you do not have. A salesman must be sold on his product if he will sell it; a teacher must display in his life what he would teach others to live. From God's word we are made to realize that one speaks what he is; to talk well, he must live well. Out of the abundance of the heart the mouth speaketh.

The world would have us know that we cannot teach to them what we do not have. It asks of the minister, the would-be teacher, "Why don't you live what you preach?" Again, "Your actions are so loud, I cannot hear what you say." Human nature itself cries out for truth demonstrated before it will accept that truth. In

<sup>1</sup>David R. Piper, **How Would Jesus Teach?**



Jesus we have discovered the Truth, and that demonstrated.

Jesus shared living with the people, going in and out among the multitudes, ministering unto them; He chose twelve to share close fellowship with Him, and they learned by sharing, from His living as well as His lips. Because they recognized His authority, they asked Him to teach them.

Truth for Jesus was not a set of facts, but rather a realm of living. He did not teach facts. Facts present themselves to the pupil; it was His objective to teach how to face these facts. Keeping His objective in mind, He used the method best fitted to his pupil and the occasion; keeping in mind the practical needs of His pupils, He taught in terms of life to transform life. As the multitudes followed Him to hear His words and receive His mercies, so did Jesus in the realm of the Spiritual, go where the people were, meeting them on their own ground, in the light of their needs.

From evidence of the crowds who followed Him; from the testimony of scholars of the ages; from our association with His life in the gospels, and the witness within our hearts, we cannot but draw the truth that Jesus lived a man among men, and where He lived, He taught. Some would say that His teaching was the more important; I say that His living is of equal importance. These two go hand in hand—and

one would be incomplete without the other.

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When first I knew Jesus, it was not as Teacher. But as I walked with Him, and longed to be more like Him, I asked Him to teach the lessons which I should know. He guided me to a Book, His Word, and went on about His duties. How strange, I thought! But longing to begin my lessons, I sat down and pored over the printed pages in front of me.

My heart and eyes were guided first to His commandment concerning love. Twice the Word told me to love my brethren . . . to love my enemies and do good unto them . . . to love my neighbor as myself. My heart could not comprehend these words in the full meaning. I would have Jesus explain to me; but as He was busy among the multitude, I did not seek to bother Him for an answer to my problem. I watched Him move among these people: the blind, the lame, the diseased, those so unlovely to look at, so unlovely to touch; and wondered if He would notice their open sores and wounds as in and out He walked among them. Yes, He must have noticed each one, for He stopped to lay His healing hand upon them, one after another, until they were all made whole. Then, as He became weary and would have gone away to rest, I thought I would go to Him and tell Him that now I was beginning to understand the lesson. But again the people sought His healing touch

and He was lost in the crowd as He was moved by their needs and forgot Himself as He ministered unto them continuously.

There were many things, just little acts of kindness that showed forth His love. He did not tell the leper that He loved him, but He made him clean; He did not shower words of affection on the blind man, but He gave him his sight. When He saw the multitudes He was moved with compassion on them because they were tired and scattered abroad as sheep with no shepherd. To the weary I heard Him say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." When the disciples were imperiled by the storm on the sea, Jesus did not shout out that He loved them; He came unto them that His presence might quiet their hearts. His was love in action. He did not say that He loved children, but He took them and blessed them and said, "Forbid them not . . ."

Oh, the tenderness, the kindness that radiated from Him, that was a very part of Him! Yet, not all His love was shown in tenderness. In the beginning it was love that formed a plan whereby Jesus left His home in glory, took on humanity and dwelt amongst men as the poorest of them; He spent His life in living for others, doing His Father's work, being hated for His love. From Gethsemane through Pilate's court through mocking crowds and jeering sneers; up

the dusty, blood-marked road to the hill and the cross, answering never a word; — Love found a way to redeem my soul.

As I continued to ponder this great unwavering love of my Savior, I noted the humility of His person. I heard Him say one day, ". . . for I am meek and lowly in heart . . ." These words might have been lost in the din of life about me, but I saw Jesus—I saw my Saviour, God's Son, on the shore of Lake Galilee preparing supper for four hungry fishermen as they came in from a long fruitless night of labor. Again I saw Him rise from the supper table, lay aside His garments and gird himself with a towel; He went to Simon Peter, knelt down and bathed his feet as a humble servant. As I read on in the Book He had given to me, I was impressed the more of His humility and I longed the more to be like Him. He considered salvation's plan and gladly came to give Himself a ransom for many. Humbly, from a heart full of love for a fallen race, He left Heaven and its glory to come to earth, here to serve mankind and to be rejected by His own; to be scorned and ridiculed; to wear a crown of thorns and be spat upon; to be mocked and to die the death on the tree.

