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The Bible Vision

Fort Wayne Bible Institute

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CONTENTS

Editorials - - - Loyal R. Ringenberg
  What is the Christian Faith?
  Faith As a Personal Matter
  Barriers to Personal Faith
  Mysteries of the Faith

Meet for the Master's Use - C. J. Gerig

Praying Made Easy - Paul R. Roffe

Memoirs of the Classroom of Byron G. Smith,
  Myra Martin

The Chemistry of the Blood,
  Safara A. Witmer

Sanctification - - - J. A. Ringenberg

A Week at the Parsonage, A Former Student

On Being a World Citizen, Helen Laughbaum

On Being Patriotic - - - Virginia Miller

The Fellowship Circle - - Luella Miller
LIVING A LIFE

'Tis not for men to trifle, life is brief, and sin is here;  
Our age is but the falling of a leaf, a dropping tear.  
We have no time to sport away the hours;  
All must be earnest in a world like ours.  
Not many lives, but one have we,—only one;  
How sacred should that one life be, that narrow span.  
Day after day, filled with blessed toil;  
Hour after hour, still bringing in the spoil.

—Anon.

WHICH?

Isn't it strange that princes and kings,  
And clowns who caper in sawdust rings,  
And common folks as you and me,—  
All are working—for eternity.

Each is given a set of tools,  
A shapeless mass, a book of rules,  
And each must fashion, ere life is done,  
A stumbling-block, or a stepping-stone.

—Anon.
EDITORIALS

What Is the Christian Faith?

The Christian church has been given the custody of an important legacy designated “the faith.” Christians are to build themselves up in this faith. Paul fought the good fight of faith and “kept the faith.” Christians are to “earnestly contend for the faith.”

Contrary to the vagueness of modern church liberals who speak of Christian conceptions as the product of religious evolution and as comparable to religious ideas of the various ethnic faiths of the world, it is obvious that from apostolic times there has been a definite body of truth to be believed by all who may properly be called Christians. This truth centers in the incarnate Son of God. In such passages as I Corinthians 15, I Timothy 3:16, or the cherished John 3:16 certain definite facts regarding this Incarnation are obvious. The assumption is that men are lost and in a perishing state. The good news is that restoration and new life are provided from God through the Son. The Son has by the Incarnation become a member of this dying humanity and has through the power of the Spirit become a “captain” to lead every believing and obedient man from the captivity of death to inherit eternal life. Christ’s death, His resurrection, His ascension, His present High-Priestly ministry, and the hope of eternity with Him at His return—these are the main truths which make up “the faith.”

Faith As a Personal Matter

The above facts are the basis of the Christian faith. By these men may believe, and believing we may have life eternal. But it is with the heart that men believe unto salvation. The word believe (pisteuo) signifies personal confidence, trust, and abandonment in regard to its object. Thus the body of facts centering in Jesus Christ, the incarnate Son of God, are of such obvious validity that the person who will read with attention and an open mind will normally be led into the Christian faith with all of its blessings for time and eternity.

The Primary Barrier to Personal Faith

The portrayal of the Son of God in John’s account is presented to its reader with the clear affirmation that those who will read may believe that Jesus is the Christ the Son of God and that believing they may have life through His name (John 20:30-31). The responsibility for having “the faith” rests upon the hearer. John claims that the facts are adequate and that all may believe. We
ourselves may be the barrier to our own faith.

John 7:17 points us to the common motive lying back of unbelief in Jesus Christ on the part of those who are confronted with the facts of the Gospel. "If any man will do His will he shall know of the doctrine." The negative implication of this statement is that if one does not have a purpose to obey God he is disqualified to personally know the truth of the incarnation, much less to make its gracious benefits his own. A rebellious will is thus undoubtedly the basic reason for the condemnation which rests upon sinners.

The Mysteries of "The Faith"

It has been one of the sources of unfortunate disharmony in Christendom that men have become dogmatic in the explanation of these facts of the faith. Believing that God the Father, God the Son, and God the Holy Spirit are one is in its last analysis a proposition involving mystery. The Christian's hope is a mystery.

While God's revelation of Himself is enshrouded with mystery it must be recognized that this is true of all the facts of human experience. The man who retreats into skepticism or agnosticism does not get rid of mystery. Mystery is simply the consequence of human limitations in apprehending God, His thoughts, and His works. It affords no justification for unbelief. The faith may become real to a person before the most elementary stages of understanding the facts are reached. On the other hand we may note that the long disputations regarding the mysteries of the faith during medieval history did not develop proportionately greater experience of the faith itself.

A word of caution is due to Christian ministers who go too far in attempting to explain facts which are bound in their last analysis to be propositions for faith. There will always be mystery in the godliness of the straight and narrow way. Let us not cramp the divine account of Creation into the forms of contemporary Geology. Let us not reduce the life and activity of the soul to a biological process to be explained in the laboratory. Sin can never be adequately explained in terms of the chemistry of the blood nor the new birth in terms of human psychology.

Invariably a man is not won to Christ at the end of an argument intended to dispel mystery. The first issue for a man to face is whether or not he will surrender to God and the facts. From this point he will begin to learn, but so long as he is a creature and God the Creator he will have mysteries. God will have to be accorded faith even in those successive ages to come in which He will unfold His infinite wisdom and grace to His redeemed children.
Meet for the Master's Use*
By Chris J. Gerig

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." 2 Tim. 2:21. These were the words of the Apostle Paul to his spiritual son, Timothy. They are words that are particularly pertinent to every Christian, especially to every Christian worker and to those who are now looking forward to active ministry for the Lord.

