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The Bible Vision

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THE BIBLE VISION

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EDITORIALS

Aim in Education

Teaching is serious business. Anyone who can get from one to a hundred or more people to sit still and listen while he attempts to educate them is being accorded a confidence which ought not to be disappointed. The business of teaching is all the more important when it develops into an institution with a corp of teachers or when it becomes a program of the State and includes compulsory attendance from early childhood through adolescence.

Aims in education may be regarded as primary and secondary. It is commonly recognized that everyone should be educated to walk, to talk, to read, to write, or to ride a bicycle, to swim, or to master a trade which will make one economically independent. Yet these are but secondary aims and education has not necessarily given a good direction to life simply because these skills have been acquired.

John Dewey has recently emphasized the inadequacy of being guided only by these secondary aims and his great influence in modern education has led to the popularization of socialized instruction. In *The American Scholar* he writes, "The outstanding

need is the interfusion of knowledge, of man and nature, of vocational preparation with a deep sense of social foundations and social consequences, of industry and industrial callings in contemporary society." While it may be felt that Dewey's ideal for motivating the teaching profession is inadequate, yet all people with common sense will agree that the vast variety of skills provided by education from this secondary standpoint ought to be under the direction and control of some worthy end.

Practicality As An Aim

The liberal arts curriculum has during the war been largely set aside in the colleges and has been replaced by a curriculum shorn of the social sciences, philosophy, and religion, and such other courses as do not lend themselves to the immediate need of winning a war. Hitler did the same thing in his way by closing the universities. The whole atmosphere of the war has led to skepticism and de-bunking for the sake of promoting an immediate end. No one seems very sure what the ultimate goal is or whether there is such a goal.

Now that the war is coming to a close schools of higher learning are taking up the challenge of education for peace. There is some question as to whether the liberal arts college will be able to readily reestablish a broader type of training after having yielded to the wartime demand for exclusively technical training—soldiers have been taught to appreciate only what is practical. Yet on the other hand may there not be a deeper demand, also born from war experience, for *faith in something* that cannot be blown to bits? At any rate should it not be the function of a school to give a man what he needs from the standpoint of the long range view rather than to abjectly dispense technical skills separated from a *worthy life purpose*?

Is the American Educational System Functioning Adequately?

Dr. Dewey, after stressing the need for a socialized education, defines the function of education as follows: "The present function of the liberal arts college, in my belief, is to use the resources put at our disposal alike by humane literature, by science, by subjects that have vocational bearing, so as to secure ability to appraise the needs and issues of the world in which we live."

This statement speaks of two things, namely, function and aim. Something has happened to American education in the liberal arts

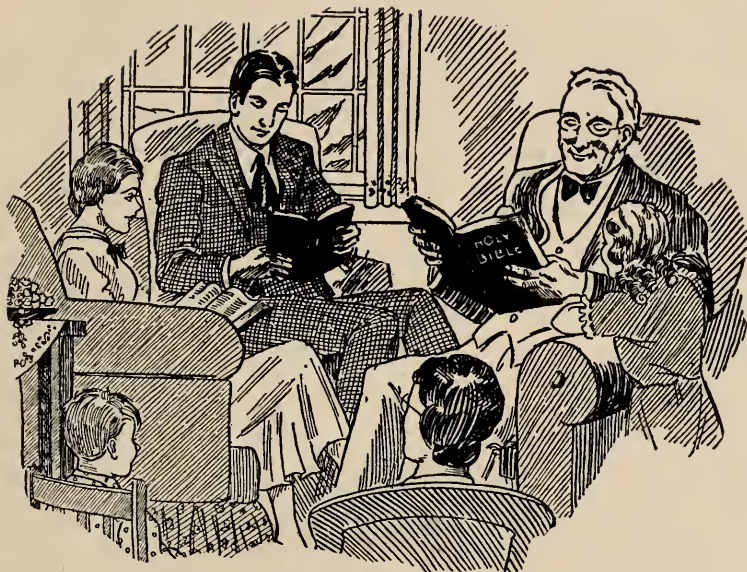
college which causes us to seriously question its adequacy to *function* to the realization of Dewey's general *aim* of "securing ability to appraise the needs and issues of the world in which we live."

Man is a spiritual being as well as a physical and psychical. His highest possibilities can be realized only as he recognizes God and gives to God the role of being his Savior, Counsellor, and Guide. Man must be educated regarding his *vertical* relationships as well as his *horizontal* relationships. The social order as well as the individual must have these heavenly connections or there can be no realization of Dewey's aim of "securing ability to appraise the needs and issues of the world in which we live." If liberal arts colleges continue to ignore the Bible and the Christian faith which gave America its heritage of freedom for truth and religion then we are inclined to agree that "de-bunking" and "skepticism" are in order.

God the Great Teacher

After all where is the man who understands man? Who is competent to teach his fellow man? Who is not himself in need of a teacher so far as ultimate things are concerned? The first and great question which man as a created being should ask is this, "Has the Creator spoken? Has He revealed a pattern of life for man? Has He pointed out the way which may be trusted to lead to a blessed destiny?" These are the questions which the rational soul asks in an attempt to "appraise the needs and the issues of the world in which we live." God has been a great Teacher. The Bible is the record of the essential revelation of God the Creator to man the created. God has spoken—this is the greatest fact of human knowledge. God has spoken—what He has said provides the starting point for true education.

What is the aim in education? At this point we must be modest. Ultimately, God alone can answer this question. Only God can understand the capacities of a human being and the developments which His eternal purpose includes. Of this, however, there is much assurance, God is good and His ultimate purpose is motivated by love; God is wise, and He makes no mistakes; and God has unlimited resources and can accomplish what He purposes to do. Recognizing these facts, it must become obvious that the whole destiny of man hinges upon an alignment with God. "Fear God and keep His commandments for this is the whole duty of man."



Back to the Family Altar*

(Genesis 35:1-3)

By S. J. GRABILL

Jacob had wandered away from Bethel, and God told him to go back—back to the house of God—back to the altar that was broken down.

In these days when so many have prayerless homes, God is still saying, "Arise, go to Bethel, and dwell there: and make there an altar unto God." Back to the family altar! Some one has said, "The family altar is a connecting link between our earthly and our heavenly home. No home is complete, no matter how elegantly adorned, without the altar of prayer. Minus this, it is like a watch without a main-spring." The sorrows and tragedies in many homes can be traced back to broken down family altars.

There are many reasons why we should have a family altar,

but I shall mention only four.

1. We should have a family altar because we owe it to our nation. A certain writer says, "The center of this country is not in the United States Capitol; it is in the hovels and in the cottages and in the old farm houses, and in every home in the land in which there is a family altar." If this is true, then how important it is that we say with Jacob, "Let us arise . . . and I will make there an altar unto God." If each home that professes to be Christian would have a family altar, the influence for good would be marvelous, and our nation would be lifted to a higher plane morally and spiritually. A Christian who has a vision of the great need made this urgent appeal: "it is imperative that American homes be rededicated,

*Copies of this tract can be secured from S. J. Grabill, 4106 S. Wayne Ave., Fort Wayne 6, Indiana. Free-will offerings to help meet the cost will be greatly appreciated.

reconsecrated to God, if we are to remain a free and a great nation. There are thirty million children under the age of twelve in the United States who have no Christian contact whatever. What will be the fate of these little ones, and how will this appalling, tragic fact affect the future of the nation?" Isn't it high time for those who profess to love God to erect the altars that have been broken down, and to intercede for the millions who are living in Christless homes?