As I watched Jesus day by day, I realized that if I would be like Him, prayer must be the means of our fellowship; once again He taught me. I read His words, "Pray for them that despitefully use you . . . Pray to thy Father

which is in secret, when thou hast shut thy door . . . But when ye pray, use not vain repetitions . . ." My mind was so finite, my being so human, that I could not learn my lesson in prayer. I turned again to my Book and there I read "And when He had sent the multitudes away, He went up into a mountain apart to pray; and when the evening was come, He was there alone . . . And He went a little farther and fell on His face, and prayed . . . He went away again the second time and prayed . . . and went away again and prayed the third time . . . And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God. . . ." Then cometh Jesus . . . and saith unto His disciples, "Sit ye here while I go and pray yonder." For the believers Jesus prayed, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil . . . Sanctify them through thy truth . . . Neither pray I for these alone, but for them also which shall believe on me through their word, . . . that they may all be one in us."

As I read those words, the eyes of my understanding were opened and I began to see. Jesus had presented lessons in prayer, and it was mine but to dig and find the treasure therein, and truly as I did that, I found many precious truths which I wrote on my heart, that I might not forget. First, the very fact that Jesus prayed stirred my heart; if He

needed to pray, how much more need I to pray! Prayer was good all through the day: "And in the morning, rising up a great while before day, he (Jesus) went out, and departed into a solitary place, and there prayed." When He had a task before Him, He prayed; and when the evening was come, He was there alone. Jesus went alone to pray, to a solitary place or to a mountain apart . . . I thought of His words, ". . . and when thou hast shut the door, prayer in secret . . ." Then I knew that my closet need not be made my man; my closet was anywhere that I would close the doors of my heart to all else except Him, and there pray. Jesus did not keep His prayer life a secret; He said to the disciples, "Tarry here while I go yonder and pray." And they knew that He had been with God. Prayer must not be made for those about to hear, but from the depths of the inner man direct to the ears of the Father's heart. And my prayers need not be fancy. Jesus' prayers were not lovely words hung together by high-sounding phrases; His were simple prayers, or His heart cries simply stated. And as once again I saw from Jesus' life, that prayer suited to any occasion, my heart was glad. In the morning He prayed, started His day with the Father. When the multitudes pressed about Him after a day of toil among them, Jesus sent them away and went to pray. In the event of

*(Continued on page 32)*

The devil would like  
you to be guilty of

## Misplaced Emphasis

By Rev. William L. Whiteman

Satan, the arch enemy of God and man, is the great deceiver (Rev. 12:9). His greatest deceptions are wrought upon men concerning spiritual realities. He beguiles people into thinking they are accepted of God when they are still separated from Him by their sin. It is his aim and delight to delude people into believing that heaven is their home as they merrily travel the broad road that leads to hell. He has done this from the beginning, and shall continue on this course until God casts him where he belongs—in the lake of fire and brimstone.

Satan began his evil work when he deluded one third of the angels into believing that he could place his throne higher in the heavens than the throne of Almighty God. They blindly followed his leadership in this rebellion, and were cast out of heaven with him. While he was cast to the earth, they are reserved in everlasting chains under darkness unto judgment of the great day (Jude 6).

As soon as man was created on the earth, he became the target of the subtleties of Satan. He tempted the federal head of the human race as soon as he could, knowing that the path that Adam carved out would be travelled by all humanity. In at-

tempting to deceive Adam, Satan attacked him in his most vulnerable point—his wife, Eve. She easily succumbed to the wiles of the wicked one, and then her husband willfully followed her into known sin. By one act of deception, Satan captured the whole human race.

After Jesus Christ was baptized by the Holy Spirit, He also was subjected to the attacks and wiles of Satan. The temptations in the wilderness were but the beginning of various attempts to cause the second Adam to commit sin. The Son of God defeated Satan in his every attempt to deceive, and by virtue of His death and resurrection is able to give eternal life unto all who come unto God by Him.

Satan soon realized that he could not destroy the Church which had been founded by Jesus Christ, so he attempted his favorite trick — control by deception. He tried to deceive Peter and the others into believing that this wonderful salvation was for the Jews only. After this cunning deceit was exposed, he sought to beguile them into thinking that the Jew and Gentile were not one in the Gospel. He succeeded so well in this that even Peter was separating from Gentile believers. After this fallacy was brought into the open,

Satan saw to it that "certain men crept in unawares." These evil teachers were planted in the Church by Satan to teach "another gospel which is not another." His attempt to control and destroy the early church was defeated by God largely through the ministry of one man — the Apostle Paul.