The context points out the fact that true servants of the Lord are to be good soldiers of Jesus Christ. As such they are not to entangle themselves with any of the things that would hinder their ministry. They will be called upon to endure suffering but there is the promise that if they suffer with Christ, they will also reign with Him. He further exhorts to a careful and lifetime study of the Word so that we might be faithful ministers of the same. This especially is necessary in view of the fact that false teachers are everywhere about us. It is not only desirable that we know the Word but it is an absolute necessity. There is also the allusion to the different kinds of workers in the great house, some who are engaged in noble service while others are only in menial service. We desire that each member of the graduating class be a "vessel unto honour, . . . prepared unto every good work."

There are three things to be noted in connection with our subject. They are the Divine call, the Divine purpose, and the Divine process.

The Divine Call

The Divine call includes more than a call to active service. There is included in this all the elements that have to do with our salvation and preparation for the work to which He calls us. The child of God has been called "out of darkness into His marvellous light" (1 Peter 2:9). The Gentiles of that day walked in dense darkness; the Jews also were in darkness though perhaps not as dense as the Gentiles. This may have been due to the fact that they had had light shed on their pathways through the teaching of the prophets and others. But nevertheless, that darkness, whether lesser or greater, was a darkness of ignorance and error which brought with it misery, sin, and helplessness. But as they came to the Lord Jesus Christ for salvation they passed from that darkness to the light of truth, joy, purity, and activity. The change was as radical as the change from the sepulchre to the garden, from the dungeon
to the temple, from midnight to noon. The light of His presence is marvellous, wonderful; those who walk in that light feel something of its irradiating glory.

The Divine call also includes a call to eternal life (1 Tim. 6:12). Eternal life is the prize, the crown to be laid hold of by those who are faithful unto death. It is the object of our effectual calling. It is for that very purpose that we have been called. It is the subject of our public confession because it is a reality to us now. In fact, it must be laid hold of now if we are to come into possession of it. What joy it brings to our hearts to know that we are not only to come into possession of eternal life in some future time or place but it is a reality to us and in us now.

The Christian is called by God to sainthood (Rom. 1:7). Christians were intended to be pure in the midst of a sinful world and generation. They are meant to live consecrated lives. The main business of their lives is to cultivate holiness. To be effective as Christian workers we must live holy lives before others. The manner of our call enforces the obligation to sainthood. We are called unto fellowship (1 Cor. 1:9) which is more than discipleship,—it is a partnership. It is fellowship in Christ's redemption. It is fellowship with Christ's character. It is fellowship with the work of Christ. It is fellowship with Christ's people. It is fellowship in Christ's inheritance.

We have been divinely called to liberty (Gal. 5:13). As true believers we are free from condemnation and conscience of guiltiness. We are free from bondage to a letter-law. We are bound to Him by the law of love but free from the old ceremonial law which kept people in servial subjection. We are free, as consciously His children, knit to Him by His adopting Spirit, which makes us partakers of His divine nature.

We are also called unto service (Rom. 1:1; 1 Cor. 1:1). Paul knew that God had called him to be an apostle which means that he was God's delegate or ambassador of the Gospel to men on earth. It is important that we have a call to our mission. No man will do his work effectively in any sphere unless he is assured in his own mind that he is called to it. The consciousness of this call is a source of strength. This must be a Divine call. It is one thing to feel that you have a call to a mission, but another thing to feel and know that the call is Divine. What mischief is done in the Church by men intruding into office without a call!

THE DIVINE PURPOSE

There are four things to be noted concerning God's purpose in thus calling us out of the world unto Himself and to His
service. The first of these is FRUIT-BEARING (Jno. 15:16). Naturally the only source of our fruit-bearing is in the true Vine, Jesus Christ. If we are in the Vine, God will make our lives rich and without impoverishment. The fruit we are to bear is especially that of the Spirit,—love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, and temperance. The condition of fruitfulness is that we keep abiding in the Vine. His grace will be perfected in us, as we by faith abide in Him. There may be much pruning necessary but it is done to the end that we might bear more fruit. Where there is whole-hearted discipleship there will be fruitfulness and a life glorifying to the Father.

We are called unto WITNESS-BEARING (Acts 1:8). The function of the apostles, to be witnesses of Christ, is one much insisted upon in the Scriptures. "It was a far higher function for the apostles to bear witness to Christ,—to the greatness of His person, the beauty and tenderness of His spirit, the fulness and joy of His salvation—than to be the depositories of heavenly secrets as to dates and places" (Acts 1:6). The "living epistle" is intelligible in every tongue and to all orders of minds. The world through its whole extent needs such witnessing. This is the mission of all Christians. We must have a message. "It is of vital importance for the success of our ministry that we should be able to give a personal testimony as to what God has done for us."

We are called also unto LIGHT-BEARING (Matt. 5:16). The Lord Jesus Christ is the Light of the world. Each true Christian is a center of light and reflects its brightness. There is a great need for such light in these days. The world is in the throes of darkness everywhere and there is no man-made light that can possibly counteract it. It is only as the Christian shines that the mortal night of the world can be in any sense enlightened. Bearing light will draw men unto the Lord. Christians live in their shining. Light that is hidden under a bushel will go out for lack of oxygen. We will need to beware of the bushels that Satan would bring around, under which our lights can be hid. Beware of apathy, cowardice, worldliness, and vanity.