2. We should have a family altar because we owe it to our church and community. If the fire of God is burning on the altar in the home, it will find its way into the church. A revival in the home, around the family altar, would mean a revival in the church and community. Richard Baxter, in the early part of his ministry, had charge of a large parish. The people were rich and cultured, but their spiritual life was at low ebb. The situation was very discouraging to the young pastor, and he finally said, "The way to save the church and this community is to establish religion in the homes of the community, and to build the family altar." He spent three years visiting the community in view of establishing an altar in each home, and God honored his efforts, and a new day dawned for that church and community.

3. Then again, we should

have a family altar because we owe it to our household. The greatest legacy that parents can leave their children is a godly, Christian home — a home of prayer. John and Charles Wesley had that kind of a home. Although Susannah Wesley was the mother of nineteen children, and they were in deep poverty, yet she found time to give them a religious training. When did she begin? Here is the answer: "The children were early made to distinguish the Sabbath from other days, and were soon taught to be still at family prayers, and to ask a blessing immediately afterwards, which they used to do by signs, before they could kneel or speak." John G. Paton, pioneer missionary to the New Hebrides, never forgot how his godly father prayed. Twice a day he would gather the family together for the reading of God's Word and prayer. He established this blessed custom at the early age of seventeen in his father's home, and continued this practice probably without one single avoidable omission to the time of his homegoing at the age of seventy-seven years. Is it any wonder that from that sacred sanctuary the message of life has gone forth to bless those who were in heathen darkness?

It would be impossible to measure the spiritual blessings that come from homes where the family meets daily around the altar of prayer. A certain chap-

lain said, "When I was chaplain of a penitentiary in Arkansas, out of seventeen hundred convicts I found only one that had an old-fashioned family altar. I have heard since that he was pardoned, as he was found innocent of the crime with which he had been charged." What a record! Do you have a family altar in your home? If not, why not? I can hear some one say, "I am too busy, and I haven't time." We take time to eat and sleep. We take time to visit with our friends. We take time to help our loved ones when they are in need. Is the matter of our spiritual welfare of less importance? Surely you can find time to gather the family together at least once a day for prayer and the reading of His Word. If you haven't time for that, then you have more work than the Lord wants you to have.

4. In the last place, we should have a family altar because we owe it to ourselves. Some one has said, "A family altar in your home will send you forth to your daily task with a cheerful heart, stronger for your work, truer to duty and more determined to glorify God. It will largely determine the eternal salvation of your children." If we fail to have a family altar, we, and those in our household will suffer spiritually. A Christian business man was determined to have his family altar, and all the members of the family, includ-

ing his apprentices, were ordered to be present. God blessed him in a marvelous way, both spiritually and financially. As his business increased, the demands were more urgent to devote every possible moment to his customers, so he decided to give more attention to his work, and less time to family prayers. As a result he lost interest in spiritual things, and the family devotions were sadly neglected. One day he received a letter from one of his apprentices, thanking him for the many blessings received in those sacred devotions. He said, "It was there I first experienced the preciousness of Christ in me, the hope of glory! Oh, sir, permit me to say, never, never neglect those previous engagements." He saw the error of his way, confessed his sins to the Lord, and then gathered his family around him, and presented them before the Lord. From that day he never dared to omit family prayer. He said, "I am determined, through grace, that whenever business becomes too large to permit family prayer, I will give up the superfluous part of my business and retain my devotion. Better to lose a few shillings than become the deliberate murderer of my family and the instrument of ruin to my own soul."

If your family altar is broken down, will you not say with Jacob, "I will make . . . an altar unto God"?

Peter's Teaching on Christian Living

(I Pet. 3:8-18)

By BENJAMIN F. LEIGHTNER

The nineteen centuries which have elapsed since Peter penned this letter have not caused it to become in the least out of date. Here is found instruction which should be practiced by every Christian today.

Exhorting to Godliness, vs. 8-11

Peter begins this section of his letter by enjoining all believers to a spirit of unity. The church at its beginning was of one mind and of one accord (Acts 2:1; 4:24). The absence of this oneness in the church today is one of the causes of its weakness. Where there may be minor differences in doctrine, there should yet be unity of spirit, for unity of spirit will likely lead to unity of faith (Eph. 3:13).

The Christian life in a true sense is a Christ life. Therefore the "compassion" or sympathy of Jesus should be manifest among believers. How often do we read in the gospels that Christ had compassion on the multitudes and relieved their multiplied needs. To the extent He is permitted to live out His life in us will this virtue be manifested through us.

Next, we are exhorted to "love as brethren." Said Jesus, "By this shall all men know

that ye are my disciples, if ye have love one for another." Love is one of the earmarks of a genuine Christian. No matter what a person may profess, he cannot be a real Christian without loving God; no more can he be a real Christian without loving his brethren in the Lord. "If a man say, I love God, and hateth his brother, he is a liar" (I Jno. 4:20). "Every one that loveth him that begat, loveth him also that is begotten of him" (I Jno. 5:1). It might be well for us to take a careful inventory of ourselves and see how we stand in this respect.

The words: "pitiful" and "courteous" are translated "tenderhearted" and "humbleminded" in the Revised Version. If we would but reflect more often upon what we were, and even upon what we are, it would help us to be more tenderhearted toward others. Robert Burns gave utterance to a great truth when he wrote:

"O wad some power the Giftie gie us,
To see oursels as others see us.
It wad frae many a blunder free us,
And foolish notion."

If any of us really knew ourselves, we would at once see that there is no room for pride.

If there is a right condition of

heart there will be no spirit of revenge. The effort to "get even" comes not from the Spirit of the Lord, but from another source. To give blessing for cursing, to overcome evil with good, this is divine.

The life which is filled with the Spirit will manifest itself through a Spirit-controlled tongue, for "of the abundance of the heart the mouth speaketh" (Matt. 12:34; Luke 6:45). It is quite surprising what sometimes flows forth in the form of gossip and slander from the mouths of those who call themselves Christians. Well, it is another index to character. The man of God is commanded to refrain his tongue from evil. The free and unbridled use of this member has led to much strife and division, and has often put the church in disrepute before unbelievers.

Peter urges Christians to avoid evil and to engage themselves with things that are good. They are to seek peace and pursue it. Many who are fond of quoting Heb. 12:14 which reads: "Follow peace with all men and holiness, without which no man shall see the Lord," like to emphasize the last part of the verse; but instead of observing the first part they are continually declaring war upon some of their brethren in the Lord. Does this seem consistent?

Encouraging Trustfulness, vs. 12, 13

Others may seek to take advantage of us and ruin our reputation and influence, but the Apostle encourages our hearts by reminding us that "the eyes of the Lord are over the righteous, and his ears are open to their cries." The enemy may hedge us about but he cannot roof us over; he cannot hide us from Christ's sight, nor can he close the door of prayer for us if we abide faithful.

It may be that for a time the wicked will be permitted to prosper, but the days of their prosperity are limited. It may be that they will be allowed to fuss and fume, but we need not be alarmed; they will not be able to work us any real harm (v. 13). We need but patiently wait for the Lord whose face is against them that do evil (v. 12). "If God be for us who can be against us?" (Rom. 8:31).

