The Bible Vision

Fort Wayne Bible Institute

Follow this and additional works at: https://pillars.taylor.edu/tufw-alumni-publications

Part of the Higher Education Commons

Recommended Citation
Fort Wayne Bible Institute, "The Bible Vision" (1946). TUFW Alumni Publications. 151.
https://pillars.taylor.edu/tufw-alumni-publications/151

CONTENTS

Editorials

Loyal R. Ringenberg
The Pearl of Great Price
Northern Baptists Reaffirm Their Standards
Was the Roman Catholic Church the First Church
Profanity and Minced Oaths

The Modern Issue

S. A. Witmer

The Bible and Sanctification

J. D. Williams

They Built a Chapel

Leon W. Hawley

Waiting Upon God

William Whiteman

A Review of Promises

Tillman Amstutz

Experience

Walter Lugibihl

God With Bare Arms

Earl Leonard

Blood Brothers

Mary Potts

Does Prayer Change Things?

Robert T. Glover

With the Fellowship Circle

Luella Miller
THE BIBLE VISION
A Bi-monthly Journal Reflecting the Light of the Bible On Us and Our Times

Volume X AUGUST-SEPTEMBER, 1946 Number 5

Published bi-monthly at Berne, Indiana, by
THE FORT WAYNE BIBLE INSTITUTE

Editor, Loyal R. Ringenberg
Associate Editor, Benjamin F. Leightner

Circulation Manager, Clarence Huffman
Alumni Editor, Luella Miller

Contributing Editors
Safaara A. Witmer
Harold E. Wiswell
A. W. Tozer

Robert H. Glover
Jared F. Gerig
Paul S. Rees

Reginald E. Shepley
Clyde Taylor
W. O. Klopfenstein

Printed by the Economy Printing Concern, Berne, Indiana

Subscription Rate: $1.00 per two years; 50c per year; 10c per copy. Mail subscriptions to The Fort Wayne Bible Institute, Fort Wayne, Indiana.

Entered as second-class mail matter at the post office at Berne, Indiana, under act of March 3, 1879.

EDITORIALS

The Pearl of Great Price—What Is It?

In Matthew 13:45-46 we have the kind of passage in which Jesus puts into a “nutshell” the main idea of all that He has been seeking to impress upon His hearers. This pointed parable designates that which Jesus would have us come to prize as of first importance.

Popular interpretations have hastily assumed the pearl of great price to be Christ, or the lost sinner, depending upon the viewpoint. These interpretations are wrong for two reasons. First, the parable specifically says that its subject is the kingdom of heaven. In the second place, it is the importance of the kingdom that is emphasized throughout the book of Matthew. “The kingdom of heaven is at hand,” “Thy kingdom come,” “Seek ye first the kingdom of God and His righteousness”—these are the expressions which mark the theme of the book in the context which precedes the chapter on the parables. It is of course true that Christ and the sinner are of great importance but that is not the particular idea of the Lord in this passage.

The only thing that can answer the need of this word is the coming of Christ’s kingdom. The message of John and the first message of Christ was a poignant order to get ready for the kingdom. Jesus assigned first place in our praying to the coming of the kingdom. To the work-a-day world of men Jesus sought to turn men from the quest for bread and raiment to the quest for the kingdom. The kingdom of heaven is the one thing that matters.

As ever, the world goes on with slight thought of the coming kingdom; but with much zeal it searches for other things that are considered to be of value. Poor deluded souls! Committed to selfish-
ness, the "god of this world" has blinded their eyes by false prospects. Their error is not in the acquiring of food and raiment or other earthly goods; it lies in the fact that they ignore the dominion of the one in whose realm they live, and move, and have their being. God never fails to "add" these things when any one receives His dominion. He not only adds, but to those who make Him first, He multiplies blessings in the form of houses, lands, et cetera.

What is needed in anemic Christianity today is a sense of the priority which belongs to God. Ministers need this. The pulpit will have new power when ministers come to feel that giving God a second place in life is a damming sin. Conversion will have a new meaning when it it is understood that peace with God cannot be bargained for—that there are no terms of peace except immediate and absolute surrender. The Great Commission will gain its central place in the life and labors of churches, once there is a sense of Christ's dominion.

At present the kingdom is being propagated on earth on a voluntary basis. The kingdom is to be sought and entered, and prayed and worked for in view of its ultimate establishment. The years of this life provide the proving ground upon which God tests whether we will accept a lure or a bribe, whether we will sell righteousness for gain, whether we will be faithful though misunderstood, whether we will turn from God under adversity—in short, whether God, His kingdom, and righteousness are the soul's chief desire.

**Northern Baptists Reaffirm Their Standard**

The recent Northern Baptist Convention at Grand Rapids had an interesting array of viewpoints with respect to the standard of its authority. Whereas by commitments at previous conventions the Northern Baptists affirm "that the New Testament is the all sufficient ground of our faith and practice, and we need no other statement" the Conservative wing asked for a statement to more definitely formulate the voice of the Convention with regard to the Incarnation, the Resurrection of Christ, Miracles, and the Divine Inspiration of the New Testament. Dr. Pruden of Washington opposed the resolution of the Conservatives on the ground that it involved a tendency toward a creedal policy and remarked, "As a Baptist I could not submit to any outward authority being imposed on my spirit." Dr. Coleman of Kansas regarded the resolution as promoting a dangerous trend. Dr. Warner Cole of Detroit, while renouncing identity with either wing, regarded the resolution for clarity as politically divisive. Contrary to Dr. Cole's fear, Everett L. Dolby a Danville, Ill. lawyer urged that the resolution for clarity offered a final effort to prove the Convention's belief in all of the New Testament and thus to establish a proper basis for confidence. While
the Grand Rapids Convention did not secure the clarification which was sought regarding specific doctrines it did affirm more strongly than ever its confidence in and acceptance of the New Testament Scriptures and its committal to the Great Commission as the common task of the denomination.

It is evident from the standard set at the Grand Rapids Convention that the Northern Convention as such has a prevailing measure of salt in its constituency. It is just as evident, however, that there are leaders of churches and schools in this great denomination who constitute a leaven of unbelief regarding the Word of God and the Son of God. It would be possible to quote from some of the texts written by these men to show their overt denial of the Scriptures as the authority for faith. This denomination can hardly hope to have its standard implemented by these leaders and the institutions which they represent; rather its power for a continued strong evangelical mission in the world of today must come as it always has in Christendom from institutions which perpetuate the knowledge of the revealed Word of God. May God strengthen this important branch of the Christian church for a vital role in these closing days of Gospel ministry.

Was the Roman Catholic Church the First Church?

With the growth in the number and variety of Christian denominations Roman Catholics emphasize more impressively than ever their claim of being the first church. The claim is commonly regarded as proof that it is therefore the valid church.

It is utterly untrue that the Roman Catholic church was the first church. The historical facts which gave rise to the development of the Roman papacy are open to all and not even the Roman Catholic scholar cares to be pressed for the proof needed to establish the identity of the Roman Catholic system with the apostolic church.

The Roman Catholic Church is an outgrowth of the Patriarchal system in Christian history. It emerged on the occasion of the default and breakup of the Roman Empire in Western Europe. The claims of the Roman bishop to a place of authority over all churches never were admitted by any of the Eastern Churches, nor were they supported by the Ecumenical councils of the first seven centuries. During the Dark Ages in which the Roman Catholic Church was commonly designated the Church there were always numerous evangelical groups who never subscribed to Roman claims. These evangelical groups were characterized commonly by Bible study and personal faith; that they had strange peculiarities and held heretical beliefs is partly true but to a great extent is overemphasized by historians. The work of such men as Cyril and Methodius among the Slavs, Ulfilas among the Goths, and the Iro-Celtic missionaries such
as Columbanus in Western Europe does not reflect Roman Catholic genius but rather the genius of an earlier and more apostolic type of Christianity in which teaching the Word still held the ascendancy over sacraments.