Though God has continually defeated him, Satan has not given up. In every age he is as busy as ever. Though his tactics differ continually, his aim is still the same. He still seeks to alienate the Living Church from her Lord and Master and to ruin her testimony and usefulness upon the earth. The modern deception of Satan has been accomplished by his skill in getting the Christian to misplace the emphasis. The following are a few of the misplaced emphases that have been thrust upon the Living Church to the delight of Satan and the shame of believers.

Probably first and foremost is that of emphasizing church rather than Christ. It is easy to fall into the rut of thinking of Christianity in your locality only in relation to your particular church. Instead of having a genuine compassion for the lost, you think of them only as being saved to become additions and helps for your church. Thus, your dealings with the unsaved are all done in relation to your church rather than their relationship to God. When this misplaced emphasis grips one then the whole ministry is ruled and too often ruin-

ed by it. Ministers limit their usefulness and effectiveness because they serve a church rather than Christ. Instead of sowing "beside all waters," this misplaced emphasis limits labors and fruitbearing to a certain locality. This is misplaced emphasis that robs of an enlarged ministry.

Another of the more pronounced cases of misplaced emphasis is that of emphasizing the personality of the individual rather than the power of the Holy Spirit. This is the sin of substituting self for the Holy Spirit. Though it is the ministry of the Holy Spirit to convict the world of sin, righteousness, and judgment, one would think that it was the work of the individual, the way some try to smother people with their personalities. Too many sinners have gone forward or raised the hand to accept Christ because of the projected personality of the speaker rather than because of the wooing of the Holy Spirit. After the feeling of the meeting has worn off the sinner finds himself deluded because he received nothing from God. Personality is necessary and is used of God, but in itself can accomplish nothing eternal. Jesus Christ needs less "personality boys," and more Spirit-controlled men. This is misplaced emphasis that gives many a false hope.

Another misplaced emphasis is that of emphasizing attendance and offering over attainment and the outpouring of God in a meet-

ing. Our definition of a successful meeting should be re-examined to see whether it is the same as God's. Good attendance and large offerings do not necessarily mean a successful campaign. Too often our desire for a meeting is to have a "full house" rather than the salvation of souls. A large crowd that has not felt the convicting power of God has not attained what has been accomplished in the smaller gathering where souls have been saved and sinners left under conviction. We need conviction and God's presence resting on the people that do come, rather more people. I heard a fundamental preacher give the following answer when asked what kind of revival meetings his church had just completed: "Good meetings, the church was packed out, and the offerings were excellent." When asked if any were saved, he answered, "No." This is a misplaced emphasis that is destroying our true per-

spective of Christian service.

The next two are so closely related that they shall be discussed as one. One is emphasizing program instead of prayer, and the other is trusting talent rather than tarrying before God. Man-made plans and human talent take precedence over prayerful waiting before God. Man substitutes his knowledge and effort for the mighty power of the Holy Spirit. Mere human knowledge is exercised, rather than taking time to know "the mind of Christ." No wonder our meetings are dead and formal, or else a carnal exhibition of human froth. It would be far better not enter a service with no plans at all than to be so bound by them that one could not deviate from them when God so led. This is a misplaced emphasis that is holding back the "showers of blessing."

The devil would like you to be guilty of these and many more misplaced emphasis. Are you?

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## Schedule of Events

The Institute announces the following special events which will mark the close of the school year:

**Baccalaureate Service**, Sunday, May 25, at 7:30 p.m. The speaker will be Rev. H. L. Mitchell, of the Institute faculty.

**Senior Night**, Monday, May 26, 7:30 p.m.

**Annual Concert**, Tuesday, May 27, 8:00 p.m.

**Fellowship Circle Dinner**, Wednesday, May 28, 5:30 p.m.

**Commencement Exercises**, Thursday, May 29, 10:30 a.m. Dr. Harold C. Mason, Professor of Christian Education in Northern Baptist Seminary, Chicago, has been engaged to give the commencement address.

All of these events will be held in Founders' Memorial.

# With the Fellowship Circle

at home and abroad  
By Wauneta Shoup

Since the last issue of the *VIS-ION* much has transpired. With semester examinations over, and words of joy—or sorrow—expressed after a peek at their final grades, the students are busily engaged in preparation for service in His vast harvest field. We are glad for a record enrollment of 352.

Rev. H. Gilbert Williams, evangelist, of Collingswood, N. J., was our guest speaker during the Spiritual Emphasis Week. His messages came from a heart of love, and many victories were won throughout the student body.

Much blessing was received the two Days of Prayer thus far this semester. Notes of praise and answers to prayer encourage each of us to exercise more faith and to trust God to do the seemingly impossible.