Suffering for Righteousness' Sake, vs. 14-18.

In spite of what has already been said, it is possible that Christians will be allowed to suffer. The early Christians knew more about this than we do. Those in Germany, Spain, Russia, China, and in some other mission fields are having a real taste of it now. It is possible that others will also be given the opportunity of displaying their

loyalty to Christ in this way. Even so, we are not to be fearful or worried. Only let us make sure that we are not suffering because of our faults. Instead we should "sanctify in our hearts Christ as Lord." If He has His way, all is well.

Persecution has frequently proven wholesome to the church. To a plant that has real depth, whose roots are in touch with the water supply beneath, the hot sun will only hasten its growth. Likewise persecution and suffering will cause true believers to draw more largely upon their hidden resources in Christ; and the more they appropriate of Him, the more they become enriched. Patience is one of the Christian graces wrought through tribulation (Rom. 5:3). Again, afflictions have a tendency to keep hearts humble. They are splendid means also to make us tender and sympathetic toward others. Then, too, they afford excellent occasions to prove to an unbelieving world what the grace of God has wrought in our hearts. Who would not smile when all is lovely? Who would not rejoice when there is not a cloud in their sky? But when we rejoice amid circumstances that are adverse, and when the clouds are black and hang low, then can we glorify God?

The last verse presents Christ

**"JOSEPH E. RAMSEYER—
YET SPEAKING"**
(Biography just off the press)

A close-up perspective of the late President J. E. Ramseyer could have been penned by no one so well and so appropriately as by Macy Garth Ramseyer. Her diaries have released the record of the whole background of our cherished brother, and one is conscious that the movements of the story from infancy in Canada to the founding of institutions flows like a great river of divine love and providence to the fulfillment of a purpose much greater than any of us yet comprehend. The great merit of this book is that it gives a vast encyclopedia of facts to help us all in arriving at a fuller and fairer appreciation of the work of God which was tied up with our brother's life and in which so many of us have now come to share a vital concern.

Orders may be mailed to The Association Publication Department, Bible Institute Building, Fort Wayne 6, Indiana. Price \$1.50.

as an example of suffering. He, "the just," suffered for "the unjust;" He, the sinless One, suffered "for sins." He suffered to the utmost—even unto death—"that He might bring us to God." While we cannot suffer vicariously as Christ did, yet are we encouraged to suffer for His sake. Christ's death issued in resurrection, so will the believer's.

THE ONE THING

By MRS. J. E. RAMSEYER

"This one thing I do," said Paul, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." This "mark" was the "prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14).

We find it quite different with the one who came to Jesus inquiring "what good thing" he should do that he might have eternal life. He was a traditional adherent, having "kept the law from his youth up." Jesus told him "to sell out" and "follow Him," then "he would have treasure in heaven." He missed the one thing for we are told that "he went away sorrowful" (Matt. 19:16-22).

Martha's household duties were so important to her that she made "the one thing" secondary. Jesus tenderly spoke to her and told her that her sister had chosen the "one thing needful" (Luke 10:40-42).

The lawyer who came to Jesus, justified himself against the light. He was told by Jesus of the one and only way whereby he might have eternal life, and after listening to the wonderful story of the good Samaritan, he

fell into the trap Jesus had laid for him saying that "a good neighbour was one who shewed mercy." We are not told that he obeyed the exhortation of Jesus to "go and do likewise," but he spurned the only thing that could open the door of salvation to him (Luke 10:25-37).

This is so unlike the Psalmist who said, "one thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and, to enquire in His temple" (Ps. 27:4).

Now to sum up the forgoing:

Paul said, "This one thing I do."

Jesus said to the lawyer, "One thing thou lacketh."

David said, "One thing have I desired."

Jesus said, "One thing is needful."

"One thing is needful; and Mary hath chosen that good part, which shall not be taken from her" (Luke 10:42).

"A little thing is a little thing, but faithfulness in little things is a very great thing."

SANCTIFICATION (Continued)

By J. A. RINGENBERG

President of the Missionary Church Association

II. CLEANSING, OR SEPARATION FROM SIN.

This deals with the separation from this inner defilement and bondage.

1. This pollution cannot be forgiven, but must be purged, cleansed, washed away, thus crucifying, putting to death, destroying, in so far as its place or power in our lives is concerned.

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow (Psa. 51:7)."

"And he laid it (the live coal of fire) upon my mouth, and said, lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged (Isa. 5:7)."

"Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Eph. 5:25-27)."

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened (I Cor. 5:7).

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should

not serve sin. For he that is dead is freed from sin (Romans 6:6, 7)."

"Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb. 10:22).

"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

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (I John 1:7, 9)."

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God (Hebrews 9:13, 14)."

2. It is by the blood of Christ. See I John 1:7; Heb. 10:29.

3. The Holy Spirit is the agent (Rom. 15:16). "That the offering up of the gentiles might be acceptable, being sanctified by the Holy Ghost."

"But we are bound to give thanks always to God for you,

brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth (II Thess. 2:13)."

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ (I Peter 1:2)."

4. The Word is the tool. John 17:17; Acts 20:32; Eph. 5:26.

5. It is by faith.

"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith (Acts 15:8, 9)."

"Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Rom. 6:11)."

6. It affects the entire person, body, soul, and spirit.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

"Faithful is he that calleth you, who also will do it (I Thess. 5:23, 24)."

Hearts sprinkled. Heb. 10:22.

Bodies Washed. Heb. 10:22.

Conscience purged. Heb. 9:14.

7. This cleansing is twofold.

a. God Sanctifies.

I Thess. 5:23.

Eph. 5:26—Christ

Heb. 9:14.

b. We are to cleanse ourselves.

II Cor. 7:1.

I Jno. 3:3.

Eph. 4:22-29.

Col. 3:5-10.

III. DEDICATION, OR CONSECRATION.

1. Separation unto God. See Lev. 8:22-29.

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish (Eph. 5:27)."

Concerning this phase of sanctification Cruden says: "To separate and appoint anything to a holy and religious use."

Thus God sanctified the seventh day, Gen. 2:3; the first born, Ex. 13:2; and thus the tabernacle, the temple, the priests, the altars, the sacrifices, etc., were sanctified.

Evans says of this: "In this sense whatsoever is set apart from a profane to a sacred use, whatever is devoted exclusively to the service of God is sanctified."

H. S. Miller states: "The primary, root meaning of the word (sanctification) is separation. This separation or setting apart includes also dedication. Thus sanctification, in its general sense, is the separation and dedication of a person or an object to and for God, to belong wholly to

Him and to be used for His glory."

A. B. Simpson said: "There are three stages in this full experience. They are very clearly expressed by the three meanings of the word sanctify. These are, first, to separate from; next, to dedicate to, and third, to fill with."

In this sense we cannot set ourselves apart. That, like the cleansing, is the work of God by the Holy Spirit.

Moses set Aaron and his sons apart. The most that they could do toward it was to present themselves for this induction into the hallowed office.

In like manner we can but present ourselves before the Lord: He does the setting apart.

Concerning this Pardington says: "The Christian can yield his heart and life, but he cannot consecrate them; only God can do that. Thus, in the Old Testament the priests did not consecrate themselves; Moses, acting for Jehovah, consecrated them. The priests could only yield themselves to be dedicated."