The Protestant Reformation was the result of a return on the part of scholars to the original sources as found in the Scriptures. These men by translating the Scriptures into the languages of the people brought Apostolic Christianity to the people. The Biblical standards of faith and life reflected the gravity of departure which had come to exist in the life of Rome. The Roman Catholic Church in keeping with its sacramental emphasis and sacredotal character never has encouraged Bible study on the part of its members. This is attested by the large degree of illiteracy in lands which have long been Catholic. It is further indicated by the condemnation of Bible Societies in recent times by the Pope. The Scriptures take us to the historic Christ. The Roman Catholic Church by its emphasis and claims takes us to an officiating human priesthood whose sacramental functions are presumed to effect the desired benefits of religion. This system of priests does not date back so far as any logical or vital connections are concerned beyond the dark ages of medieval history. Every individual owes it to himself to study the Bible. John says of the Gospel given us, "These (the recorded signs) are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name" (John 20:31). It is thus evident that the church is not to be identified with any particular denomination, either Catholic or Protestant; rather it is composed of those individuals who learn of the Christ, believe on Him, and thereby receive eternal life. This is the apostolic plan and it towers in its simplicity, its accessability, and its marvelous reality above the imperfections of the organizations through which, incidentally, we happen to work.

**Profanity and Minced Oaths**

God has explicitly warned that one who takes His name in vain will not be held guiltless. One who utters the name of God or Jesus Christ as an outlet for his provoked spirit manifests the very opposite of the spirit of worship. Profane use of God's name is an indication of a seared conscience. The true Christian is grieved at the sound of it and will shun the company of those whose conversation is filled with it.

Attention should be called, however, to the prevalence in common speech of "minced forms" of profanity. "Gosh" and "Golly" for example are minced forms of the name God. "Gee" and "by George" refer to Jesus. "Darn" is a colloquial euphemism of "damn." "My goodness" is equivalent to "my God." It is an awful thing to think of the significance of "Gosh-darning anyone."
Swearing is very commonly the recourse taken by persons when things go wrong. Somebody seemingly has to be "damned." In swearing the implication is that something or someone else is at fault. We recall a certain inveterate swearer who upon the occurrence of an accident in the home burst out with a volley of denunciation against the Sunday School. Of course there was no relation between the accident and the Sunday School.

Swearing is for some people a mechanism for getting action. Bosses sometimes handle their men by this means. Officers in the army sometimes instill fear in their subordinates by firing a volley of expletives. It may be said that these men frequently do get action—the mechanism works. But viewing their work from the standpoint of honor it must be said that such leaders are unworthy of a place of authority over men.

It is the mark of true intelligence as well as of virtue that one should first think and then speak. Think well and study to express true judgments. If thinking is difficult then words ought to be fewer. It will be better for everyone to let silence prevail until thought is prepared to be uttered.

Farewell

Since we are not to be on the staff of the Bible Institute during the coming year we take this opportunity to say that it has been a blessed ministry to reach the readers of the Bible Vision with messages and dissertations on subjects which we felt to be of importance to the Christian faith and life. We thank you for the expressions of appreciation for help received.

While for the time being we expect to be out of institutional work, we have an abiding conviction that the great present need of the Church is for the strengthening of its educational function. The ministers of our times have, in general, not found the heart of the teachings of the Bible and have no adequate conception of the work which God is doing in the world. It has been mistakenly assumed that the schools are preparing men for the ministry, whereas, the Bible which is the source book of instruction is too often either ruled out of the curriculum as unreliable or it has been emasculated by subordination to entrenched schools of thought.

We believe that the educational ideals set forth in the pamphlet, "When is a Bible School Worthy of Its Name," written by President Witmer provide the general basis for the training of church leaders. It is our hope during coming months to engage in graduate study which will lead to increased skill in the realization of these ideals. We covet your prayers that we may be used in the fullest measure to dispense the Bread of Life to the world's hungry multitudes.
THE MODERN ISSUE
Conversion: Natural or Supernatural?
By S. A. Witmer
President of The Fort Wayne Bible Institute

As we have stated before, the modern issue is between Naturalism and Supernaturalism. On the one hand, a working principle of science—that nature is uniform and can be depended upon—has been stepped up to a philosophy that assumes to explain every event by natural causes and admits no intervention by free persons, whether God or man. If admitted to the scheme at all, God is an impersonal, far-off, First Cause.

Christianity, on the other hand, is a supernatural religion from beginning to end. After the Fall, it begins with Revelation,—God speaking to man of His plan of salvation. It continues with the Incarnation, the coming of the Eternal Son into the human order by the miracle of the Virgin birth and taking upon Himself human form; with the Resurrection; with Ascension; with Pentecost; with the release of divine life in the hearts of men making of them new creations. It will be consummated with the return of Jesus Christ and the eventual passing away of the present time—space order to be succeeded by the new heavens and the new earth.

It is evident, therefore, that every Christian belief is canceled out by Naturalism. If the god of Naturalism is to be accorded universal homage, the Christian experiences of the new birth and sanctification must go. A natural explanation must be found for effects which Christians assign to the power and grace of God.

The common explanation by psychologists for conversion is somewhat as follows: The majority of thoughts, impressions, and other elements of consciousness drop into the subconscious mind. There they are stored, but not annihilated. This basement of the intellect is a dynamic area with a vast assortment of complexes, repressions, aspirations, emotional drives, and elemental urges. A stairway connects the basement with the upper floor of the conscious mind, but “monitors” keep watch to keep undesirable elements in the basement. When religious influences stir the mind, a conflict ensues. An agitation of past thoughts, fears, and hopes form a new sort of combination, resulting in a new moral purpose. This growing resolve is opposed by the unworthy elements in the subconscious mind, resulting in tension and conflict. When the moral resolve becomes strong enough there is an “explosion,” so to speak, from the basement to the main floor of the mind, with its new “peace and joy” and moral purpose.

Now it is quite evident that
this is a wholly inadequate explanation of conversion. It cannot explain the conversion of the Apostle Paul, for according to his own testimony, everything in his early training and background led away from, rather than to, faith in Jesus as Messiah and Lord. Only a supernatural cause can explain such an event that contradicts nature. Further, there is the testimony of consciousness that the converted man has met God and by a personal identity more immediate than by sense perception, he "knows whom he has believed." Finally, if such worthy conversions as produced by the Christian movement are brought about by natural causes, then modern educators and psychologists ought to be able to reproduce them at will. Instead, modern intellectualism is helpless to cure juvenile delinquency, international immorality, political and social corruption.

I once heard an educator attempt to explain testimonies given by several young people to the saving grace of God in their lives. They spoke with a note of authority and authenticity, for they were speaking from experience. In comparison, his attempt to show that there were certain common psychological factors, seemed highly speculative and unconvincing. The practical answer was to be found in his own record,—he had an incorrigible son.

But the real issue takes in the very nature of man and the kind of order in which he lives. Naturalism as applied to man ends in determinism, which flatly denies free moral agency. Man acts by some such cause as overwhelming desire, force of instinct, glandular secretion, or environmental necessity. He is an automaton, not a free moral agent. Accordingly, he is not responsible nor accountable for his behaviour. If men are not accountable for what they do, they should not be punished for even the vilest crimes.

Determinism, at one stroke, degrades man to the level of the beast. He has no moral destiny nor purpose. He is in "the grip of the glands." The moral order is a myth.

From this dismal, fatalistic view of life, we turn to the noble conception of man as given in the Bible. He was made a creative, free being with the power of voluntary conformity to the will of God. He fell in sin, but God undertook to redeem Him, not by irresistible grace, but by the sweet persuasions of self-giving love. He woos, He pleads, He offers,—but He leaves the choice with man. He can respond and believe, and thereby receive. He can reject, refuse, and be lost forever.

As he responds to the overtures of grace, the mighty miracle by a supernatural-working God takes place. He becomes a new creation, with new ideals, new purposes, new likes and dislikes.

(Continued on page 16)
THE BIBLE and SANCTIFICATION

By J. D. WILLIAMS
Formerly Principal of the Fort Wayne Bible Institute, President Emeritus of Simpson Bible Institute

How Are We Sanctified?

(a) It is a Divine work. "The very God of peace sanctify you wholly" (I Thess. 5:23); Christ gave Himself for the Church that He might sanctify it, (Eph. 5:25); "Jesus also, that He might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12); "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). It is the work of the Trinity—Father, Son and Holy Ghost—as may be seen in the above Scriptures. It is not by self-effort or self-culture; it is by surrender and yielding to God. "Let go and let God." It is only as we come to an end of self-help and despair of all human effort to improve ourselves, that He undertakes for us and brings about the desired end. "The battle is not yours, but the Lord's."

"Once it was my working,
    His it hence shall be;
Once I tried to use Him,
    Now He uses me."