Another of God's purposes in our calling is that of COMFORT-BEARING (2 Cor. 1:4). By means of the comfort which God gives us, we can, by the aid of a blessed experience communicate comfort to others. The best of men have their tribulations and God comforts them in such afflictions. By affliction Christ qualified Himself to comfort others. So as we are the recipients of that comfort, we
are to comfort others who are in any trouble and affliction. "They comfort others who have themselves borne" says Sophocles. Our spiritual comforts are not given us for our own benefit only but that we might benefit others.

**The Divine Process**

There are three things included in the Divine process used to make us "meet for the Master's use." There must be PURGING or separation as is seen in the text used. Purification from sin is a great essential. The great hindrance to the consecration of ourselves to God is sin. The carnal mind keeps us from true life and service. There must be separation from all that is godless, both in doctrine and practice. The Psalmist's cry was for a clean heart. This purification and separation includes both that cleansing which God alone can perform (Acts 15:9) and that separation which we must undertake by our own volition (2 Cor. 6:14-18). The priests of old had to be cleansed before they were anointed and this order has never been changed.

The next thing in the process is CONSECRATION (Rom. 6:13; 12:1). This includes consecration both as an experience and as a life. In the act we definitely yield ourselves to God, presenting our bodies a living sacrifice unto Him for any use to which he may choose to put us. It includes the giving over of our claims to all of our possessions our time, talents, yea, ALL are given to Him for His use. Having done this there is the life of consecration to live through all future days.

What is consecration? Someone has said it is a life, and not a mere act; or rather a life following an act, an act of dedication. It is a life without reservations. A life of FULL consecration means a life with no reservations whatsoever. It is a life at His disposal. The idea of consecration is that of signing your name at the bottom of a blank piece of paper and letting God fill it in as He will. It is a life of concentration. A man who had a slip of the tongue as he testified said, "I'm so glad He has helped me to be wholly **concentrated** unto Him." It means utter devotion to Him. It is a life filled with God.

The remaining thing in the process is the ENABLING or EMPOWERMENT of the called one (Acts 1:8). Power is needed. They were to TARRY, — they were not to go in His Name until they had received a spiritual enduement for the work of witnessing. The foe is mighty and out in the future battle we will need to face spiritual forces that are evil and strong (Eph. 6:12) "A man may as soon hope to beat back the tide with a pitchfork as to overcome the works of darkness without the power of the Holy Ghost." The endue-
ment or baptism with the Holy Spirit stamps the service of the man of God with Divine authority. It is spiritual power, not money power, intellectual power, or social power. It is of God. The only way by which God can give us power for service is by filling us with His Holy Spirit. Presume not to go forth into God’s service until you are equipped with this spiritual empowerment.

Have you heard and recognized God’s call? Are you fulfilling God’s purpose in your life? Are you serviceable to the Master? Have you waited before God in utter submission until He has filled you with the Holy Ghost? Have you met your Master face to face?

The Bible Vision

I Met the Master Face To Face
I had walked life’s way with an easy tread,
Had followed where comforts and pleasures led;
Until one day in a quiet place,
I met the Master face to face.

With station and rank and wealth
for my goal,
Much thought for my body, but none
for my soul;
I had entered to win in life’s mad race,
When I met the Master face to face.

I had built my castles and reared them high,
With their towers had pierced the blue in the sky;
I had sworn to rule with an iron mace,
When I met the Master face to face.

I met Him, and knew Him, and
That His eyes, full of sorrow, were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place
Naught else did I see but the Master’s face;
And I cried aloud, “O make me meet
To follow the steps of Thy wounded feet.”

My thought is now for the souls of men,
I have lost my life to find it again,
E’er since one day in a quiet place,
I met the Master face to face.

* (Excerpts from the Baccalaureate sermon preached to the 1945 Class of the Fort Wayne Bible Institute on Sunday evening, May 20.)

THE BORDER LINE

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.

There is a line by us unseen
That crosses every path,
The hidden boundary between
God’s patience and His wrath.

Oh, where is this mysterious bourne,
By which our path is crossed,
Beyond which God Himself hath sworn
That he who goes is lost?

An answer from the skies is sent:
Ye that from God depart
While it is called today repent
And harden not your heart.
Praying Made Easy
By Rev. Paul R. Roffe

Following certain kinds of modern advertising we might readily imagine such a title as this in some religious periodicals of today. For if there is one special feature that is characteristic of life in our times it is the aim to find easier ways for doing everything. This is splendid in some things, but it leads to silly and tragic blunders in others. You don’t really help the butterfly when you try to make it easier for it to leave the cocoon. There is no easy way to master the technique of music apart from hours and hours of practising. And you will never find an easy way to repent of sin; nor any short-cuts to spiritual achievement in the way of holy endeavour.

But tragically enough, there are some people who are led to believe that things of superlative worth may be obtained in an easy way. I well remember the strange impression I received some years ago on reading what a writer for the Oxford Group movement said about prayer. His first suggestion was to select a comfortable easy-chair and get into a nice restful position so as to pray in the best way. I wonder how much genuine praying is ever done like that? A similar attitude is expressed in a song that has become popular in certain circles in late years: “The Garden of Prayer.” There the beauty of prayer is extolled, as though in some poetic sense there is aesthetic pleasure to be found in prayer.