2. Yielding the way to this experience.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your

members as instruments of righteousness unto God (Rom. 6:12, 13)."

"I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness (Rom. 6: 19.)"

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).

Jesus said that unless we deny ourselves, take up His cross and follow him, we cannot be his disciples, Matt. 16:24.

The inclusiveness of this yielding to God is indicated by such references as : "Whose I am, and whom I serve (Acts 27:23)."

"A servant of God and of the Lord Jesus Christ (James 1:1)."

"Simon Peter, a servant and an apostle of Jesus Christ (II Pet. 1:1)."

When we have thus presented ourselves to God, He consecrates us as well as cleanses us.

Henceforth we are to be His body, soul and spirit. I Cor. 6: 19, 20.

This yielding does not mean a consecration of possessions, but a giving over of ourselves. That includes all that we possess. It is henceforth held sacred for God.

Christ thus presented himself before John and was ceremoniously cleansed and then anointed before entering upon his work.

It was after this purging that Isaiah said, "Here am I ; send me (Isa. 6:8)."

3. The Necessity of this absolute abandonment to God.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

"And whosoever doth not bear his cross and come after me, cannot be my disciple (Luke 14:26-27)."

"After the parable that followed He concluded by saying, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple (Luke 14:33)."

It is impossible to be His disciple without this utter abandonment.

Baptism is a symbol of this transition. Burial denotes absolute death to all the former life. Resurrection speaks of the new life. This normally comes between conversion and anointing with the Holy Ghost.

When the priests presented themselves at the door of the tabernacle, they were first washed with clear water. Then they were clothed with the holy garments.

(To be concluded in next issue)

UNRATIONED

There's no rationing of God's grace;

No blackout of the Holy Place;
No coupons needed when you pray;

No taxes over love hold sway;
No priorities on God's power;
No limit when His blessings shower;

No shortage in God's Word is found;

No one on faith has set a bound;
No truth is interfered by quota.

Joy is not cut, not one iota
While free for whosoever will,
The cleansing fount is flowing still;

So why should we disgruntled be

By shortages of meat and tea,
When of the things that really last

The world's supply is growing fast?

—Now.

"For what is life, if measured by
The space, not by the act?
Or masked man, if valued by
His face, above his fact?"

—Ben Jonson, Pendoric Ode.

* * *

"He that forbears
To suit and serve his need
Deserves his load."

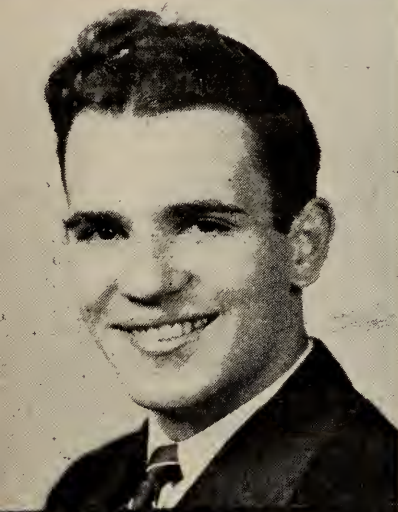
—George Herbert.



Ruth Allen



Le Vann Augsburg



John H. Blosser



Thelma Blough



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Commencement

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Report of the nt Address

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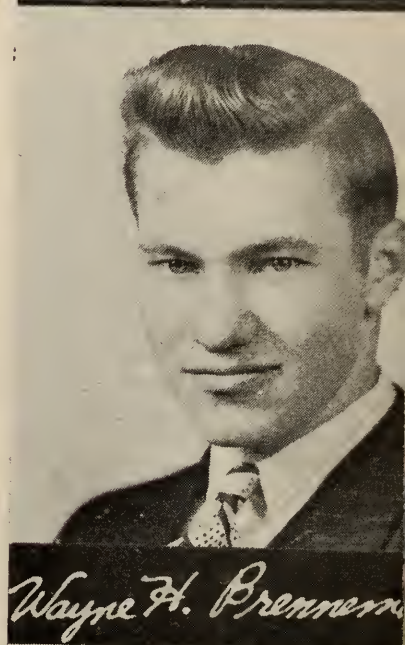
Betty Lu Cripe



Betty Best



Daniel F. Dyck



Wayne H. Brennem





Marie E. Dean



Edna Dyck



I want the members of the Senior class who have their Bibles with them this morning to mark five words in connection with that passage of Scripture. Verse twenty, two words in the first line—"building up." In the last line, "praying in the Holy Ghost." In verse twenty-one—Add these three letters **ing** to the first word "**Keep-ing** yourselves in the love of God." In the second line of that verse "**Looking** for the mercy of our Lord Jesus Christ unto eternal life" and verses twenty-two and twenty-three in the margin, write this word **soul-winning**. Putting the five words together you have "building up yourselves," "praying in the Holy Ghost," "keeping yourselves in the love of God," "looking for the second coming of the Lord Jesus Christ," and finally "soul winning." In these five words you will find the key to victory in your own Christian life, to fruitfulness in the service of the Lord Jesus Christ, and to increasing joy in the fellowship of God. You are entering into the ministry as missionaries, preachers, and Christian workers in the most challenging day of all history. I remember when I graduated from college, our president said to us, "Young people, you are going into a world that doesn't want you, but you are going into a world that desperately needs you." And if that were true then, it probably is even more true now. You are going into a world that doesn't want you—not very pleasant to think about, is it?—but you are going into a world that desperately needs you. And the challenge of the opportunity which is ours in the days that lie ahead thrills my soul to the very depths. If you are going to meet the challenge and fulfill all of your opportunities, these five things you must remember:

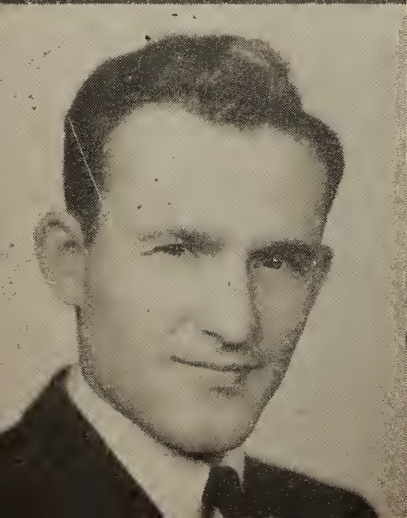
"Building up yourselves in your most holy faith."

The most important thing that you Seniors have this morning is your own person-

al faith in Jesus Christ. Watch that faith, care for it more than you would the greatest of all other treasures. I've been preaching for eighteen years. Maybe I shouldn't say preaching. I'm not so sure that I preach yet, but I've been trying to witness for eighteen years. Ever since Jesus Christ came into my heart, I began to testify. I put the Lord to the test about whether I was called into the ministry. I thought perhaps in a Chicago mission I could find out. I gave a message on John 9. If called to preach, I asked the Lord to give me some souls. It is always a miracle of God's grace if anybody gets saved under any of our preaching. We might as well quit kidding ourselves; we need to depend upon the Holy Spirit and the blessing of God. And so I prayed, "Give me some fruit from my labor." I couldn't read any notes and the page of the Bible looked very much blurred. Some of you understand that. Others of you will in the days to come.