(b) By the Word. "Sanctify them through thy truth: thy word is truth" (John 17:17); "Now ye are clean through the word which I have spoken unto you" (John 15:13). The Word of God is a marvelous factor in sanctifying the believer. God's Word shows us our need of cleansing. It is the mirror to reveal to ourselves the spots and stains that God sees as He looks upon us with His perfect standards of holiness.

(c) By the Blood. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1:7). As the Word reveals our need of cleansing, the Blood purges us from all sin. It keeps us cleansed and accepted in His holy eyes. Thank God for this cleansing fountain which is always flowing on our behalf. May we ever kept under its power and sing,

"Deeper yet, deeper yet, into the cleansing flood;
Deeper yet, deeper yet, under the precious blood."

(d) By Chastisement. "For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness" (Heb. 12:10); "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2). Pruneth it. The fruit bearing branches require times of pruning. His own children require some training, and "whom the Father loveth he chasteneth."

(Continued on page 12)
They Built A Chapel
Chaplain Leon W. Hawley

A group of soldiers landed on the shores of New Guinea, pitching their tents in a group of palms that separate the jungle from the sea. Not only were they soldiers of our United States Army, but also heroic soldiers of the Cross. They have no chaplain with them, nor was there a protestant one in their area, but that did not stop them from corporate worship. Three of these men joined for prayer and Bible study each evening after supper. Nearly every night new faces would appear at the fellowship hour. As one of that early group has written, "We met for the one purpose of worshiping God in Spirit and in Truth, and to be able to tell others about His saving grace."

God honored the prayers and testimony of that group and within six weeks' time the small beginning with three men (a Methodist, Mennonite, and a Lutheran, so I am told) had multiplied until a tent would not accommodate them. After definite prayer on the matter of a more commodious place of worship, they felt led of God to build a small chapel. Their promised assurance that God would provide was claimed in the scripture, "My God shall supply all your needs according to His riches in Christ Jesus." Upon approaching one of the unit commanders for a chapel site, he allotted them a parcel of ground, which later proved to be the best possible location in that area, as the Base developed. Yet the chapel was not built. Native labor and materials were at a premium and could not be obtained.

"One afternoon," so the scribe records, "two of our men, Richard Imbler and Orville Cox, seeing some lumber floating around loose in the bay, swam out and pulled it in to shore." A truck was obtained and the lumber hauled to the selected site. Authority was granted to use the salvaged materials in constructing the chapel. Other materials were donated. Willing hands made work light. In less than two weeks those nightly meetings were being held in a beautiful and unique chapel measuring twenty feet by thirty feet. Salvaged truck seats were used for pews. This sanctuary was dedicated to the glory of God, November 19, 1943 by Sgt. C. G. Chappell, of the 11th Special Service Company.

About the first of December, "being led by the Lord," an offering box was placed in the rear of the chapel for free will offerings to be used in the support of diversified Christian activity. In five months' time over five hundred dollars have been sent to various Christian enterprises, "as the boys felt led to send it." At present I have in my possession
fifteen pounds and five dollars ($53.42) to be used according to the desires of the committee.

It was in the early days of the chapel that a hospital unit moved into the area, to whom was assigned Chaplain Robert H. Warren of the Free Methodist Church. He proved a real blessing to the group in his Thursday night Bible classes and Sunday night evangelistic services. From time to time other chaplains of the Base were invited to speak at "K. B." as it was popularly known. By the middle of February the "K. B. Chapel" was crowded so many nights of the week that it was decided to enlarge it by an additional ten feet. It was at this period that first hand knowledge of the project came to my attention, being posted here as Base Chaplain, for the purpose of supervising the religious activities of the Base. However, it was not until April 11, 1944 that the chapel was placed under my direct charge and supervision, becoming in fact, Base Chapel No. 2.

The crowds continued to grow. In six weeks' time it was apparent that "K. B." would have to be enlarged again. This time the side walls were pushed out five feet on each side. Today it will comfortably care for two hundred people. This Saturday night while at my desk writing the story of "K. B." a service is in progress in a beautiful white chapel, close by a main thoroughfare on the edge of New Guinea jungle. In the Chapel yard, under a flood light a sign reads:

K. B. Chapel
Gospel Services
Nightly, 7 P.M.

In the gable of the chapel is an illuminated sign, "Jesus Saves."

There are twelve regularly scheduled services per week at "K. B." Every night a gospel message is given by some Chaplain of the Base. At my request and with their willingness to serve, many chaplains have been blessed and have been a blessing to others in their "K. B." ministry. On several occasions it has been my privilege to enjoy fellowship with them, and rejoice in the salvation of souls.

The fire of the Holy Spirit and Christian enthusiasm burns brightly within the chapel. In six month's time literally scores of soldiers have professed salvation, particularly through the able ministry of Chaplain Warren and Chaplain Alva R. Mullins, formerly pastor of "The Church of All Nations," Boston. Hundreds of dollars have been freely placed in the offering box, for Christian work and hundreds of soldiers have been helped spiritually. In one week a definite check was made on the attendance and over three hundred different soldiers entered the portals of "K. B. Chapel," finding peace of soul, along the shores of the Southwest Pacific because three soldiers had a desire to worship and a vision of service.
They could say with St. Paul, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ."

It was my privilege to meet one of the original group, Orville Cox, a Christian gentleman from the deep south. Sgt. Chappell, Richard Imbler, and Messrs. Schmidt of the early group were among my acquaintances. Not one of that early group are here now. They have gone to new fields of service, but their devotion and work remain a living and eternal monument to Christian integrity and godly zeal. God has brought into our midst now men of like spirit who can always be counted upon to be in the service, duty permitting. They willingly do the janitor work, keeping the place neat and clean, care for the lights, act as ushers when needed, and work at beautifying the chapel yard. If you should be a visitor at "K. B." some night you would probably find them in the "amen corner," happy in spirit, radiant in countenance, earnestly hoping and praying that burdens will be lifted and believers edified. "If I take the wings of the morning, and dwell in the uttermost parts of the sea," even there I find the Church of Jesus Christ marching triumphantly forward.

THE BIBLE AND SANCTIFICATION

(Continued from page 9)
The Apostle speaks of a three-fold attitude that the child of God may assume toward the chastening of the Father; he may faint under it; he may count it light; or he may be exercised thereby.

(e) By faith. "Purifying their hearts by faith" (Acts 15:9). It is by faith that we are sanctified. Not by great emotions or by demonstrations, but by faith. "Reckon ye also yourselves to be dead indeed unto sin." Like the courageous captain of an ocean vessel, who may travel for days under stormy clouds and overcast heavens, never seeing sun, moon or stars, yet reckons the longitude by his sensitive instruments, and, guided by the compass, never loses his course but steers directly for the port. So by faith, without sight or feeling, we may reckon upon God and count the work done, and He makes our reckoning a reality. It is our hearts that He purifies. Sanctification is a matter of the heart rather than the head. We may not understand all about it, and yet it may be vitally real and practical. We do not understand all about the transmission of sound by radio, but we may enjoy its benefits and appropriate its advantages and make use of it in many practical ways. Just so may we appropriate the benefits of sanctification even when our poor minds fail to grasp all its varied doctrines and difficult theories.

Next Issue: Evidences of Sanctification.
"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" Isaiah 40:31.

The fact that a chain is no stronger than its weakest link is truth that no one can deny. A chain may be ever so strong in all of its links except one; however, it is the weak link that determines the strength of the whole chain. When the pressure is applied, the defects of the weak link will glaringly reveal themselves as the chain breaks.

Christian experience is much like a chain. It takes a number of “links” to make a well rounded Christian. Sound experience, consecration, fellowship with God, humility, compassion, willingness, and the spirit of sacrifice are a few of the links in our chain of Christian experience. These are all related to one another as are the links of a chain. As the chain, the Christian is also as strong as his weakest link. He may have many possibilities and prospects of a fruitful ministry, but still be barren because of a weak link.

Though there are numerous links in the Christian life, space will permit the discussion of only one. That is the link of fellowship with God. There are many phases of fellowshipping with God, but here the aspect of waiting upon God will be discussed—a link we do not hear much about, nevertheless, an important one. If this is the weakest link in the chain, God will not be able to use it to make any heavy pulls.

Isaiah tells us that “they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.” Here is mounting, running, walking—fruitful activity for the Lord—accomplished because of time spent in waiting upon the Lord—those precious minutes and hours of talking to God and listening to what He has to say. While others are exhausting themselves trying to do things in their own strength, the Christian who has learned the secret of waiting upon God goes forth to reap a mighty harvest.