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## JUNIOR ALUMNI

Prof. and Mrs. Raymond Weaver are happy to announce the arrival of an 8½ lb. baby girl, Kay LaRae, born January the 18th. Prof. Weaver was a former piano instructor in the Bible Institute.

Twin sons, James Ross and John Lee, were born to Mr. ('38-'39) and Mrs. (nee Ruth Gerber) Wilbur Eicher of Detroit. James Ross went to be with Jesus a few days after birth, and we of

the Fellowship Circle extend our sincere sympathy to his parents and grandparents, Rev. and Mrs. P. L. Eicher and Prof. and Mrs. C. A. Gerber.

Rev. and Mrs. Ed Zimbelman, students from '41 to '43, are the happy parents of Nancy Faye, who came to live in their home on February the 6th. The Zimbelmans are pastoring the Nazarene Church at Hillsboro, N. D.

Barbara Lou was born on February 20th to Rev. and Mrs. Wm. Dillon. Mrs. Dillon is the former Mildred Leightner, who was a student in '32-'33. Mr. Dillon is the Superintendent of the Sunshine Gospel Mission in Chicago.

On February 21st William John was born to Mr. ('46) and Mrs. Wm. Bodine (nee Lillie Farah '44-45), who are now pastoring the Hollywood Missionary Church.

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## FROM THE MAIL BAG

Yelwa via Kontagora  
Nigeria, West Africa

"Greetings from Nigeria in Jesus' name!

"In May a thief came in my house and stole my suit case, which contained about all I owned, for my other baggage had not arrived yet. However, the thief was caught and everything was returned. So you see we have a little excitement out here in Nigeria. I am glad to be

back and I do praise the Lord for the way He has answered prayer. I am in good health and I do enjoy my work. Mrs. Brubacher and I are here at Yelwa. Mrs. Brubacher is a sister of Mrs. Frank Foster (Ola Fusee).

Sincerely yours,  
Luella Landrey ('34)

\* \* \*

95 Monterey Ave.  
Highland Park 3, Mich.

"... I am now with the Missionary Workers—Junior Bible School Home. Miss Helen Maxfield is the director of the work. It is a publication and Bible teaching work especially among Junior boys and girls. Eleven of us are here at above address. I am helping in the office work requiring much routine detail work. I, also, help wherever other opportunities open for me

"This is really a work for the Lord—not to make money; as none of us receive a large remuneration.

"Miss Maxfield writes the materials for the D.V.B.S. and Junior Bible Schools' teaching.

"May God guide and richly bless every part of the work and all the faculty and workers of B. I.

Sincerely yours in Service,  
Christine Nettie Johnson ('21)

\* \* \*

Liberty Center, Ohio

"So much has happened since I've been away it is almost impossible to give you all the news, but I am going to try to give you the interesting highlights.

"Now I'm an educated man—I have a wife, two children (boy and girl), a car, house and furniture, and a B.A. degree. Our church is situated in the country and I think, without boasting, I can say it is a very lovely church. Located on a cross road and nestled among lovely oak trees it makes a beautiful picture. Our attendance as a rule is between 95 and 100, but of course there are times that we go above one hundred and twenty-five or thirty. Our people are farmers and very nice. We feel the Lord has been very good to us in placing us here. Since we came in September 23 have made profession of conversion and twenty-one are in services regularly; so we feel they are coming along fine. We have a fine group of young people. Two of them might be with you at B. I. soon, I hope..."

In His service,  
Earl Cochran ('42-43)

\* \* \*

Sudan Interior Mission  
Minna, Nigeria

"This is just a note to let you know that I am well and very happy to be in the service of the King out in Nigeria.

"Within a radius of 200 miles are several B. I. alumni: Josephine Danforth and Lois Hirschy Langdon with the Nigerian Faith Mission; Mr. and Mrs. Art Reifel and Luella Landry with the U.M.S.; and further south the Bontragers and Evelyn Kress Sloat also of the U.M.S.



"Dr. Stirret of our mission recently celebrated his 81st birthday, but is just as active as ever. He never misses a day of going to the market in Jos and giving out the message of salvation. The board wants him to take a furlough, but I think he's afraid he'll never get back if he goes home.

"I'm working in a district office taking care of the needs of missionaries on eight bush stations. The afternoons are generally free for visitation in the Moslem compounds. It is a difficult work because of the ignorance of the Moslem women, but it proves to be a real challenge to the woman missionary because she is the only one who can enter to give the women the Gospel. Pray that He will give wisdom in this work."