Would to God we could get past this namby-pamby child’s play! Anybody who has ever really tried to pray as a man of God, has learned that it is one of the sternest jobs ever committed to us. My mind goes back over some of the prayers of the Bible, and I find myself both awed, inspired and shamed. There is Abraham in fear and trembling, taking his life in his hands to plead for Lot. Moses likewise puts his own soul in jeopardy to save his people from the wrath that is about to engulf them. Hannah, out of the anguish of her heart, cries to God and gives Israel a Samuel. Daniel’s long vigil and deep confessions bring from heaven a mighty restoration for his nation. And David’s heart-rending cries are fit for the very Son of God to take up and pour out before the Father when He prayed. To these people prayer was no pleasant pastime, to be taken up casually, of an evening, in delicate surroundings, with soft music playing and the lights turned low. In most cases it was a desperate thing, an urgent need, a cry for help. Have you ever heard in your own soul the
echo of John Knox’s prayer—
“Give me Scotland, or I die!”
There is something far deeper
than beauty there. It is the
fearful plight of men who are
lost; and love, such as streams
only from the heart of the Sav-
our, love that will not rest un-
til the mighty forces of heaven
have been set in motion to com-
pass their salvation.

Prayer, then, must be urgent,
it must be passionate. And the
soul that has been touched by
the Spirit of Jesus Christ will
learn that kind of prayer soon-
er or later. James tells us that
it is the “effectual, fervent
prayer of a righteous man” that
availeth much. May it be that
we suffer disappointment in
prayer because we haven’t been
really praying? If we treat our
praying lightly, it is more than
probable that God will too. But
if, on the other hand, we find
ourselves in a place where we
must pray because, like Paul, we
are pressed out of measure, then
we being to understand what
ture prayer is. Jonah prayed
that way when he was several
fathoms down in the Mediter-
ranean. Peter did it too, when
his faith failed on the stormy
Sea of Galilee. Even our divine
Master and Lord, when called
upon to learn “obedience by the
things which He suffered,”
prayed as never man prayed
before or since, until the very
life-blood sweated from Him in
the extreme agony of that hour.

Yes, when we find ourselves
where we have to pray, or per-
ish, let us remember that we
are in the company of the truly
great, the saints of all the ages.

Yet, if we confine this kind of
praying to our immediate needs
or interests, we shall still fail
to pray as our Lord would have
us. How much of His praying
was utterly unselfish — just the
out-flow of His rich heart-love
on behalf of others! “Peter,”
He says, “Satan is after you, and
he is going to get you down. But
I have been praying for you, and
I will still.” Without knowing
it, Peter was in fearful danger.
But the all-seeing Master knew
it; and doubtless His fervent
prayers had a lot to do with
Peter’s repentance. Then, just
before His death, the Lord Jesus
said to His disciples, “I will
pray the Father, and He shall
give you another Comforter, that
he may abide with you for
ever.” And so important is this
work of prayer in His eyes —
praying for others the world over
—that He has been occupied in
it for nineteen centuries without
a break!

Then when I look at Paul’s
testimony I hang my head in
shame. “Praying always for
you,” he tells the Colossians;
“making mention of you in our
prayers, remembering without
ceasing,” he writes to the
Thessalonians. Through those
years of such mighty endeavour,
the great apostle took time to
pray for those brethren of his who, far and near, needed his help before the throne of grace. And what about those who need my prayers? I say, those who need them? Unsaved folks threatened with everlasting doom; hard-pressed Christian men and women, tempted and perplexed; ministers, missionaries and chaplains eagerly giving forth the word of life and looking up to the Lord of the harvest to give the increase — do they need prayer? Christ Himself replies: “Men ought always to pray”! — From “The Connecting Link.”

Memoirs from the Classroom of Rev. Byron G. Smith
Contributed by Myra Martin

I promise to mind the Holy Spirit—that is the only promise I make.

* * * *

God calls busy folks.

* * * *

Resistance to God’s dealing hardened Pharaoh’s heart; it will yours.

* * * *

Every law becomes a promise to the child of God and so it ceases to be a prohibition.

* * * *

With every God-given command there is a God-given promise.

* * * *

Importunate prayer may involve God’s second best for you.

* * * *

When persecutions cease—be careful!

* * * *

Knowing and obeying the law of God is a source of safety.

* * * *

Wisdom is knowing how to use our intellectuality.

* * * *

Any individual who undertakes the extraordinary will have enemies.

* * * *

Integrity of character is born of strong convictions.

* * * *

Rebellion against God is the seat of all sin.

* * * *

We stand or fall according to the affinity of our hearts.
"The Chemistry of the Blood"
A REFUTATION
By SAFARA A. WITMER
President of the Fort Wayne Bible Institute

Shortly before being released for the chaplaincy in 1943, I had occasion to meet and refute an erroneous view of the blood of Christ as propagated by means of radio and books by Dr. M. R. DeHaan of Grand Rapids, Michigan. Dr. DeHaan holds that the physical blood of Jesus Christ was divine in that it came from the Spirit of God in the Virgin’s conception, and its efficacy lies in its divine origin. Several students in my classes had become confused by this teaching, and I also learned that this materialistic conception of the atonement had been accepted by numbers of radio listeners and readers. I therefore secured one of Dr. DeHaan’s booklets on The Chemistry of the Blood in order to have an exact statement of his peculiar position, and thereupon wrote him a refutation with the hope that he might see the fallacy of his views.

Dr. DeHaan wrote a gracious acknowledgement, but that was all. He made no attempt to answer the objections given if he did not agree with them. In the interval since his erroneous, un-Scriptural, and misleading views have continued to be spread abroad. For the truth’s sake it is time that the refutation should also be made known. The letter to Dr. DeHaan follows:

Dear Dr. DeHaan:
Greetings in the name of Christ.