Waiting upon God has become a lost art among Christians. The hustle and bustle of modern life has combined forces with the weakness of the flesh to succeed in crowding out the quiet time with God. The thing that we could least afford to give up has been sacrificed to the spirit of the age. Our fast life has taken the temper out of one of the links. Too often the morning devotion consists of reading a
Scripture verse from a calendar, sitting at the breakfast table with bowed head while a radio preacher prays, and rising to attempt something for God.

How different from J. Hudson Taylor who said that the sun never rose in China but that it found him on his knees praying. What a deviation from the principle of George Muller who took time to pray one hour for every four that he worked. How unlike David Livingstone who died on his knees while waiting on God. What a mockery to the memory of David Brainerd who shortened his life by long hours of agonizing intercession. How we should blush with shame at our own laxity when we think that George Washington Carver arose at four every morning for fellowship with God.

After waiting upon God, these men rose to do and to accomplish. They came from the "blessed meeting" with the consciousness of God's presence in their hearts, His approval upon their lives, and assurance for His guidance throughout the day. They were runners who ran with no uncertain goal; and boxers who did not beat the air (I Cor. 9:26 Wey.). Every moment of the day counted for God because they were walking with Him. They were not going forth in their own strength to do what they thought was right — they went forth in God's strength to do what they knew was right. They had met their General in the morning, received their orders from Him, and obeyed them throughout the whole day.

Failure to wait upon God in the morning usually means failure throughout the day. Here is the weak link that continually snaps the chain. There is too much doing for God without being. Too much of our labor is done in human strength, in human wisdom, and when human ingenuity deems best. It is a foregone conclusion that such labor is doomed to produce only thirty-fold or else fail completely. Doomed because he who made the effort was not sincere? No. Doomed because the truth was not used? No. Doomed because the recipient of this labor did not listen to the message? No. It was doomed because he who labored failed to wait upon God.

They that wait upon the Lord shall mount, run, and walk in the paths of fruitful service.

Moral Triumph

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have."

—Abraham Lincoln.
"They promised, but . . . they didn’t keep their promise.” This statement is becoming entirely too prevalent in the home, in business, in politics, in society, and even in religious circles. It is high time for the Christian to consider his vows!

A vow is a promise. Usually we think of vows as promises made to God, or with the conscientiousness that they are made before God, and in relation to God.

There are all sorts of vows, or promises made. Some look grand, but don’t mean a thing. Recently a new law was set before a city council for action. But there were six pages of “whereas” and “whereof” clauses. The whole thing was so involved that it had to be returned to the city attorney for interpretation. When it was boiled down, the law was almost meaningless. And that’s true of many vows. One man promised to contribute to a new building. But he failed to sign his pledge card after filling in the amount and the date.

There are also vows that were made in good faith, but like water in a leaky bucket the good intentions have leaked out. Under the inspiration of a missionary meeting, some persons may promise God to give their lives on the foreign field. But when the inspiration has passed, they choose some vocation in the homeland. One young fellow was facing a surgical operation. He promised God everything, if only God would heal him. He survived, but the promises didn’t. The butler promised to intercede for Joseph before Pharaoh, but like it is with so many of our well meant promises, he simply forgot.

Rash vows must also be included in the list. They are the unwise, unreasonal, unScriptural promises that are made. Recently a little girl, in a children’s meeting, promised to bring a million other youngsters to the next meeting. Too many folks have carelessly promised to keep several appointments at different places, but at the same hour of the same day. Victorious Judge Japhtha, of Israel rashly vowed to sacrifice to God on the altar the first possession of his that he encountered on his way home. Tragically enough, it was his daughter.

However, we must not permit these wrong kinds of vows to obscure the fact that there is a right kind of vows — vows that are made in good faith, and are kept in good faith. There are people on whose promises one may count. And that is the sort of person that God intends every Christian to be.
A faithless promise is an indication of the weakness, or of the lack of integrity. The ninth commandment states, “Thou shalt not bear false witness,” which includes the whole realm of truthfulness. A faithless promise or vow is a lie. A person who is faithless in his vows can’t be trusted in other matters. He is most apt to prove undependable in other details, and in his responsibilities. And any of his future promises are certain to be discounted.

Further, the cause of Christ is also discredited. There are too many instances that the charges of “liars in the Church” are justified.

The results reach even further. Frequently the person to whom the broken promise was made, had counted on it, and as a result was seriously inconvenienced. In the case of the Israelite Judge, it was still more serious. His daughter was forced to lay down her life.

God stressed the importance of vows by severely reminding the Jews that he would not hear their prayers, nor consider their sacrifices and their worship until they had settled up their vows.

What about the vows we have broken? The first thing to do is to confess them to God, and to any other person involved. The second thing, is to seek to either make good, or make restitution for broken promises. If it was an evil or rash vow, we need to repent of it, and to seek God’s forgiveness.

Promises of faithfulness, of love, and of obedience to God, and to those to whom they are due, should be made, and faithfully adhered to. But they should be made only after they have been carefully considered.

All other promises should be made in the light of James 4:15, “If the Lord will, we shall live, and do this or that.” This allows for unforeseen circumstances and providential acts of God. The “if the Lord will” will eliminate rash vows and unessential promises.

“...I will pay thee my vows, which my lips have uttered, and my mouth has spoken...” Psalm 66:13, 14.

---

**THE MODERN ISSUE**

(Continued from page 8)

On a higher level than the physical, where the leopard cannot change his spots nor the Ethiopian his skin, God has wrought a miracle by making a black heart white and changing a sinner into a saint. Thank God for His unspeakable grace!

---

**THE BIBLE**

The foundations of our society and of our government rest so much on the teachings of the Bible, that it would be difficult to support them, if faith in these teachings should cease to be practically universal in our country.—Calvin Coolidge.
EXPERIENCE
By Walter H. Lucibihl
Pastor of Holton Avenue Missionary Church, Fort Wayne, Indiana

Someone else has well said, "Intelligence is what you get from home. Common sense you must develop yourself. Learning is what you obtain in school. Knowledge is what the world hands you. Judgment comes only with the years. Experience is the bitter medicine administered by life itself, and must be taken with a bit of conscience." In Genesis 30:27 Laban says, "I have learned by experience," for he had been blessed for Jacob's sake. Solomon says he had "great experience of wisdom and knowledge." The apostle Paul said (Rom. 5:4), "Patience worketh experience and experience hope." This sums up the only times that the word experience is found in Scripture.

During the last century it was customary to hold "Experience Meetings" in which the Christians were granted the privilege to relate the Lord's dealings with them. This would still be wholesome just so the novice does not seek to have duplicated in his life the exact spiritual experience of others.

When Laban spoke of having learned by experience, it was the equal of having gone into the laboratory, of working out a chemical or physical problem, and of arriving at a satisfactory conclusion. He had changed Jacob's wages ten times and in each instance God's blessing came, not because Jacob was without fault, but because God was keeping His part of the promise He had made to Jacob. It was a trial and error method so that he could speak of experience as a possession. This was also true in Paul's case when he wrote to the Philippians. He could say, "I have learned," "I know," "I know how," "I can do all things," for he was able to speak with certainty.

It was Benjamin Franklin who said, "Experience keeps a dear school, but fools will learn in no other." The word fool then was less contemptuous than it is today. If we were really honest, how often we might have to confess enrollment in the same school. During the past year a radio artist who presumed to call himself the "Voice of Experience" and advised thousands in matrimonial matters, was found, when the law finally caught up with him, to be a bigamist. His was not a possession but a theory, speaking more wisely than he lived. This is the great danger even among ministers; we must get to the place where experience becomes a possession.

The believer having been justified by faith has "peace," "access," and "rejoices in hope." He glories in tribulations knowing (Continued on page 19)
God With Bare Arms

By Earl Leonard
Pastor of Olivet Missionary Church, Peoria, Illinois

I suppose that some time in the life of all who read this, God has stopped you while reading His Word, to bless your soul. It was so to me when I came to Isa. 52:10, "The Lord hath made bare his holy arm in the eyes of all the nations." My friend, did you ever see God standing with His arm bare? If not He has something to show you.

At our home there are three boys and one girl. Often at the evening meal in the summer time, after some puttering around in the garden, they like to show me their muscle. With a great deal of ado and straining they draw up their arm and there it is—a lump about the size of an eraser on a lead pencil. Then they say, "Daddy, let's see yours." Daddy with many excuses and much abasement draws up his arm and there is that mighty swelling of the biceps. With a chorus of "Oh's" and "Ah's" he feels well repaid for this great effort on his part.