Class of '38  
Helen Lucks

\* \* \*

123 N. Richmond Street  
Fleetwood, Penna.

"... We have enjoyed our two and one-half years in the East. It has been a time of profitable experience in Christian work, and a time of enlightening study in the Word. There is one compensation in having a small church in a small town—much time for study. I am fully convinced that the greatest need of the average Christian is a working, living knowledge of the Word. I have taught several books in prayer meeting. At the present, we are studying Revelation in prayer meeting and

Romans in Youth Fellowship. I wish I had the opportunity to study some philosophy and logic. Maybe some other time.

"I have been enjoying the work at the Gospel Center in Reading. This has been a wonderful door of service, which has been a great blessing to my own soul..."

In Christian love,  
Bill Whiteman ('43)

\* \* \*

Lost Creek, Ky.

"Greetings to "you all" from our Kentucky hills!

"This week ends the first semester of my work at the Riverside Christian Training School at Lost Creek. Looking back, the days have gone by quickly. They have been busy, happy days. Happiness has come not because of circumstances, for they have not always been ideal, but from consciousness of being in the will of God. Now that adjustments have been made and I have learned to know and love these people, I am anticipating better days and greater service.

"Riverside is a grade and high school where the Bible is taught in each of the grades. There are approximately seventy students enrolled at the present time. Forty-three are dormitory students who comes from other communities so that they can receive Christian training along with their public school work. Our first interest is the spiritual welfare of the students. Each school day begins with a twenty-minute chapel period. The workers take turns

in giving the chapel messages.

"I take the first three grades. Most of these boys and girls live in the community and walk to school each day. Many of the children have dropped out of school since the colder days have come, so that I now have only eighteen pupils. It is a real opportunity and responsibility to be able to give out the Word of Life to these underprivileged children five days a week. Each morning we have a Bible story, Bible memory verse, and prayer. Each afternoon we have a story or object lesson and prayer. On Friday we sing hymns and choruses and have an evangelistic lesson. Last week three of the children were saved. We had a testimony meeting today. It was a new experience for most of them.

"Sunday is one of our busiest days. We have a church here on the campus which is closely connected with the school. I have a class of twelve eighth grade and high school girls. This is one of my most enjoyable assignments.

"Since we live together in the dormitory, it is important that I practice what I teach. How I pray that some of these girls shall hear the call of God to take the Gospel to their own people.

"Twelve students have professed Christ in the Sunday morning services and mid-week prayer services. Last Sunday I was thrilled when an old man walked to the front of the church in the middle of the service, and wanted to publicly confess Christ as his Saviour.

"On Sunday afternoon the workers go their several ways to the out station Sunday schools. I go to Big Branch, which is about four and one-half miles from here. The first nine weeks we walked the entire distance. Now we are taken about half the way in the church bus. The attendance is largely made up of children. The adults can find any number of excuses to stay at home. Other than the monthly meetings conducted by the "hard shelled" Baptists and our services, these people back in the hills are unreached by the gospel. We feel the need of more home visitation, but find it almost impossible with our school work. However, I try to visit at least one home each Sunday. How they appreciate our visit!

"Most of the people live in very humble homes that we would call shacks. Many of the men make good money working in the mines; but rather than using their wages to improve their living conditions, they spend it for liquor. However, some of the most sinful men want their children to attend our school and receive Christian training.

"We do need your prayers that we might be used to the fullest extent to win these people of the hills to our Lord."

Chloetta Egly ('46)

\* \* \*

Eskimo Point, N.W.T.  
Via Churchill, Man.

"Upon our return home from being inland, several days ago, we found over one hundred let-

ters and several Christmas packages. The Hudson's Bay Co. planes had been here and brought some freight and food for the Bay. The district manager was here and told me they would bring five hundred pounds of food for us and the same amount in personal effects. We received more food and less freight, and are very happy with it all. Our diet consisted mainly of staples purchased at the Post here, and the occasional gift of canned vegetable or fruit. We are off the beans and rice standard now.

"We had been planning a trip inland for some time, but were held up because of our caribou outfits. These were completed before Christmas. Many of the Eskimos come into the settlement for Christmas as this has been a custom for years. They receive treats from the missions and trading post. We didn't feel at first that we should fall in line, but after much prayer we decided to have them. Christmas Eve was set for the time and to our surprise about sixty-five crowded into our small house. We told them the story of Jesus' birth and His return again. They listened with strained ears. Of course, I had to talk through our informant. As soon as the Eskimos left for their winter camps we prepared to go inland. It took us four days to make the trip, which should have taken two, but due to the dogs being in poor condition and the Eskimo looking at his traps, we feel we made good time. Our

new home for the next three weeks was a nice big igloo.