Recently I have had occasion to meet certain beliefs which you hold regarding the blood of Christ and which you have been propagating by radio. Because I sincerely believe that these views are incorrect, both biologically and Scripturally, I wish to respectfully submit a refutation of them for your careful consideration. And may I assure you that I regard you as a true Christian brother, and I am thankful to God for much clear and Scriptural teaching that goes out over your broadcast. My prayerful desire is that truth shall be sustained rather than an argument won, and it is “for the truth’s sake, which dwelleth in us” that I take issue with your position.

The views to which exception is taken are as follows:

1. That the male parent transmits his blood to his offspring, or, in other words, that blood comes from the male rather than the female parent.
2. That sin is transmitted through the sinful blood of Adam.
3. That the blood of Jesus
came from the Holy Spirit.

(4) That mere incorruption of the physical blood makes it efficacious to cleanse from sin.

(1)

In regard to the first point that blood comes from the male parent, this is contrary to all of the scientific facts which I have examined from quite a number of authoritative sources.

There is no blood in the male sperm; hence there is no blood transmitted to the female ovum. The actual physical substance of the blood has the same origin as all other tissues of the body — first from the bulk of the female ovum and later from nourishment received from the mother’s blood.

According to Dr. Harold Edwin Himwich, formerly associate professor of physiology at Yale University in his treatise on “Physiology and Anatomy,” the steps are as follows: “Fertilized by the male cell, the germinal cell divides and divides again until there is formed a mulberry-like mass consisting of many cells. Within this mass a cavity forms and this becomes gradually lined by a wall consisting of three distinct layers. From these layers the different kinds of material, the tissues, which together make up the organism, are developed. From the outer layer, the ectoderm, grow nervous system and skin. From the middle layer, the mesoderm, develop the bony skeleton, the tissues (connective) which bind the various parts and tissues together, the muscles, the organs which carry on the circulation of the blood, the urinary and generative organs . . . blood . . . is derived from the same layer of cells in the embryo as the connective tissues.” Further, it is well known that blood is constantly being renewed, and that the marrow of the bones is a “blood factory,” supplying the red corpuscles.

Now while it is true that the physical substance of the blood is supplied by the mother, it is also true that types of blood are transmitted by the parents to their offspring like many other mental and physical characteristics according to Mendelian principles. But here the father is no more the determinant of type than the mother; it might be either, depending upon which, if either has the dominant genes. I have checked with physicians and consulted authorities, and all agree that the father does not necessarily determine the type of blood of an individual. Of the four groups, A is dominant, O is recessive, and B and AB are intermediate. If the mother is A and the father O, the offspring will be A, but in many combinations it is impossible to predict what blood group a given child will have even if the types of the parents are known, because of the range of differences that follow accord-
ing to the Mendelian principles of inheritance. For an adequate treatment of this subject I should like to refer you to the chapter on "Human Heredity" in Human Biology by Professor George Alfred BaitseU of Yale University; the chapter on "Principles of Inheritance" in Heredity and Disease by Professor Otto L. Mohr.

It is well known, too, that characteristics of inheritance are transmitted by both male and female through the fusion of the chromosomes of the sperm with those of the ovum. And this is the function of the sperm: it serves as an activator to begin cell division and to transmit the father's characteristics, making for biparental inheritance. Your own argument about blood-life transmission from the male breaks down in your illustration of rabbits being actually produced by chemical conception of the female rabbit egg. There is absolutely no life and certainly no blood in a bit of chemical substance; the life and the blood in those rabbits come from the mother entirely. The chemical only served as an activator to start the process of cell division in the ovum.

(2)

Recognizing the fact that the male does not transmit his blood or necessarily his "type" of blood to his offspring, it stands to reason that it is erroneous to say that sin was transmitted by the sinful blood of Adam. On page 12 of "The Virgin Birth of Jesus" you state: "It is Adam's sinful blood which makes all his offspring sinners and for this very reason, because sin is transmitted through the sinful blood of Adam, Jesus Christ must not have one drop of sinful blood in his body." Sin is, first of all, non-material. It is, of course, transmitted from one generation to another beginning with our first parents. It is primarily a "bent" of the soul; an inbred tendency of the self to sin; a wrong attitude of mind and will. But since chromosomes transmit mental and personality characteristics as well as physical, why should they not also be considered the agents in the transmission of original sin? Certainly it is much more reasonable to assume this than to hold that "sin" is transmitted by blood — which is non-existent in the sperm.

(3)

Obviously if blood has the same derivation as any organ of the body—physical substance from mother and characteristics from either or both parents—it follows that it is erroneous to state that the blood of Jesus comes from the Holy Ghost. God is not a being of flesh and blood; He is Spirit. Blood is human—just as human as any other physical organ that Jesus has. It isn't necessary to say that the (Continued on page 18)
VETERANS MAY ATTEND THE FORT WAYNE BIBLE INSTITUTE

The Fort Wayne Bible Institute has received official notice that veterans may secure educational benefits from the new G. I. Bill. Those who were less than twenty-five years of age when entering military service and who has a discharge at Government expense as follows:

Those who were less than twenty-five years of age when entering military duty interrupted his education will be allowed for the first year $500.00 per year. In addition to this he will be given an allowance to be determined by the amount of his educational needs. To this first year will be added a period of schooling equal to the number of years of military service. This means a total of one hundred fifty-six weeks of Government expense.