At the close of the invitation, none came forward. I felt the Lord didn't want me to preach; He didn't answer my prayer for souls and there was no evidence that I was to preach. But after the benediction had been pronounced, some of the workers were still moving in and out of the crowd speaking to them about the Lord. Two men in the after meeting responded and received the Lord Jesus as their personal Savior from sin, and I've been preaching ever since that time. These eighteen years I've been going about telling the good news that Jesus saves. And in that time I've seen many missionaries, preachers and Christian workers lose out in their Christian life and service for the Lord Jesus Chrst. It is not only possible, but I am sometimes terrified at the tremendous mortality rate among the servants of the Lord. Things come in the way. One thing and another robs them of their





joy and usefulness, and they are not used of the Lord any longer.

Your faith, your personal faith in Jesus Christ, your experience in Him by the Holy Spirit is more important than anything else. Watch over it, guard and care for your own Christian life. "Building up yourselves." I don't need to tell you that there are forces that operate against the Christian at all times, and I verily believe more against those in places of greater responsibility than against those in lesser places. There is the flesh, the devil, and other outside forces to weaken your testimony and cause you to lose out in your service for our blessed Lord and Savior Jesus Christ. With all that operating against you, you need something else by which to be fortified and builded up. In these bodies of ours metabolism involves two things—anabolism is the process of building up; catabolism is the process of tearing down. From the time before a child is born into the world until he dies, metabolism is going on—building up; tearing down; tissues being builded into the body; other tissues disintegrating and being destroyed. The same thing is true in your spiritual life. There are those things that tear down, and also those things that build up. The supreme need in the Christian life is feeding your own soul on the Word of God. This ought to be said in a Bible Institute and seminary over and over again.

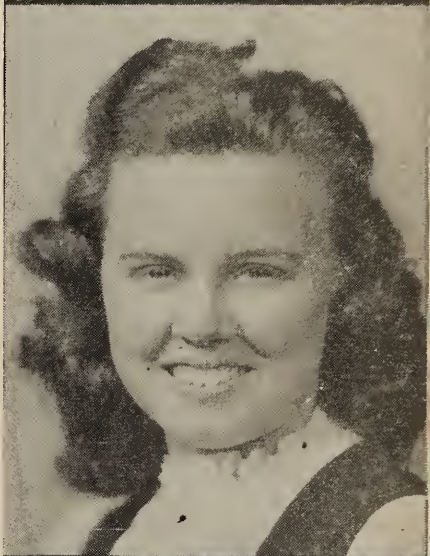
There are a number of different approaches to the Bible. Some read it. That's a fine thing to do—to have a daily habit of Bible reading. Some study the Bible—that's a great thing to do. And what a wonderful thing it is just to search these pages and find the great truths of God and His entry in the world and ourselves and meditate upon the Word of God. You know what that means—when you sit under a tree or in the quietness of your room alone

with your Bible and meditate upon its words. The last is very much related to these—appropriate the Book, study and meditate upon it for your own personal life. The most important of all is to “appropriate”—to feed your soul on the Word of God.

Most Christians do not know how to appropriate the Word of God. Some know how to read, study, etc., but not to appropriate. Mr. and Mrs. Ringenberg had to take us in last night. When we got in we found the hotel had pooled all its reservations; and we were left without a room. We tried some other places, but every hotel was full—the Bible Institute commencement, you know,—everybody is in town, the hotels are full, so I didn't have anywhere else to go and no one to whom I could turn; so I called here and the Ringenbergs took us in. We had a good night's rest and this morning when we got up Mrs. Ringenberg had a good breakfast ready in a few moments' time—and I was hungry. And my soldier boy friend was hungry, too. When we left the table we were satisfied. It tasted good. There is a way of coming to the Word of God so that when you have picked up this Book and taken time with it you can go back into your work once again and feel as though your soul has been fed—as full as your body was fed when you sat down at the table to eat your breakfast. Jeremiah said, “Thy Word was found and I did eat them and Thy Word was a joy unto mine heart.” Remember that your own spiritual life is of paramount importance. It must be fed continually and increasingly upon the Word of God itself. In the passage read just a few minutes ago, “As new born babes desire the sincere milk of the Word that we may grow thereby.” Babies need milk, but growing Christians need more substantial food than milk and they need the strong

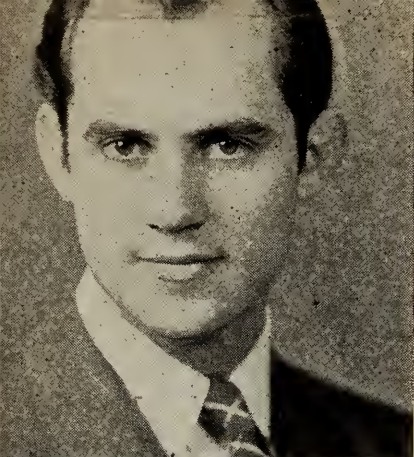


Jean Greenman

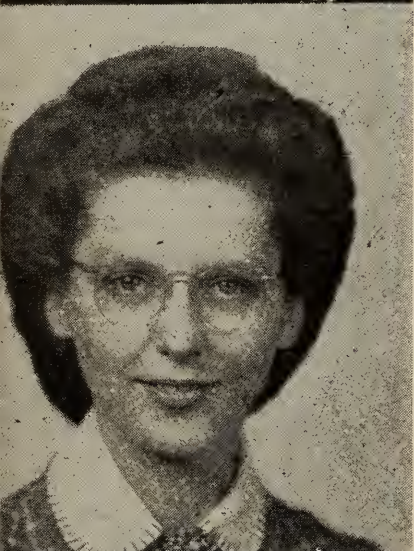


Helen Kemmerer

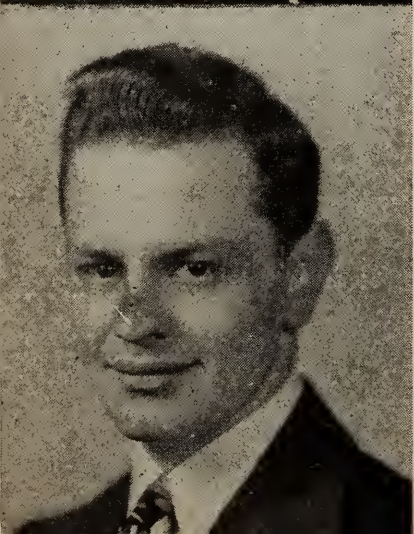




James Surley



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meat of the Word of God so that they may be able to minister to the multitudes around that need the Word of God. Make much of God's Word in all of your ministry.

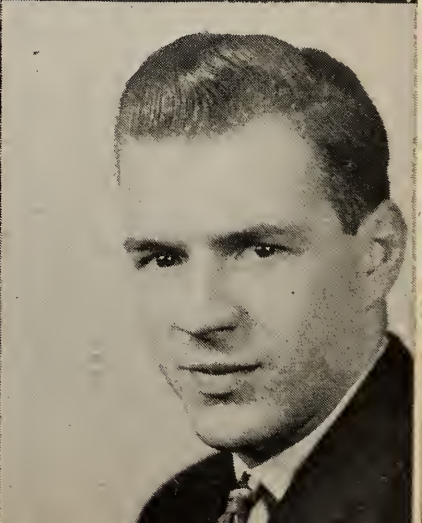
Seniors, there are many different ways of building a church or a Christian institution. You can build a church around a personality and I have seen that done. Some radiant personality in a pulpit can draw the people to himself, but when he's left the church the people scatter because the church was built around that particular man. Churches build around organizations and the whole thing is developed into a machine that is perfect, and because it is a perfect machine, they can gather in the people; but let those organizations be destroyed and that congregation begins to dissipate. When you build your work upon the Word of God, you can come and go, organizations can disintegrate and fall away, but the work will stand because built upon the Word of God itself.