"The camp we chose was fifty miles from here. The Eskimo we wanted to be with a lot was our next door neighbor. He has an unusual personality. All day long someone would be in our igloo, and that gave us opportunity for language study. No one could speak any English. We could better understand why the Eskimos are such dirty people. How would you like to take a bath in an igloo at 40 to 55 below zero? Kathryn proved to be a fine Eskimo. With her two outfits on she looked like she weighed about three hundred. We were warm (at least we think we were) most of the time. Once, for six days, we had a howling blizzard. We didn't dare to go more than fifty feet from our igloo. There is a demoralizing affect about an igloo after you have been in it for six days. Those were the days we felt the presence of the Lord more than ever.

"We enjoy our work among the Eskimos very much. They are interesting. They come in our house all the time—never knock—and sit by the hour. If they use their "hands" enough, we can understand them pretty well. They are very helpful in the language study as they are continually giving us new words.

"Their diet is made up mostly of frozen caribou meat and tea. We tried raw caribou and cold seal fat while inland, but decided we preferred the caribou at least

thawed out. We rather enjoyed the seal fat. It tasted like cod liver oil. Our food and kerosene ran very low toward the end, but we got home before it ran out. Our last few meals were made up of banac and black tea and liking it. Kathryn turned over all her kitchen duties to me when we were traveling. The igloos used for over night shelters are just large enough to put your bedroll down flat. Two people cannot move around much, and after a bumpy ride on a kamutik all day she didn't feel like moving around much. She said, "When you cook the caribou hairs and dirty dishes, don't bother me so much."

"We really haven't minded the weather at all this winter. This is due to our warm caribou clothes. While inland the temperature went to about 55 below zero. Most of the time it is between 20 and 40 below, with warm days occasionally at zero or 10 below. The sun was up only about five hours at Christmas. Our days are getting longer already, and in June we will have only five hours of darkness. The land is very drab in the summer due to the lack of trees. All you see in the winter is snow and sky, that is, if it isn't drifting. Many days it drifts so much you can hardly see fifty feet. With the wind at such a high velocity and the temperature below 40, well, it is just best to stay in the house. The Musk-Ox Expedition calculated a new way to measure the cold in this part of

the Arctic. They add the temperature and wind velocity and call the result Wind Chill.

". . . We are now agreeing with those who told us that this was one of the most expensive mission fields in the world. The Lord is meeting our needs as they come and we continually praise Him for all good things."

In His happy service,  
**Gleason and Kathryn Ledyard,**  
 students from '43-'46.

\* \* \*

Fairbanks, Alaska

"How marvelous and unexplainable is the grace and love of God the Father, who so loved us that while we were yet in sin Christ died for us. And in John 14:23 it says that if we love Him and keep His words: My Father will love Him; And we will come unto Him and make our abode with Him." Imagine! we being the temple of God! All things He hath given unto us through His dear Son, the Lord Jesus Christ. It is encouraging to note how many places in the Scripture it tells what we are in Christ. It is only when we come to the end of self and realize that what ever we are, and all that we have is of Him, then, and only then, have we begun to realize what God intended for us in the beginning.

". . . We have just received definite assurance of the Lord that we shall have a boat in the spring. This is how: From the time we first came we have felt that a boat would be our most economical and practical way of

reaching the out of the way places, but we had no definite word from the Lord on it. So last Saturday I breathed a prayer that if it were His will that we have a boat and if the money would come in for it—and on time, would He please give us some assurance by sending in soon a portion of the needed money so that we might know how to plan? Well, on Monday the mail brought us a \$50.00 check from a man in Des Moines, Iowa, whom I have never met. I can take it as nothing else but God's answer that He does consider the boat a need and that He will supply it. There are two river boats for sale here this winter.

". . . My boys are nearly as large as I now, both going to school this year, and are constantly busy. They love the Lord very much. Dennis, the younger, is becoming quite a jeweler. He has few tools, but is always fixing somebodies' watch or clock; so that our house sounds like the clock store of the phonograph record. Our days are mostly too dark now to take a good picture with a cheap camera. I suppose we shall all be found somewhere in the Arctic Circle next year. We are now 120 miles south of it. Right now the temperature is very warm—somewhere around zero, but for 14 days the first part of the month, it was from 40 to 60 below all the while. If we spilled any water on the kitchen floor, it would be ice before we could wipe it up.

"Where I am working just now is within a stone's throw of the officer's kitchen and mess hall. This being Christmas I just came back from eating all the turkey, pie and cake that I wanted. What, no coffee? No, I can make it better here in the boiler room. I still like a little of it, and say, along with my cooking I am becoming quite a baker. I made an oven out of a 5-gallon grease can that can bake 3 tins of anything at one time. On my radius stove the other night I made a 3 layer devil's food cake that stood 5½ inches tall. (Now I'm braggin'.)