In Isa. 52:9, we read, "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath made bare His holy arm." May I ask, how hath the Lord comforted His people? Why should they break forth into joy and singing? It is because "the Lord hath made bare his holy arm."

In the first place they could rejoice and sing and praise because God showed them His arm. He showed them His holy arm. He showed them His holy arm bared. They could rejoice in the fact that underneath are the everlasting arms. The comfort of sight, the joy of being able to see the arm of the Lord was theirs. When I was a little fellow and my father was around, I wasn't afraid of anything for my father was a big man. "Dear heart, our Father is God. We need not fear anything when he shows us His holy arm bared."

Then too, I believe God has His arm bared not only to show it to us and thus encourage us but He stands bare armed to protect us. We go our way unconscious of the battles going on about us and over us. The child plays on through the day with never a thought of what there will be for dinner or supper. When this coat wears out there will be another. The child never thinks of Dad in the shop striving to do his work without a flaw so that he can get his pay to protect his child from hunger and the cold. As children we were sublimly unconscious of the battles mother and father endured that we might have the better, easier, carefree life of
childhood. May I liken this homely illustration to our heavenly Father protecting, providing, and proving us. With arm bared God protects and provides for us in the journey of life.

God also bares His arm to work for us. This is the year that our Father will do more for us than ever before, if we cooperate with Him. Those people that get the most done are the ones that are not afraid to roll up their sleeves and tackle the job or problem that might confront them. God is looking for some one to work with Him. His arm is bared to comfort, to protect and also to work. Have you problems that are too much for you? God is your solution. He is waiting to show Himself strong to deliver, strong to work miracles in your behalf. Is your life too complicated? God’s arm is bared to untangle and smooth out your life and form it according to the ideal that His child should be. Friends, ask God our Father to show Himself mighty in your behalf and you will “Break forth into joy and sing.”

EXPERIENCE
(Continued from page 17)
that they work patience (steadfastness in R.V.) and that steadfastness produces in turn experience or approvedness (R.V.). The Apostle here means to tell us that by God’s help we should arrive at such a state of grace that coming events are as recorded history.

Every war has stories peculiar to itself. We were thrilled as we read of the Filipino school teacher B. Bello of Luzon who refused to obey the command of the Jap officer to pull down the American Flag as it waved beside the Filipino Flag. Although shot on the spot as a dog, the story later got out, how he was nursed back to life and he has given to the world the statement that crystalized itself in his mind on the occasion,—“There are moments in the lives of men when they are impelled to certify—to seal with their actions, what they believe and what they teach. Such a moment has arrived in my life. I shall so certify.”

There are two ways of reacting towards the experiences of life; the natural way is to become bitter, the Christian, to become tender. There is not a sour or sad note in the letter to the Philippians, yet if anyone naturally had reasons for it Paul did.

What is our standing in the School of Christ? Are we ever learning and never coming to the knowledge, having the same lessons reassigned? Or have our convictions and conduct become so crystalized that as recorded history our friends will know our decisions beforehand? Real Christian experience should do this for us.
Phil. 2:25 “I supposed it necessary to send to you Epaphroditus, my brother and companion in labour, and fellowsoldier.”

I. Introduction

In Philippi, there was a little church that Paul, the apostle, had established. The members had heard of the great needs of their beloved Paul and their hearts were greatly stirred with a desire to do something for him because he had brought them the Eternal Word and had lead them into the presence of Jesus Christ. Epaphroditus volunteered to take that long and exceedingly difficult journey from Philippi to Rome, with a gift to Paul, who was in prison. It was no easy task for a Christian to undertake such a mission for he was one of a sect that was spoken against, hated, and oppressed. He would have no protection from either the Jewish or the Roman rule, and he was carrying aid to a man in prison. This prisoner was hated by many, and his approaching execution gave his enemies a fiendish satisfaction.

Paul fully understood all the perils of the adventure, and that it had nearly cost a valuable life (Phil. 2:27). He is now pronouncing his verdict upon the ministry of Epaphroditus in the statement of the text:

“Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.”

II. A Brother

Let us look into that interesting word brother. The Greek word for brother is adelphos and the meaning of it is “of the same womb.” It is a blood relationship, the most binding relationship that can exist in the world. The apostle Paul has taken that most striking word to remind us that our relationship to each other is emphatic because of our relationship to Christ who said, “Whoso eateth my flesh, and drinketh my blood hath eternal life . . .” (Jno. 6:54) All, who have plunged into the blood of Christ and have drunk of that blood, are bound together in a fraternity more sacred and significant than any other fraternity in the world.

One of the most impressive rituals of the American Indian is the ritual of adoption into a tribe. The Indians would cut a vein of the Indian chief and also a vein of the individual who was to be adopted into the tribe, then the two would have their blood mingled together. Through that solemn and significant ritual, they were deemed blood brothers, who would share the tribal rights, privileges, responsibilities, and dangers that might come.

Something of this nature is to be understood when we read of
Paul saying, “my brother,” about Epaphroditus. There can be no significance more profound than this. There is a peculiar understanding and sympathy existing between brothers. It is not a mere formal word, but a genuine feeling that draws us together in Christ. This genuine feeling in Christ abolishes the differences of race, class, and pursuits.

Ananias is a clear type of the unbelieving Christian worker. He had to have a vision from God to learn the meaning of this precious word, brother. His fear was greater than his faith. When the message of Paul’s conversion came to Ananias, he was slow to believe that Paul had changed. God had to deal with this Christian worker in a very direct way, and showed him that Saul (Paul) was a chosen vessel. Ananias took the rebuke, and learned the lesson. He went with great tenderness, laid his hands on the poor sinner, and called him, “brother.” At these words of faith, the scales fell from Saul’s eyes, and he was a new man.

Do you count the poor lost sinner your brother? Do you have faith for him? Or, do you say, “Oh, he has been prayed with so often”? Do you say of the nominal Christian, “He has persisted in staying in that worldly church so long that it is no use.”? Perhaps because of your unbelief, scales are on many sinner’s eyes, and on the eyes of many nominal Christians. Oh, that we might learn to say brother from our heart. In our moments of discouragement, we feel that we have very few real Christian brothers, as Elijah felt when he was sitting under the juniper tree. Do not be downhearted, there are many Christian brothers in little humble places, in far away China, India, Africa, and even in Japan, waiting with us for His return. They all are our brothers.

III. A Fellowworker

Epaphroditus was also a fellow worker to Paul. They were companions, comrades, and partners. They shared duties, responsibilities, and dangers. Epaphroditus was a messenger who had traveled to Paul for the purpose of serving. He did not pick his task, nor did he ask for the highest position of the world; but he was perfectly willing to hold a lowly place, if only he could ease the suffering of Paul.

Standing in front of a cathedral in Cologne, a lady saw a man in plain working clothes admiring the beautiful handiwork of the building. He was heard to say, “I think we did a fine piece of work.”

Filled with curiosity, she asked him, “And what did you do?”

“Oh, for two years I mixed the mortar for the building of that beautiful cathedral,” was his humble reply.

If those of us who have only a humble place and a humble work to do could realize that we are sharers in the great plan of God, would we not be more faithful and happy in our task?
IV. A Fellowsoldier

A fellowsoldier was another title that was given to Epaphroditus. The apostle Paul frequently used the title **soldier** as applying to a Christian. Epaphroditus was linked with Paul in the great battle which Paul was waging against sin. Ah, is it not the same with us? The Captain of our salvation has mapped out the plan of battle for us. It is the most extensive, the most important, the most comprehensive battle the world has ever known. It will never cease until the Arch Enemy is destroyed. It is a battle against sensuality, intemperance, money worship, evil spirits, and against Satan himself. In this conflict it is a grave offense to be a shirker.

"Life is one continued battle,
Never ended, never o'er;
And the Christians' path to glory,
Is a conflict evermore.

Christian, buckle on thine armor,
Let the weak points strengthened be;
Fight the fight, all heaven shall greet thee,
In the hour of victory."

In the darkest hour of the last war, when the result seemed trembling in the balance, a congress of Allied Women met in Paris. Their ringing slogan was:

Believe Victory! Think Victory! Preach Victory! Live Victory!