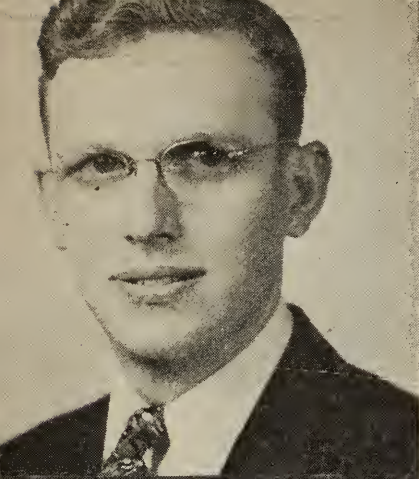
Jude 20—"praying in the Holy Ghost." You know as I look into your faces this morning, I don't profess to be an old timer. I am still a youngster in case you don't know it, but there are some things that we learn better as we go along and we never really do quite understand until we have gone along for a while. These are some of the things, and this word here is certainly one of these—"praying in the Holy Ghost." That is more easily experienced than it is described. I trust you have experienced what it is to pray in the Holy Spirit because when you go into the work of the Lord you are going to need that which comes to you only through prayer. You can do much after you have prayed, but you cannot do more than prayer until you have prayed. To lay hold upon the promises of God in prayer and to appropriate all that God has for you and intends that you

should realize as you labor for the Lord Jesus Christ.

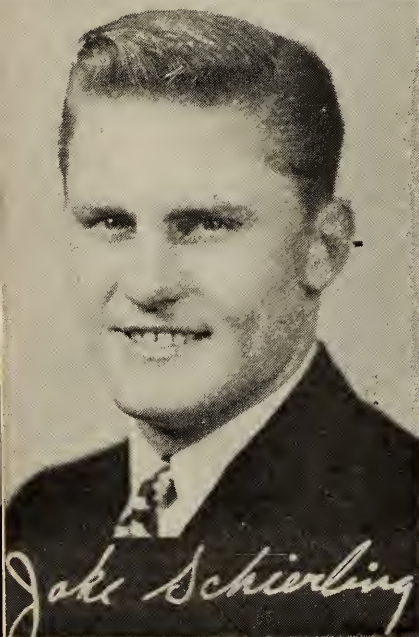
Pray in the Holy Ghost. God save us from a mechanical, routine type of praying. You know what I mean. It isn't only the children that say, "Now I lay me down to sleep." I had a deacon one time who had a form of prayer and some of the young people in the church said to me one day (I always enjoy the young folk in the congregation, because I keep up my education by them. They teach me.) "We always know when the deacon is about finished praying." I asked them how they knew it, and they replied, "All we know is whenever he prays he has a certain course that he follows around the world. He prays for everybody in the church, across the United States, light on Africa for a bit, on to India, China, touches on Europe, South America and hits certain other parts, and by the time he has come over to Central America we know that he is about ready to quit praying." I wonder if we aren't guilty. His prayer may not have been altogether mechanical. There is a tendency to go into the motion of prayer and have the language of prayer and yet not really lay hold of the promises of Almighty God and bring to our hearts the assurance that our prayers have been answered and God is going to do the things that have been asked.

"Pray in the Holy Ghost!" When you have that kind of praying, things begin to happen. Abraham knew that kind of praying—Sodom and Gomorrah; Moses—"blot out this people, blot out my name,"—and God changed His mind; Daniel—for twenty-one days knew that kind of prayer, he was alone in prayer until the answer came to him from the angel sent from God. The early church knew that kind of prayer, but sometimes I get amused when I read





Bob Ross



Jake Schierling



the account of how they prayed for Peter when he was in prison. Toward morning Peter knocked at the door and Rhoda came to the door. He said, "They have some new automatic doors down at the jail; I just walked toward the door and it opened in front of me. Rhoda ran back into the house and said "Quit praying. Peter's at the door." "Oh, no," they said, "Peter isn't there." Help Thou my unbelief. Lord, increase my faith. We pray that yet we really don't always believe. I'm glad that God does all that we believe Him for, and He usually does **more** than our faith!

Put those two together. "Building up yourselves" and "praying in the Holy Ghost." You knew those two things before you came to the Bible Institute. The two most important factors in the life of the Christian worker lie in the realm of his own devotional life. If you lose out in your closet, you've already lost out in the pulpit. Lose out in secret, and you are already through in the public. If you take time to look to God for the problems, burdens and needs in prayer, young people, God will see you through anything and everything all the way along. The gates of Hell shall not prevail against you. Do you know what that means? "Hold the fort, for I am coming" used to be sung when I was a boy. In a certain sense it is true, but it is not based on that verse of Scripture, "the gates of hell shall not prevail against it. The metaphor that you have there is a city of Satan, and Satan is protecting his city—and around the walls of the city are gates and Jesus said, "You can go in there against Satan in the power of the Holy Ghost, ministering the Word of God, and all the gates of Hell will not stand against you. God will give you the victory, and you will capture his territory. There is nothing to fear, but our lack of faith; nothing about which to worry except that we

are not diligent in the Word of the Lord.

“Keeping yourselves in the love of God.” What does that mean? Let me put it another way. God will do anything for the person that loves Jesus Christ with all his heart. Isn’t that a good thing? When you fellows go out in the ministry I hope you are not expecting to make a good deal of money—you ought to know better than that. If you are expecting it, you shouldn’t go into the ministry. I know very few preachers who get much money. You won’t get much worldly power, but you don’t need money and worldly power. What you need is God and His blessing. If you have Him, all this other matters little and He will provide for you to do the job He wants you to do. “Keeping yourselves” in the place where God can bestow all the blessings of His love upon you. And God wants to use you. Doesn’t that delight your heart? When you first came to the Institute the professors looked you over. I know; I’ve been a professor a number of years teaching in a seminary. They sized you up maybe. You’d have been sunk if they had sized up **some** of you! They said, “There’s one who would be a good preacher; that one will make a good evangelist; that one a good missionary; another one, a good preacher’s wife.” I hope she got her preacher while she was here. Some do. Others tried and failed, like a girl I talked to one day. I knew her so well I could ask her if she was still interested in a certain young man. She said, “Yes, I’m still interested, but I quit struggling.” Yes, they look you over, and yet the remarkable thing is this: that no professor and no faculty is able accurately to determine just what place in life each one of you will find. They are going to be surprised by a great many of you; and they will be surprised because others of you have been a disappointment when they expected so much



Haunette Shoup



Gloria Spreche





Gerueer Dinter



Arthur Reifel



and the possibilities looked so encouraging. But I want to say this to you—that God wants to use each and everyone of you, and He will use each and everyone of you in accordance with His will in the measure that your life is surrendered to the Lord Jesus Christ. And your surrender is the measure of your fruitfulness.