"I recognize B. I. as the birthplace, training center, and proving ground of many a faithful servant, now in the hard to reach places of the world."

In His service,  
**Everett Blood,**  
 student in '44-45.

\* \* \*

Kufana, Nigeria  
 Via Kafanchan

"Another Christmas season has come and gone. Many Christians of many lands have assembled together in their various places of worship, giving thanks in a special sense to the Lord of Glory, who came into this world as a helpless babe, clothed in humility. Truly we know His name is above every name, for there is no other name given whereby man may be saved from sin.

"Our celebration here at Kufana was not elaborate, nevertheless enjoyable. Christmas Eve we

listened to a few carols, as they were played on the phonograph. Christmas morning we were awakened very early by some of the native Christians who were singing hymns and Christmas carols. With untrained voices they praised the Lord who had saved them from the hopelessness of paganism. The regular Christmas service was held about 10:30. I conducted the service, bringing a message on Luke 2: 1-20.

"At dinner we enjoyed a duck which had long been set aside for that purpose, while the natives feasted on wild guinea fowl. A fellow missionary had shot eleven of those delicious birds the day before. In the afternoon and evening we had quite a display of fire works. It so happens that the country side is set on fire every year after the crops and the thatching grass has been gathered in. While some trees are thereby stunted; nevertheless the long troublesome grass is burned away, the general appearance of the country improved, and many dangerous snakes destroyed. Thus Christmas came to a close with the baby mountain of Kufana all ablaze.

"Recently 17,000 mud bricks were made here which will be used for the new church, Bible school, and other essential buildings. These will be erected just as soon as possible after governmental permission is received. As a result the native Christians shall then receive training which will enable them to be effective

soul winners among their own people.

"Some time ago, a black man working at the railroad station of Kujuru Ta Sha sent an urgent letter in which he pled for an evangelist to be sent to that town. Therefore, last Sunday a native Christian and myself started out there on our bicycles. We took the motor road for the first five miles and then the bush path for the remaining seven.

"Arriving there, I was enabled to gather a number of facts about the man and the people there. The man who invited us to come had previously lived in another part of Nigeria, could speak English quite well, and had previously been in contact with a brand of Christianity, which is not altogether true to the teachings of the Word of God. He, nevertheless, was very friendly and hopes we can send a Christian messenger there every Sunday. There are several nearby surrounding villages with a total population of about three hundred, also several railroad camps. A weekly Sunday afternoon market is held there. Indeed it would be a very good opportunity to give out the Word, as many of them have never heard the gospel story before.

"After the market service last Sunday, a backslider named John had a little talk with the evangelist and me. He said he was coming back to the Lord. Also a man named Mohammed, a friend of John's came up and had a friendly chat. He seems to

be very interested in the gospel. Dear friends, remember these two in your prayers, remember this needy section, and remember thousands of other such sections scattered throughout the length and breadth of the Sudan.

Yours through Christ's Grace,  
**Clarence Rutschman ('40)**

\* \* \*

Warner, Oklahoma  
 Greetings in Jesus' Precious Name:

Again I come to you by way of a prayer letter. I hope you can stop a few minutes while I tell you about His work in Oklahoma.

"For we know that all things work together for good to them that love God." Rom. 8:28a. "Who worketh all things after the counsel of His own will." Eph. 1:11b. Three weeks ago we were giving our Bible lessons at D. B. & O. Institution for Negro children, we found it unusually hard to teach the classes in the morning. We spent the noon hour in prayer.

The afternono class is with the deaf and dumb and also the blind. Their teacher interprets in sign language to the deaf and dumb as we tell the Bible story, sing the songs and pray, while the blind listen, though they can not see the pictures we use to illustrate the story. After the Bible stories of the Good Shepherd and the Lost Sheep, one of the deaf and dumb girls asked their teacher if she might testify. She told us in sign language, "Once I was like that lost sheep,

but Jesus found me." Another one said, "I and my chum used to fuss all the time, but since Jesus came into my heart, we are good friends."

State law forbids us to make an altar call during school hours, but upon the teacher's request we did so, that day. Four blind pupils of teen age were gloriously saved, and gave a clear ringing testimony. What rejoicing, though they were physically blind, yet they saw their Saviour who died to save them.

We rejoice also for three other teen age young people who were saved at the close of mid-week Bible study and prayer meeting, Christmas week. We ask that you unite with us in prayer for these new babes in Christ.

Our hearts rejoice greatly over the progress in the Christian life, that many of the converts of last summer are making. Their prayers are such an encouragement to us, for they pray not for self only, but are praying for parents, friends, chums, Bible teachers, and the lost, reaching to the far corners of the earth.