A Challenge To Men

Chaplain Safara A. Witmer, newly elected president of the Fort Wayne Bible Institute recently wrote, "I had been convinced for many years that the kind of education provided by the Institute is the most important in the whole field of education. The conviction as to the value and need for Bible training have been deepened by my experiences in the Army. . . . It is the only training that will save our boys and girls from 'isms' that are threatening our Christian-democratic institutions. . . . The situation calls for heart-searching and humility before God, who today as in other periods of crisis, is looking for men to 'stand in the gap.'"

Preparing Men for the Job Ahead

The Fort Wayne Bible Institute provides Bible centered courses of study in preparation for the Christian ministry at home and abroad. It is committed to direct Bible study as a means of leading its students to full and normal development in Christian doctrine and life.

A missionary executive, after examining Bible Institute study manuals and seeing the possibilities in this type of study for missions, enthusiastically exclaimed, "I call this a find."

Information

The G. I. Bill of Rights requires that one must make application for its benefits within two years after discharge or at the end of the war. For further information address: THE DEAN
Fort Wayne Bible Institute (Dept. B. V.)
Fort Wayne 6, Indiana
it is on the approved list of colleges through which World War II
ights. Any Ex-Service man or woman who has had at least ninety
er than dishonorable is entitled to one full calendar year of education
the Service or anyone over twenty-five at that time who can prove
ks, laboratory fees, general fees, and tuition, a total amount up to
board and room of $50.00 per month, or $75.00 per month if married.
eran’s total time in military service. For instance, a veteran having
or his first ninety days of service plus another two years for his two
in all.
oo-year veteran would be able to secure a full ministerial training at
blood came from God to make it holy blood, for in the miracle of the Incarnation absolute purity of the entire physical and spiritual being of our Lord was preserved. The blood is such an integral part of the whole body, veritably the provider of every organ, that it is utterly impossible to separate the blood as being something wholly different (divine) from the remainder of the body (which is human). At one time a given piece of matter is in the blood, next it is in a part of a living cell, next it is back in the blood stream carried as waste to the kidneys. To say that it is divine one moment and human the next is absurd, and yet your theory would necessitate such a distinction.

(4) It becomes evident that much more is involved in providing atonement for us than material blood or even the incorruptibility of blood. You state that the "reason that the blood of animals could not avail was that it was perishable. It soon decayed and deteriorated." The primary reason was that it had no moral worth according to Hebrews 9 and 10. It was not offered voluntarily by a moral being. In 9:13, 14 the writer says: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctify to the purifying of the flesh: How much more shall the blood of Christ, who through his eternal spirit (R. V. marg.) offered himself without spot to God, purge your conscience from dead works to serve the living God?" Notice that it was the offering of himself, and the blood represents the giving of that life. This distinction in value is emphasized in ch. 20 in sharp contrast to the offering of dumb beasts.

And that leads me to say that blood stands for life, for it is the nourisher of the body, and when blood is gone life is gone. And the giving or shedding of blood stands for the giving of life. Thus other terms are used in the Scriptures besides shedding of blood to denote the atoning act of the Son of God:


c. "Gave himself" (Gal. 2:20; Eph. 5:2, 11, 25; I Tim. 2:5, 6; Titus 2:13, 14; Gal. 1:4).

d. "Christ died" (Rom. 5:6-8, 10; I Cor. 15:3; I Thess. 5:9, 10; Col. 1:21, 22; Phil. 2:8-10).

Note: In the light of these passages it is wholly unscriptural and untrue to say that "Oh, no, He (Christ) did not die" (The Virgin Birth of Jesus, p. 16). The fundamental idea in death is separation, whether physical or spiritual. When God the Father hid His face from the Son in His dying moments, He suffered spiritual death for every man. When His spirit left His body, He died a physical death.
c. "Delivered up" (Rom. 8: 32, 4:25).

It is evident that Christ gave His life, Himself. According to Isaiah 53, "his soul was made an offering for sin." We properly exalt the blood for it is by the shedding of blood (one life given for another) that the demands of justice were satisfied, reconciliation effected, and eternal salvation provided. In order to die, to give Himself, to shed blood, our Lord had to have a body, and this was provided by His union with humanity in the womb of the Virgin when He took upon Him the "form of man" by the supernatural power of the Holy Spirit.

His whole physical organism partook of humanity—including His blood. His blood is incorruptible as every other part of His body was free from corruption because He was absolutely holy. It cannot be emphasized too strongly, according to the argument in Hebrews, that what gave Christ's blood-offering transcendent value was the character, the divinity, the sinlessness, the supreme majesty of the Offerer Himself.

With thanksgiving to God for His unspeakable gift and with humble trust in the blood which cleanseth from all sin, I am, Yours in the bonds of the Gospel,

Safara C. Witmer.

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Emergency Need for Dormitory Rooms at the Fort Wayne Bible Institute

The Fort Wayne Bible Institute is faced with a housing emergency. Already there are considerably more applicants for the fall semester than rooms. Last year there were considerably more applicants for the fall semester than rooms. Last year the housing facilities were taxed to the utmost.

One of two courses must be taken: Either refuse to accept more applications, or erect a dormitory building out of non-critical materials. Believing that God would have us keep pace with the increase of students, the Committee of Administration has decided to go ahead by authority of the Board of Trustees. Permission has been secured from WPB and the Fort Wayne Zoning Commission. A frame building of 22 rooms that will house at least 38 students is to be erected as soon as possible.