The fourth word “Looking for the mercy of our Lord Jesus Christ unto eternal life”—looking for the second coming of Jesus. When is Jesus coming again? I do not know when Jesus Christ is coming again. If I understand my Bible correctly I believe this to be true: that the true church for 1900 years has always been looking for the coming again of Jesus Christ in their lifetime, and if I didn’t see any sign of any kind around me that would not bother me. The fact is I’m not concerned about the signs of the coming of the Lord. I did preach two or three sermons out of someone else’s volumes when I first started out—some pretty good ones, too. I was named for Dr. Torrey, so thought I should use some of his. I asked him one day if I could use them, and he said he got everything from somebody else, either from a man or from the Lord, and that if I could use it I was welcome to it. I picked up one or two other sermons about Mussolini, but I didn’t know they were going to have him hung by his heels. When I preached on Stalin years ago I didn’t know there would be a wedding of Stalin and Roosevelt in the White House. Don’t preach on sensational speculations of men. The doctrine of the second coming of Christ has been brought into much disrepute because a lot of rash statements purported to be from the Word of God are not found in this Book. Preach the doctrine of the second coming. One out of every twenty-five verses in the New Testament refers to His second coming. When

you preach it, be sure you preach the Word of God and not the daily newspaper. Now having said that, I want to emphasize this truth: Jesus may come at any time, and because He may come at any time, I want to be in right relation to Him and I want to be doing the job that He gave me to do. I don't know of anything that will spur you on in the work of the Lord any more than the fact that He may come and that you have a job to do. The Lord help us to be found "occupying." Don't let anything discourage you, or turn you aside in the light of His imminent return. He is coming again in the clouds of the air, and He may come any time. Press the battle and bring the Gospel as far around the world as you can until Jesus comes.

And this leads me to the last of my five words this morning—"soul-winning." If you don't have the first four, you won't have the last one. The first four are the foundation for this last one: "building up yourselves," "praying in the Holy Ghost," "keeping yourselves in the love of God," and "looking for the return of the Lord." All of that is the basis for "soul-winning," young people. Make soul winning the end of all your ministry. Never be satisfied with anything less nor with anything else. It must be **SOULS** for the Lord Jesus Christ. "What shall it profit a man if he gain the

whole world and lose his own soul?" Let that verse ring through your being; it will make your feet move, your knees bend, your arms reach out, your tongue speak forth, and your life tell for Jesus Christ.

We are coming to the closing period of this war. If Jesus Christ tarries, we are coming into a breathing spell before the next war, and we have a golden opportunity. The doors of the world are going to be opened to the preaching of the Gospel of Jesus Christ, we believe, as they have never been before. I believe they are going to be opened **only for a limited time**, and because of that fact we need to be geared by the Spirit of God into our job. We must get that job done as rapidly, as thoroughly and as completely as we possibly can.

And we have a job to do!

In Russia they are geared for the job. Over in Russia during the days of this war they have been training young men and women in the religion of Communism in all the languages of the world; and in all parts of Europe that they already possess they are sending young life forth to preach Communism and to win people over to the Godless, atheistic Communism that they have over there in Russia. There are a number of battle grounds, but the supreme battleground is between Christ and

Communism in the days to come—and in India, they are there already. And right where you preach Christ—in that same place, they'll preach Communism; and in China, they'll preach Communism in the same place; and in Africa the same thing. And when you go into the large centers of these United States and you preach Christ, you will find also the insidious doctrines and evils of Communism seeking to win the people to that system and philosophy of life that denies God and His Word and blasphemes the name of the Lord Jesus Christ.

We have a battle on our hands, but I want to close with this encouraging word this morning. **There seems to be a definite moving of the Spirit of God upon young people the world around today.** It used to be that when you had times for after meetings of prayer, older people would surround the altars, crying, "Oh, God, save my boy or girl." A generation has grown old without Jesus Christ. Young people now come to the altar praying, "God save my cocktail-drinking mother and card-playing father. Oh, God, save the folk back home!" And in these days there is a movement upon the youth not only of America, but also of the entire world. I received two letters last week from Oslo, Norway, a nation that has been under the heels of the tyrant for the past five years. In

these letters smuggled out of Norway through Sweden, the young man told how in these days of persecution and privation the Spirit of God has been working among the youth of Norway. There have been periods of revival there and young people swept into the kingdom of God. As goes youth, so goes the nation. Communism wants youth; Jesus Christ wants youth, and you young people here have it in your hands under God, together with others, to turn the tides in these days and bring the gospel to the ends of the earth until the job shall have been completed and the last soul shall have heard that Jesus Christ saves.

God bless you, Seniors. We welcome you into the ministry of the Lord Jesus Christ. We need you; we want you, and we open our arms to you. Our arms are waiting to embrace you, and we have a job to do. Let us join hands and put shoulder to shoulder in the power of God's Holy Spirit, and do the job until He comes, who will come, and will not tarry.

"I must confess, mine eye and heart
Dotes less on nature than on art."

—Robert Herrick,
"Art above Nature."

My Ideal Preacher

By HATTIE LAUGHBAUM, Class of 1946

My ideal preacher must be well prepared. He must first be in a vital relationship to God, gained by the experiences of salvation and sanctification. He must be divinely called into the ministry. After these initial requirements, the preacher-to-be must receive training which will fit him for his work. This training may be received in two ways: that received from the school of life in every day experiences, or that received from a school of learning. Both kinds of training are essential. The lessons of patience, love, and sympathy are taught by God, often by the means of bitter experiences. This training gives a preacher access to the people's hearts. The knowledge gained from school gives a preacher access to the people's minds, and inspires their confidence and respect.

My ideal preacher should have a Christlike character. He should be meek, and yet commanding; loving, and yet stern; friendly, and yet dignified. He should be kind to those in trouble, and helpful to those in need. He should be honest and just in all his dealings. His moral life should be pure. The good would trust him, and the wicked fear him. He would be a man of

prayer, and a student of God's Word.

My ideal preacher would be aggressive in his work. Both his life and his messages would be zealous for the advancement of the Lord's work. His messages, which have been received from God through prayer, should first stir his own soul, and then they will stir the souls of his audience. Although the preacher does his best for the work of which he has charge, he does not stop here; but his vision takes in the whole world. His messages should inspire his listeners to be workers in God's great harvest field. His messages should also inspire his congregation to be witnesses at home to the unsaved, and lead them to the knowledge of a personal Saviour. When the preacher is not preaching God's truth from the pulpit, he should be living it. This he can do by visiting the sick and needy, cheering them by words, or by any assistance he may be able to give. I am sure my ideal preacher would be a blessing.

"Tis wisdom, and that high,
For men to use their fortune
reverently,
Even in youth."

—Ben Jonson, "An Ode."

WITH THE FELLOWSHIP CIRCLE at home and abroad

By LUELLA MILLER

ON THE B. I. CAMPUS

This has been another busy summer on the campus of the Bible Institute. Following the Youth Rally of the Central District of the Missionary Church Association classes were resumed for the summer session. Two terms of four weeks each were conducted during June and July with an average enrollment of 41 students. Courses were offered in Bible Doctrine, Typology, Church History and Private Music.