As many of you may know that the doors were closed for us this fall, to have any evening services at Lone Star school house where we have our Sunday School. The Lord surely had His hand in it, even if it looks like defeat. Now we are holding our mid-week Bible study classes and Sunday night prayer meetings in the various homes in the community. God has blessed, people are hungry and many more come

to these services than we had ever had when the school house was open. Again we are reminded that "He worketh all things after the counsel of His own will."

I wish to take this opportunity of thanking every one who has remembered us so faithfully before the throne of Grace, and for the many gifts sent us during this Christmas season.

Yours for Christ and His other sheep,

Gladys Neuenschwander

### IMPORTANT ANNOUNCEMENT

We are desirous of keeping our Fellowship Circle mailing list up to date. However, we find many incorrect addresses, and we are seeking your help in securing the latest addresses. Some of you have changed your name since leaving the Institute and we would like to know the "new name" you have chosen.

In the next few issues of the BIBLE VISION we are planning to include some of the names of those whose addresses we do not know. We would greatly appreciate it if you should know of the correct address of any of these, if you would send us a post card with this information.

Adams, Mrs. James R.  
Akers, William T.  
Allen, Rev. and Mrs. James  
Allen, Lucile  
Almen, Betty  
Ayers, James  
Baergen, Mrs. G. M.  
Bailey, F. S. H.

Baker, William  
Baldwin, Mrs. B. E.  
Baney, Ralph  
Bartels, Mrs. A. F.  
Baucher, Mae  
Beard, J. G.  
Beck, Deloris  
Berglund, J. G.  
Birkey, Joseph C.  
Bishop, Olive  
Bixler, Gilbert  
Blakemore, McLarey  
Bowman, Rev. and Mrs. Clyde  
Brennen, Mr. and Mrs. P. J.  
Buesching, William  
Buhler, Sarah  
Buller, John  
Burkhart, Golda  
Buskirk, Mrs. Earl

### A TRANSFORMING HOPE

*(Continued from page 11)*

Christ who is the same yesterday, today and forever.

Hope awaits patiently the day of His coming. "That in the dispensation of the fulness of time he might gather together in one all things in Christ, both which are in heaven, and which are in earth even in him. That in the ages to come he might shew the exceeding riches of his grace toward us through Christ Jesus.

If through faith you have entered into the kingdom of God's Son you have been made rich in hope, rich in promise, rich in expectation. You may be poor in the gods that money can buy but if you have Christ; if you have hope born in your heart, you are the possessor of unsearchable riches,



## THE TEACHING OF JESUS

(Continued from page 18)

sending out the disciples, Jesus prayed all night; and when the time was come for Him to be delivered up, He prayed in the Garden.

How my heart warmed within me, to know that the fullness of my salvation was not only written in black and white, but that I had a living, loving Saviour whose life's example was a commentary on the words that He spoke. Without that commentary my heart might not have grasped the fullness of the words; with that commentary, His words began to live, and they moved me to action. Had He left me with the words alone, my soul might have floundered and been lost. But He lived before me a life that quietly, yet vividly portrayed all that He had spoken with His lips, and more; He taught me what He was. In many instances He left room for me to inquire, and as I inquired, the truths that I uncovered were deeply implanted in my heart not soon to be uprooted. And I was glad for Him, my living Master, Teacher.

## TELL IT TO THE GENERATION FOLLOWING

(Continued from page 14)

of reacting tendencies; more than a machine. Our earlier analysis of personality was incomplete. An education seeking its outcomes alone in terms of action worldward, and its methods alone

in terms of intellectual learning and emotional conditioning, must miserably fail. Man is more than thought—he is the thinker; more than feeling—he is the one who feels; more than action—he is the agent. At the source of thought, feeling and action, at the very heart-center of personality, is the soul or spiritual man with capacities upon which God Himself may operate by His Spirit.

If gross, naturalistic determination is not the life-outcome we desire in education, then we must postulate moral responsibility for mankind and conceive of the child as capable of spiritual quickening Godward. Otherwise, civilization will soon be shattered to fragments by irresponsible reacting mechanisms of great power but no moral control.

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## THE RULES OF THREE

Three things to govern:

Temper, tongue, and conduct.

Three things to cultivate:

Courage, affection and gentleness.

Three things to commend:

Thrift, industry and promptness.

Three things to despise:

Cruelty, arrogance and ingratitude.

Three things to admire:

Dignity, intellectual power and gracefulness.

Three things to give:

Alms to the needy, comfort to the sad

And appreciation to the worthy.

—Selected.