The estimated cost is $10,000. This critical need is therefore presented to God's stewards for their prayerful consideration. If one hundred persons will give $100 each, the cost will be met. However, smaller gifts will be welcome. We trust that God will direct each to give, and that there may be a joyous sharing in this growing responsibility of training young people for Christian service.

Gifts are payable to THE EMERGENCY DORMITORY FUND in care of the Treasurer, Rev. P. L. Eicher, Bible Institute, Fort Wayne 6, Indiana. Subscriptions payable within six months may also be made. Simply write to the Treasurer NOW stating how much you wish to give within the next six months.

COMMITTEE OF ADMINISTRATION
THE FORT WAYNE BIBLE INSTITUTE
Rudisill at South Wayne Fort Wayne 6, Indiana
I. THE NEED

In regeneration new life is imparted to the believer. This life is holy, and is referred to as the life of Christ.

However, man soon discovers that there is something about himself that is very decidedly unholy, even after this new life has been imparted.

This accounts for the conflict described in Romans 7. Paul says of this that when he would do good, then evil is present with him. This continually brings us into conflict with God’s law, and thus brings us into condemnation. Unless this law which is written in our members is reckoned with, we will be overcome by it continually.

A. C. Gabelien writes of this: “If we say that we have not sinned, we make him a liar, and his word is not in us (I John 1:10).” And equally wrong is it to deny the existence of the nature of sin, our old nature. “If we say that we have no sin, we deceive ourselves, and the truth is not in us (I John 1:7).” This he calls our sinfulness.

Of this same tenor is Dr. Pardington’s words. “What, then, is the cause of this wilderness experience of the Christian, and what is the cure? These ques-
Eyes—no fear of God (Romans 3:18).
Flesh—condemned (Romans 3:20; 7:18).
Hands—full of mischief and bribes (Psalm 26:10).
Manifestations of flesh (Gal. 5:19-21; Col. 3:5-9).
Designations of this nature in Scripture.
1. The sin in which we were born (Psa. 51:5).
2. Uncleanness (Isa. 6:5).
3. The Old Man (Rom. 6:6).
4. The body of sin (Rom. 6:6).
5. Carnality (Rom. 7:14).
6. Sold under sin (Rom. 7:14; 8:6, 7).
7. The body of this death (Rom. 7:24).
8. The law of sin (Rom. 7:25).
9. The son of the bondwoman (Gal. 5:16).
10. The lust of the flesh (Gal. 5:16).
11. The flesh (Rom. 8:5, 8, 12, 13).
12. Sin that dwelleth within (Rom. 7:17, 20).

This nature brings us into conflict with the law of God and as a result brings us under condemnation. Thus the law becomes a schoolmaster bringing us to Christ.

Sanctification in the special sense in which we shall study it is the process of deliverance from this servitude into the liberty of the sons of God.

Of this Dr. A. B. Simpson wrote, “Sanctification is the process whereby man is made holy. This very definitely classifies into three phases: (1) cleansing, or separation from sin (2) dedication, or separation unto God, and (3) anointing, or filling with the Spirit. It is the impartation of holiness, rather than the imputation of holiness.”

The word used in the original is variously translated, “hallow, be holy, sanctify, holiness, sanctification.” The root meaning of the word seems to be to “make sacred or pure.” In a moral sense it means to be “blameless.” In a ceremonial sense, “consecrated.”

An excellent sample of this is found in I Cor. 1:2 which may well be translated: “Unto the Church of God which is at Corinth, to them that are made holy in Christ Jesus, called to be holy ones, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.”

(To be continued)

Christian Liberty

“Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage;
If I have freedom in my love
And in my soul am free,
Angels alone, that soar above
Enjoy such liberty.”

—RICHARD LOVELACE,
“TO ALTHEA.”
A Week at the Parsonage

By a Former Student

Did you ever wish you could spend a week in the home of your pastor? Many think it would be fun to do so, but to continue to live there would be another thing. The following resume is not carried out in every minister's home every week, for all pastorates are not the same nor do all ministers give themselves equally to their tasks; yet it has occurred in the writer's experience.

On Monday the children must be gotten off to school, for P. K.'s need an education also. Statistics have long since proven and "Who's Who" lists more ministers' children becoming noted than the children of men in any other profession or calling. The weekly washing must also be done. Since laundry prices are too high the minister helps to do it at home, for does he not expect his wife to help him with some of his calls? He makes few calls on Monday, for this is the preacher's Sunday. However, the monthly Church Board meeting (at times the pastor's headache) often falls on this night.

An early call on Tuesday informs the pastor that the Jones' baby was taken to the hospital last night and requesting that he pray for the child and call at the hospital. This is the time for business letters and other correspondence in addition to several letters to soldier boys who are awaiting a reply. The wife is asked to answer the telephone as he seeks to keep up his regular study period, for no minister can succeed if he neglects definite Bible study and prayer. The apostle Paul asked Timothy to bring "the books (secular) especially the parchments" (in all probability the O. T. scrolls) clearly indicating his need of study.

The Jones' baby died during the night, arrangements are made for the funeral, the pastor is asked to meet the relatives with his car on Thursday. The morning thus broken into, and the Wednesday night service to plan for, brings additional burdens. The afternoon calls are made in the rain and by seven-thirty the weather has turned colder and has seemingly gotten into the spirit of the meeting if not into the bodies, for the prayers are few and cold—with long pauses of silence. But the cheery message of the minister and the singing of a few choruses lightens the atmosphere and you hear hearty "Good Nights" and "God Bless you's" at the close.