---

### The Great Potter

**By M. Lucille Varns**

I sat and watched a potter one day
As he moulded and modeled fair vessels of clay
But the priceless lesson I never knew
'Til now, tho' I noted each process the clay went through.
'Twas beaten and broken, and twisted and rolled,
But came forth more pliable—ready to mould.

And how like the clay my life, I thought.
As each sunrise a new trial brought.
Self was cast down at Jesus' feet
With a prayer His loving approval to meet.
Then air castles fell, and fond hopes were lost—
'Tho' I whispered through tears, "At any cost."

Not a trace of self or marks of clay
I ask that the furnace will burn away.
My life is in the Great Potter's hand
And I know that my life He has wisely planned.
And steady and still I want to hold
While He works, and my life so gently moulds.

The process is painful, and tears dim my eyes
And often unbidden I give way to sighs,
But oh, my soul is content in His hand,
And the "making" process I will withstand,
'Til His vessel is perfect to behold
And I walk triumphant those streets of gold.

*Miss Varns, a graduate of the Fort Wayne Bible Institute, has been an invalid from the age of nine. See "The Bright Spot" on page 27.*
Does Prayer Change Things?
By ROBERT T. GLOVER
Director Emeritus of the China Inland Mission

It was Saturday evening in a little town in Ohio. Weary from his day’s work, a blacksmith came home from the forge and seated himself at his humble supper table. His wife had placed upon his plate a letter which bore upon it the stamp and post-mark of India. Breaking the seal, the blacksmith began to read. Soon a serious look crossed his face and pushing his chair back from the table he said, “Wife, I do not want any supper; I cannot eat; I must pray.” So saying, he entered his chamber, shut the door and fell upon his knees.

The letter was from a lady missionary in charge of a Mission School in which this godly Christian couple were supporting an Indian girl, and it brought them sad news about her. The missionary wrote that the girl had resisted all efforts put forth for her spiritual and moral good. Indeed, she seemed to be incorrigible, not only rejecting the gospel for herself, but prejudicing her school-mates against it. The missionary wrote reluctantly to let the girl’s supporters know that unless a change for the better soon came, she feared she would be compelled, for the sake of the morale of the school, to expel their ward. With a heart heavily burdened by this sad news, the old blacksmith entered his closet and continued long in earnest prayer.

Now Saturday evening in Ohio, allowing for the difference in latitude, is Sunday morning in India. That Sunday morning the lady missionary in question met with her class of girls as usual, but the Sunday School lesson had not proceeded far until suddenly, and for no apparent reason, the incorrigible girl leaped from her seat on the floor, flung herself at the missionary’s feet, and confessing her sins wept her way to the Savior. The other girls, deeply moved, one by one followed her example, and that Sunday morning salvation came to the whole class.

The sequel to this incident is a very beautiful one. Some years later the President of the Society to which the above-mentioned school belonged was visiting India. On a certain station he was much impressed by the radiant face and earnest manner of a Bible-woman whom he observed at her work, and he remarked this to the missionary. “Oh,” was the reply, “do you not know who she is? That woman is the one-time incorrigible girl whom Mr. and Mrs._______ of Ohio supported. She is now one of our most devoted soul-winners in the work.”
How are we to explain the sudden and marked change which took place in this girl? What brought it to pass? Our answer is, God’s power wrought the change; and that power was called forth by the Ohio blacksmith’s prayer of faith. And we advance this claim not as a mere speculation of our own, but as solidly based upon the Word of God. One particular passage in mind is James 5:16. A rendering of this text which is at once more literal and more helpful than that of the Authorized Version, would run thus: “The energy put forth by the prayer of a righteous man brings mighty things to pass.” This emphasizes the fact that prayer is a vital force, a mighty dynamic, something which exerts energy and brings to pass things that otherwise would not take place.

We are aware that such a conception of prayer will be objected to by some, on the ground that since the universe is controlled by certain fixed and unalterable laws it is inconceivable that a mere man’s praying can interfere with and set aside these laws. But what these objectors lose sight of is the fact that prayer itself is one of God’s fixed laws, and that personality which enters so vitally into prayer is one of the greatest of all known laws. They forget that the Almighty has chosen and ordained to bring things to pass by means of prayer. When once this important fact is grasped—and it is unquestionably set forth in the Scriptures—it will immediately become clear that it is not the man who prays, but rather the man who does not pray, that interferes with the operation of fixed laws, by failing to co-operate with God in the way which He desires us to do for the accomplishing of his purposes in the world.

We have not to look far for illustrations of this truth in the natural realm. Take electricity for an example. Is electricity something which has only existed for a few decades? Is there more electricity in the world today than there was a century ago? To both of these questions we shall all at once give a negative answer. But how, then, shall we explain the fact that so many things are accomplished today by electricity which were never dreamed of only a few generations since? How our forefathers would stand aghast if they could come back to earth today and behold us lighting and heating our homes, cooking our meals, washing our clothes, driving our machines and vehicles, and doing the score of other things by this mysterious force, of which they had known nothing! Well, what does it all mean? Have the people of this generation violated some law of nature in bringing these new and strange things to pass? Not at all. They have simply discovered a latent force, always in
existence but hitherto unknown, and by utilizing this force they have accomplished things undreamed of by their predecessors. Precisely so, there are those—all too few, we regret to say—who have come into close enough touch with God to have learned the secret of the wonderful potency of prayer which to so many has remained hidden, undiscovered, an unknown force, and a buried talent. And these few saints have, by laying hold of this secret power of prayer, brought to pass in the Kingdom of God things unthought of, not to say unachieved, by others.

Yes, prayer puts forth energy. It reaches up to heaven and "moves the hand that moves the world." Prayer changes things; prayer brings things to pass which otherwise would not be.

Yonder in the heavens we see the sun shining in its strength upon the water and drawing skyward from its bosom, the moisture which condenses into clouds. Then the rising breeze wafts these rain clouds across the skies until they hover over some distant parched area and finally break in refreshing, life-giving showers. In like manner does the eternal Spirit of God brood over responsive hearts and draw from them prayers which ascend to Heaven, there to be stored up (See Rev. 5:8; 8:3) until in the fullness of time they are poured out upon some spiritually parched and needy heart, or community, or nation, in showers of saving grace and transforming power. Spiritual energy is exerted by the prayer of a righteous man in Ohio; mighty things are brought to pass in India.

“What shall we then say to these things?” Since the Lord has furnished us with such a mighty dynamic, are we not guilty and inexcusable if, with desperate human need so constantly facing us on every hand, we neglect to lay hold upon this wonderful power which is available, and fail to turn it to account for the eternal good of man and for the glory of God?

WHENCE PEACE?

A recent periodical carried in bold-face headlines the negative assertion, “Peace? Not while financiers rule the world.” An article followed presenting the idea of a system of “direct credits, presumably meaning that by such a system the world might finally come to have peace. No, the Bible reveals a deeper need than this. Before there can be peace there must be righteousness. The first principle of righteousness is that the Creator should be given His proper place at the head of the world order.—L. R. R.

Keep your clouds out of other people’s sky.
NEWS ITEMS AT THE HOME BASE

It is a pleasure to announce that Mrs. E. Ione Reynolds Fitch will join the staff of the Bible Institute this fall as the new Dean of Women. Mrs. Fitch is a graduate of the Institute and has served as pastor’s wife in several Christian and Missionary Alliance churches throughout the eastern states. She comes to us from Wheaton College where she has been “house mother” of one of the dormitories. May God make her a great blessing as she continues her work for Him here at the Institute.

Another loyal friend and former instructor of the Institute, Miss Bertha Leitner, of Portland, Oregon will return this fall for a teaching position on our staff. Miss Leitner will be unanimously welcomed by staff and students, having served with us for three years prior to her resignation in ’43 occasioned by the illness of her father. We are thanking God for leading her back to us again and we trust that her service here may be of mutual benefit to all concerned.

Prof. Loyal R. Ringenberg will be greatly missed as a member of the Bible Institute staff for the coming year. He has served faithfully throughout the years of his connection with the school in various capacities in addition to his work in the classroom. Mr. Ringenberg plans to take graduate work elsewhere and to fill preaching engagements as the Lord may direct. May God graciously bless our brother and make him a continued blessing in these new spheres of study and service.

Rev. Harvey Mitchell, of Pandora, Ohio will assume full-time teaching responsibilities in the Institute this fall. It is a joy to welcome Mr. Mitchell and his family into our midst and we trust that God will make them a blessing to all they may contact. Mr. and Mrs. Mitchell are both graduates of the Institute in the class of ’29.