A part of the student body assisted with the work about the buildings during the summer session and several remained throughout the month of August to continue with the interior decorating of the dormitories, house cleaning, and construction of the new temporary building that is to be used for additional dormitory space. All this work has required long and strenuous hours on the part of those who have labored so faithfully. Each one is to be commended for the fine work that has been done.

Progress is being made toward the completion of the new dormitory which will be much needed by all indications if one can judge from the record number of reservations already in the Registrar's office for the fall term.

Students of last year will be happy to learn that the Bible Institute electric sign on the southeast corner of the campus has once more been repaired and every letter is in its rightful place.

Miss Ethel Schmidt, a student at the Institute, has been serving as Hostess of Bethany Hall during the summer months until the new Dean of Women, Miss Helen Zorb, arrives. Miss Schmidt's fine spirit and willingness to serve has been much appreciated.

Vacations have been a part of the schedule for a few persons on the staff.

Miss Lillian Zeller left Fort Wayne early in June for Kingsville, Ohio on Lake Erie, where she spent the greater part of the summer with her sister. She is spending a few days at the C. & M. A. Convention at Beulah Beach, Ohio before returning to the Institute.

Miss Luella Miller spent two weeks in June near Six Lakes, Michigan. She was accompanied by Mr. and Mrs. Karl Kerlin and family.

Miss Jane Bedsworth enjoyed two weeks in July with her brother Curtis, who is stationed at Camp Shelby, Miss. near Hattiesburg. Miss Bedsworth was privileged to make a trip on to the Gulf while she was in the southland.

Miss Ada Smith was at her home near Bronson, Michigan for one week in July.

Along with other activities and events of the summer has been the departure of new missionary recruits. In addition to the names published in the last issue of the Vision we wish to add the following: Miss Leona Lehner, Mr. and Mrs. Dale Moser, Charles Glenn, and Wayne Judd who left early in July for South America. Mr. and Mrs. Daniel Dyck and children left the first of August for the Dominican Republic. Others are making final plans to leave for foreign service within the next few weeks.

REGISTRATION WEEK

The first week of the fall semester at the Fort Wayne Bible Institute will be a busy one both for school personnel and incoming students. Administrative officers will be busily engaged in registering students, organizing schedules, and making school procedures run

smoothly as soon as possible. Teachers will be busy with preliminary examinations and the organization of classes. Students will have a busy and interesting week improvising living arrangements in the dormitories, becoming accustomed to school life, and getting off to a good start with their studies.

DEAN OF WOMEN

A new Dean of Women has been appointed to succeed Miss Leona Lehner, who resigned to enter foreign missionary work in Ecuador. She is Miss Helen Zorb of Butler, Pa. Miss Zorb attended the Institute from 1939 to 1942 and graduated from the Christian Education Course. After completing her studies at the Institute, she took a year of work in a deaconess school in Baltimore, Maryland. Since then she has been engaged in institutional work at the Good Shepherd Home in Allentown, Pa., and at St. John's Lutheran Home at Mars, Pa. Miss Zorb will have the supervision of all women students, and will also serve as Hostess of Bethany Hall.

NEW INSTRUCTORS JOIN STAFF

Rev. Clarence Huffman of Plymouth, Indiana, will also join the Institute faculty with the opening of the fall semester. Mr. Huffman is a young man who has gone straight ahead in his preparation for Christian service since his call to the ministry. He is a graduate of Marion College and holds an M.A. degree in Religious Education from the same school. He has since pursued a year of graduate work at Northern Baptist Seminary in Chicago. His practical experience has been with the Wesleyan Methodist Church in pastoral and mission work.

Miss C. Cristel Gossard of Westminster, Ohio, has also been added to the faculty to teach in the Department of Christian Education. Miss Gossard has had wide teaching experience in the public school, having taught in both grade and high schools in Ohio and Indiana. She also taught for a year at

Bob Jones College. Miss Gossard has been engaged in church school work for many years, and therefore combines practical experience with her academic preparation. She holds a B.S. degree in Education and a M.A. degree in Religious Education.

Two part-time teachers have been engaged to assist in several departments. Rev. H. E. Wiswell, who is moving to Fort Wayne with his family on Sept. 1, will teach Homiletics. Mr. Wiswell has taught courses in the Institute before as a part-time instructor. Miss Ethel Schmidt, daughter of Rev. and Mrs. Andrew Schmidt of Elbing, Kansas, will assist in the departments of English and History while continuing with her Bible studies. Miss Schmidt has had considerable teaching experience and is a graduate of Wichita University.

JUNIOR ALUMNI

Not many new members—at least word has not reached us. But in addition to little William Richard Bauman, who arrived July 1st, to gladden the home of the missionaries, Mr. and Mrs. William Bauman, in Colombia, South America, we do want our Circle members to know of the arrival of one other.

On July 15th, a fine big boy in the person of Michael Gregory, arrived at the Lutheran Hospital in the city of Fort Wayne. His parents are Mr. and Mrs. Robert Ross, of the Annex Apartments.

WEDDINGS

Mr. and Mrs. Albert King, of Toledo, Ohio, announce the marriage of their daughter, Esther Naomi ('44) to the Reverend Andrew Monroe Rupp ('44) on Friday, the 3rd of August. The ceremony was performed at the Toledo Gospel Tabernacle.

The Lips That Touch Liquor Must Never Touch Mine

You are coming to woo me, but not as of yore,
When I hastened to welcome your ring at the door;
For I trusted that he who stood waiting me then,
Was the brightest, the truest, the noblest of men.
Your lips on my own when they printed "Farewell,"
Had never been soiled by "the beverage of hell";
But they come to me now with the bacchanal sign,
And the lips that touch liquor must never touch mine.

I think of that night in the garden alone,
When in whispers you told me your heart was my own,
That your love in the future should faithfully be
Unshared by another, kept only for me,
Oh, sweet to my soul is the memory still
Of the lips which met mine, when they murmured "I will";
But now to their pressure no more they incline,
For the lips that touch liquor must never touch mine!

O John! how it crushed me, when first in your face
The pen of the "Rum Fiend" had written "disgrace";
And turned me in silence and tears from that breath
All poisoned and foul from the chalice of death.
It scattered the hopes I had treasured to last;
It darkened the future and clouded the past;
It shattered my idol, and ruined the shrine,
For the lips that touch liquor must never touch mine.

I loved you—Oh, dearer than language can tell,
And you saw it, you proved it, you knew it too well!
But the man of my love was far other than he
Who now from the "Tap-room" comes reeling to me;
In manhood and honor so noble and right—
His heart was so true, and his genius so bright—
And his soul was unstained, unpolluted by wine;
But the lips that touch liquor must never touch mine.

You promised reform, but I trusted in vain;
Your pledge was but made to be broken again:
And the lover so false to his promises now,
Will not, as a husband, be true to his vow.
The word must be spoken that bids you depart—
Though the effort to speak it should shatter my heart—
Though in silence, with blighted affection, I pine,
Yet the lips that touch liquor must never touch mine!

If one spark in your bosom of virtue remain,
Go fan it with prayer till it kindle again;
Resolved, with "God helping," in future to be
From wine and its follies unshackled and free!
And when you have conquered this foe of your soul,—
In manhood and honor beyond his control—
This heart will again beat responsive to thine,
And the lips, free from liquor be welcome to mine.

—GEORGE W. YOUNG.