The instructor for the new secretarial course, being offered by the Institute for the first time this fall, is to be Miss Edith Ehlke, of Whitehall, Michigan. Miss Ehlke is a graduate of the Institute in the class of ’37. Since her graduation she has been attending Houghton College, Houghton, New York where she received her A. B. degree. She has also been taking graduate work at Lehigh University and since 1943 has been employed in a teaching capacity in the Allentown Bible Institute, Allentown, Pa. We extend to Miss Ehlke a hearty welcome and trust that her service for the Master in this place may be a blessing to instructor and students alike.

Miss Jane Bedsworth, who has been serving in the capacity of secretary to the Registrar, resigned her position effective the middle of July. Miss Bedsworth has given faithful service at the Institute for a number of years in various secretarial duties and she will be missed greatly around the Institute, but we wish for her God’s gracious blessing and His divine guidance as she leaves us for new fields of service.

Miss Dorothy Rothfuss, of Sebewaing, Michigan, who was dining room supervisor last year resigned her position this summer to answer God’s call to her heart for foreign service. We will miss her cheerfulness around the Institute and the inspiration she has been to us all, but we wish her God’s richest blessing and may His perfect will be accomplished as she follows on in service for Him.

We are glad to welcome Miss Bernice Dean, of Raubsville, Pa., back on our staff as bookkeeper in the office of the Business Manager, Mr. Eicher. She began her new duties the middle of July, taking the place of Miss Pearl Woodward, who has been serving in
that office for the past year. Miss Woodward plans to enroll as a full-time student in the Institute for the fall term.

Among friends and acquaintances who have visited the Institute this summer have been the King’s Envoys, a men’s quartet from Pacific Bible College, Azusa, California (formerly of Huntington Park, Calif.). The group is composed of Darrel Gumm, bass; Bob Kellum, baritone; Weaver Hess, second tenor; and Neil Neuenschwander, first tenor. Neil will be remembered as a student at the Institute during ’43 to ’45. The Envoys are making an extensive tour throughout the States. It was a joy to meet Neil again and to make the acquaintance of the other members of the group. We wish them God’s blessing and traveling mercies as they continue their tour, and may numbers of other young people be brought to know the Christ these young men represent.

MILDRED LUCILLE V ARNS AND “THE BRIGHT SPOT”

Miss Mildred Lucille Varns of the class of 1933 is one of the Bible Institute Alumni who has made the most not only of her opportunities but of her handicaps. Miss Varns was a polio victim at the age of nine, but with the assistance of braces and crutches and the kindness of friends she has made her way about. She completed her education in High School and at the Fort Wayne Bible Institute. She has traveled extensively, and she has written considerably including a book of published poems.

At present Miss Varns is enjoying one of the great achievements of her life in operating what is known in her hometown of Wooster, Ohio, as “The Bright Spot.” This is a store which contains handicraft from all over the United States made by other handicapped persons. Miss Varns sells these things for them without commission. She gets her greatest pleasure in “writing those checks for other handicapped people” every month.

At the rear of the store Miss Varns and a friend have their apartment. Every Wednesday evening Miss Varns conducts a Junior Bible School in her apartment. The picture shows her with some of the members of her school.

DETROIT ALUMNI MEET

On Friday, May 3rd, the second annual fellowship dinner was held for former students of the Bible Institute and their families residing in the Detroit area. The dining room of the Independent Fundamental Baptist Church was used for the occasion.

The meeting that followed the dinner was presided by Rev. Clarence R. Gerig (’26), pastor of the Eastlawn Missionary Church. It indeed brought back memories of days at “B I.” when, as students, we met together for devotions. Harlan Eicher (’38) led the group in a number of
familiar songs and choruses, assisted by Wilbur Eicher at the organ. To make the devotional period complete, testimonies of God’s divine guidance and care were given by each person attending.

A short devotional message was given by Rev. Ivan Hodgson ('33) now pastor of the Methodist Church in Highland Park, Michigan. Rev. Hodgson was elected to serve as chairman of the committee that will plan the next fellowship dinner. He will be assisted by Harlan Eicher, Ing. Mary Wecksell ('46) and LaVern Hein ('42). Miss Helen Slagle ('35), of the Missionary Workers, will act as corresponding secretary for the coming year.

Rev. S. A. Witmer, who made a special trip to Detroit for the rally, gave an address on “Our Alma Mater.” In the message he made mention of the many improvements and new developments that have taken place in the last few years at the school. Special stress was made on the importance of Bible schools in the field of education to properly equip those entering full time Christian service.

The opportunity of renewing acquaintance with former classmates was enjoyed by all and we are looking forward to a better year for Christ as a result of the rally.

Reported by Mrs. Juanita McCauley Gammon, Student '36 to '38.

WEDDINGS

On June 8th, in the candle lighted Mennonite Church in Brown City, Michigan, Eileen Bossard ('46) and Harold Crall, of Battle Creek, Michigan, were united in marriage. The Cralls plan to make their residence in Fort Wayne while Mr. Crall continues his studies at the Institute.

On June 15th Miss Helen P. White, of Maywood, Illinois, and former instructor in Christian Education at the Institute, became Mrs. Paul Zeller. Mr. Zeller is a brother of Miss Lillian M. Zeller. The ceremony was performed in the former Miss White's home church in Chicago. Mrs. Robert L. Pfundstein was the soloist and Prof. Pfundstein presided at the organ. Mr. and Mrs. Zeller left immediately following the ceremony for their home in San Diego, California where Mr. Zeller is employed.

Mr. Louis Strahm ('46), of Bluffton, Indiana took unto himself a wife on June 23rd in the person of Betta Lu Cripe ('45), of Goshen, Indiana. Nuptials were performed in the Breneman Memorial M. B. C. Church, Goshen. The Strahms are doing evangelistic work this summer in the Ozarks.

Miss Catherine Irvine, of Waynedale, became the bride of Robert L. Rohrs ('44) of Hicksville, Ohio, on July 19th at a pretty ceremony held in the Waynedale Gospel Tabernacle. Mrs. Rohrs has been a part-time student at the Institute.

JUNIOR ALUMNI

A cable message from Rev. and Mrs. ('39) Floyd Shank, missionaries to Gabon, French Equatorial Africa, reads: “Stanley Paul Shank arrived June 18. All well.” Mrs. Shank will be remembered as Miss Ada Baumgartner and Rev. Shank was a former instructor in Bible at the Institute. May the Lord graciously bless the Shanks as they continue to serve Him there in the Gabon.

There was cause for a real celebration on July 4th at the home of Rev. ('42) and Mrs. Arnold Schmidt of Denair, California. It was the day of the arrival of little Wayne Arnold, weight 7 lbs., 10 oz. The Schmidts have been pastoring a Missionary Church in Denair for the past two years, but will be moving to Pandora, Ohio in the near future to take over the work of the Missionary Church there. The Lord’s blessing upon them and theirs as they enter upon their new field of service.
FROM THE MAIL BAG

Florence Cavender ('35), Colombia, South America:

We have been passing through tremendous days, days of testing, but days in which we have seen the face of our blessed Lord and have witnessed His power to vindicate His cause. Praise His precious name. He is ever leading forward. I am rejoicing in His power to save to the uttermost, to sanctify wholly, and to give grace and victory in every trying circumstance.

A few weeks ago I made a trip with several others to the jungles where the road was cut through vegetation so dense that it looked like a huge mountain on either side of us, where malaria is so bad they can hardly have school, and where it is almost impossible to live for the plagues, the snakes, and the heat. But there are some people who live there and no one is taking them the Gospel. When we came back I asked to be sent down there, but the answer was that there was no one to take my place in the Seminary. And of course it is more important to train a number of native workers than for one missionary to go to such a place and probably die there. But oh, how it tugs at my heart to see the need and have to say, "There is no one to send." Please pray that God will thrust out laborers into the harvest and that we will be able to train an efficient, Spirit-filled native ministry at top speed.

Ethel Smith ('34), Manbhum District, India:

The Lord seems so real this morning, especially the thought that as we pray to Christ He in turn intercedes before the Father with groanings which cannot be uttered. Christ knows so much better how to present our requests before the Father and when we ask according to His will we are sure of an answer. It is so encouraging.

. . . . The Santals (among whom Miss Smith is working) are not idol worshippers, but animists or spirit worshippers. . . They have many superstitions. However, unlike some groups, widowhood has a much higher rating as widows are permitted to remarry. Morality is very low or immorality is very high. Many girls are married at a young age, although I do not believe the Santals have child marriage . . .

There is a nice church on the compound. In the front there is a slightly raised platform with a pulpit and one chair for the preacher, a nice altar rail around the platform. Instead of pews, there are mats on the floor on which everyone sits — the men on one side and the women on the other. A native preacher is the pastor and has charge of the morning preaching service. One of the Bible women has charge of the Sunday School. Some walk five miles to the service.

Robert Elliott ('42), Dominican Republic:

Greetings in the name of our Lord and Saviour Jesus Christ!

The more I see of the frontier territory, the more I am anticipating a wonderful movement of the Lord amongst them. So many seem in earnest to hear the message despite the clerical encouragements not to do so—entiende?

We had services in Mrs. Smith's house Good Friday morning and on Easter morning also. The church is in no condition for services as the floor is about to go through. On Good Friday a very nice little girl, Mrs. Smith's daughter, and a woman by the name of Mrs. Williams, accepted the Lord as their Saviour. Miss Seymour also prayed for definite assurance of her salvation, though she has confessed Christ for some time. On Easter morning a Mr. Seymour accepted the Lord. Two other ladies also kneeled to pray. One of them (as
far as I know) has given testimony before. The other said that she accepted the Lord. It is difficult to know for sure if some of these people know what you mean when you ask them if they would like to accept the Lord, because some of them that say, yes, have given testimony before. There is one man for whom I should like you to pray: His name is Mr. Brigman. He accepted the Lord (so he said) one day when I went to see him. He seemed so open, and when I asked him if he wanted to accept the Lord as his Saviour, he got to his knees in such a willing and meek manner. He prayed so simply and freely. However, since that time I have never been able to get him out to the services. He works in a place where liquor is sold (there are many such places). I think that he is afraid of not being able to make a living. When I talk to him, he just says yes to everything that I say. He needs our prayers.

Mrs. David C. Rupp, Sr., Sierra Leone, Africa:

(Both David Jr., ('38) and Mrs. Rupp write about a trip, or trips, made recently and it is interesting, but space does not permit relating it at this time. However, Mrs. Rupp adds that the account is told so that we can see why they want a small plane to land them at their stations.)

By the way, when we spoke to the old people about a plane they said, “Yes, yes, we will help make a place to land. We want to be the first Kuranko town to have an air field. Just bring the plane!” We may be able to work up competition and get several places fixed where we plan stations. (Isn’t that just like Mrs. Rupp—an eye for business!)

Heathenism. If you want to see what it means, go to those untouched parts in Kuranko land where darkness reigns. While we were there, we started night school. Picture, if you can, 70 to 100 small children and as many or more giggling teen-age young people that whisper and talk; just like some we saw on the back seats in churches in America last summer, only of course there are many more gigglers here. There are a number of interested folks in Bendugu who attend service regularly but things seem tied up. Help us pray through to victory, please.

The Kellys (referring to Rev. ’43 and Mrs. Don Kelly) are plodding on at the language. They are doing well, memorizing sentences, vocabulary, catechism, etc., etc.

We brought Marie (Stauffer, student ’34-36) back with us. She is helping wherever she can in women’s meetings and Sunday School, using an interpreter. She is a willing and capable worker.

God has blessed us in the Magburaka church. Souls have been at the altar—10 last Sunday and 9 the Sunday before. At a women’s meeting several requested prayer. One said, “Oh, that old tobacco habit! Do pray that it will never come back.” Another said, “My sins are so many. Oh, I must get rid of them.” We do praise God for this tender spirit and hope to help these poor souls. Pa Ned, how he does preach! He keeps saying we want a clean church even if there may not be so many of us. Our rooms were too small so we have moved the meetings to a native Christian’s home. Last Sunday we had to spread mats on the floor. Every bench was full. We had 85 at Sunday School and they were mostly adults. We have not had time to work up the children’s part, but I am sure that will increase even faster than we can handle them.

Oh, how we appreciate your prayers. I could feel the power of prayer as we made the trip over those awful hills. My heart was full of praise every day even though I was weary. Thank the folks for praying. God bless them.
Mr. and Mrs. ('20) Fred L. Joder, Mamou, Africa (Mrs. Joder, formerly Miss Clara Klint):

"God moves in mysterious ways His wonders to perform." If anyone had told us before leaving America that the month of March would find us at Mamou Foyer getting ready to be "Aunty" and "Uncle" to some twenty full-blooded American Indians, I would have exclaimed in no uncertain voice, "Impossible," but lo and behold, in the providence of God, we are here... .

Somasso was the only place available and it was badly in need of touching up for it hadn't been occupied for over a period of years. We did find a catechism class of forty youngsters being ably instructed by Bla. This teacher was so desirous that the missionary come to sit with them permanently, that he and his boys began immediately to plaster and whitewash. A week's work wrought wonders, yet much more remained to be done.

Conference was called for Feb. 26. We had to leave things just as they were—baggage scattered everywhere. Bla was left in charge of further renovations. We had fully expected to return to Somassa to settle down and carry on, but God and Conference action determined otherwise.

A long, rough trip of over 700 miles lay between us and Mamou... 

Fannie Schindler, Congo Belge, Africa (Just returned to Africa for another term of service):

Last week end I was up country, about 130 miles from Boma where I had spent the previous years in Congo. Miss Affie Smootz ('09) came seven miles on the truck to meet me at the railroad station. At Kinkonzi, Mrs. Clarence I. Birkey had a lovely supper ready for us, even remembering my birthday of the day before. It was a joy to meet the missionaries, both old and new, and the many, many native friends. Saturday forenoon I went to Maduda by truck. At Maduda they were having Quarterly Meetings. The first Sunday here at Boma I kept silent. By the next Sunday at Maduda, I gave my testimony to a full house, just before the Communion was served.

Monday forenoon I got my loads ready to take back with me to Boma. The things were in very good condition. Monday after dinner the schoolmen and boys came to greet me and later I went to see them in their seven classrooms.

The native chauffeur then took me to Banga, thirty miles away. On the way we met former acquaintances and arrived at the mission house a little before dark. The preacher of the church nearby, a former pupil, came to greet me and asked me to speak at their regular Monday evening service. By lantern light we walked over to the native town and the Lord helped me to give my testimony again. The next day on the train to Boma, I met former friends at the stations we passed and all in all my trip up country was a most blessed experience. I have sought to share my experiences with the many, many who so faithfully prayed for me. This is our hottest station, six months of the year are very hot in Boma. It is often very hot up country too. We suffer because of the great humidity.

It was hard to part with my aged parents, they seemed so weak and helpless then, although they had been very brave before. I can only thank the Lord over and over again for the evidences of His blessings during the time of preparation and waiting and now again on the trip and my first two weeks in Congo. "Faithful is he that calleth you, who also will do it."

I am very happy because the backsliders among the former pupils and houseboys are not hiding from me, but have come to greet me, both with gifts and good words. I thank the Lord for all who have remained faith-
ful in His service, and may a special portion of grace be given the backsliders that they may be reinstated into the grace of God and some into His service. Please continue to pray for me so that I may be able to serve the Lord acceptably and be the right help to the many I meet here daily.

Mr. and Mrs. Art Reifel ('45), Nigeria, West Africa:

Yes, according to miles America is far away, but in our thoughts you are all very near. We think of you often, and also breathe a prayer to God in your behalf very often. We are now living among this group of people where truly the darkness is great. The only hope is our living Saviour, but so few know about Him. The people we are working among have their fetishes, and they do all they can to please the evil spirits so these spirits will not bring them harm, but still they are bound and enslaved by the only one who can destroy their souls in hell—Satan. . . Only the power of Jesus Christ can set them free, but our God is able to deliver them. PRAISE HIS NAME!

HE LEADETH ME

"In pastures green? not always; sometimes He Who knoweth best, in kindness leadeth me In weary ways where heavy shadows be:

"Out of the sunshine, warm and soft and bright;
Out of the sunshine into darkest night. I oft would faint with sorrows and affright.

"Only for this—I know He holds my hand! So whether in the green or desert land,
I trust, although I may not understand.

"So, whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there!

"Where'er He leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so."

—Author Unknown.

"Earth's crammed with heaven
And every common bush afire with God;
But only he who sees takes off his shoes.

—Elizabeth B. Browning.