After family prayers on Thursday, the problem of sermon subjects for Sunday must be solved, for the paper wants the notices by noon. A neighbor
drops in on the way up town for "just a minute" which is drawn out to an hour and a half, while the minister's wife is at a loss as to what to prepare for dinner at this late hour. Besides she is to have the Ladies' Prayer Group at the parsonage at three o'clock. The minister is to conduct the baby's funeral at the same hour.

At supper time a couple comes asking if the pastor could perform a marriage ceremony. After a few questions, one of which is, "Are either of the parties divorced?"—for this minister with others refuses to officiate at such marriages. All being clear, the nervous couple return at eight and are happily married with the simple "Yes" ceremony and prayer of the minister uppermost in their minds. The envelope containing the fee in this parsonage always belongs to the wife, and she is delighted with the sum.

Friday dawns clear and colder. The minister is called to the Detention Home, for one of the boys of the Sunday School of that poor family across the tracks had gotten into bad company and with others was taken to the Home. The minister is present at the hearing in the Probate Court. The boy's mother is heart-broken for she had come from a good family, and kept repeating softly, "I never thought my Willie was with those bad boys." The judge asks the minister if he will take the supervision of the boy and report regularly as to his attendance in Sunday School. This naturally throws the minister's boy, who is just the same age as Willie, into closer relationship with Willie and gives an added worry to the minister's wife. She bravely says, "We must try to help that poor family all we can."

Saturday morning, after the usual duties about the house, the time for finishing up the Sunday sermons has come. The weekly church bulletin (which of late has become an asset to the church work) having been previously prepared must be run off. In the midst of the work "The Mission" calls, saying their speaker for the evening service is ill, and asks if the minister could fill the place at 7:30. In order to be a good soldier in the fray this is another challenge to be "all things to all men that he might save some." Thus he assures the voice at the other end of the wire, "I'll come."

The Lord's Day arrives, the children in the manse help each other and soon are ready for breakfast. The mother reads the Sunday School Lesson while the rest of the family eats. At the close of the meal all bow their heads and each offers a short prayer. The children mention their cousins in prayer whose parents are missionaries; the father and mother mention each
child in prayer and plead for a victorious day.

Off to the church — the wife being superintendent of the Junior Department finds some teachers unable to be present and having failed to notify her, she is at loss to find substitute teachers. After a moment of prayer she receives the heartening words, "I'm afraid I am not much of a teacher but will do my best." The minister takes his class and eventually the Bible School comes to a close.

The worship service is an added strain to mother, for father is not clear in his announcements and has failed to mention the serious illness in the home of the most prominent family. The sermon is slow in getting under way. A listlessness is evident in the audience, but the sermon takes fire and rises higher and there are a few hearty "Amens" which always encourage, and the Holy Spirit comes down in blessing. The service closes with a stirring doxology.

The afternoon is spent in reading, Bible Drill, telling Bible stories in which the four P. K.'s take part. Then they go for an hour's walk in the brisk air while the mother places a simple lunch on the table. The Young People's Group had asked the minister's wife to speak to them, for was she not the best equipped, had she not spent two years at the Bible Institute and was she not the most looked-up-to woman in the church as well as in the community? There was an encouraging response to the minister's appeal as he closed the service, although it was just the little sister of the poor boy across the tracks who came forward to seek the Saviour.

The words of the poet sum up the efforts of the minister, who also had been a B. I. student and is laboring under the Holy Spirit's blessing:

He held the lamp each Sabbath day
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ, the Light,
That gazing up, the lamp between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint,
And bade him drink when sick and faint,
They drank: the pitcher then between,
The hand that held it was not seen.

He blew the trumpet soft and clear,
That trembling sinners need nor fear,
And then with louder note and bold,
To storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that held it was not seen.

And when our Captain says, "Well done!
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet, leave the camp.
Thy weary hands will then be seen
Clasped in His pierced ones, naught between."

—Author Unknown.
How proud we are of being citizens of these United States! We love to see the beautiful red-white-and-blue flag waving over our heads. Our thoughts are happy ones when we think of what it means to live under the stars and stripes. Our hearts are thrilled when we hear the band play The Star Spangled Banner (and when songs of our country are sung). We are, indeed, happy to be a part of this great country and to have a share in its joys and sorrows. We want to show our devotion and love to America by being loyal citizens and the best ones possible.

This should not mean, however, that in order to love our country more, we shall have to hate the other countries in the world. Nor does it mean that in order to think highly of our country, we must despise the others and trample upon them. The feeling of superiority is never good. We do right to be proud of our nation, but our pride should never be the kind that is repulsive to the people of other lands. We should remember that these people have had joy and sorrow in making their particular flags just as we have, and are proud of their countries. Many of them have the same hopes, fears, and ambitions that we have.

We are, in a sense, world citizens. We cannot, and do not, live entirely as citizens of one part of the globe. Our lives are affected by the other countries. We reach out to them for food and necessary supplies. We depend on the help and trade of these people to carry on our plans. We know that the cooperation of other nations is invaluable if we would have a happy and successful America. Our world would be a different place today if all the citizens the world over were united in purpose and in the desire to help each other, instead of trying to crush one another. Instead of quarreling and backbiting, there would be friendly discussions and helpful advice. Instead of war and hatred, there would be peace and love.

We should all be happier and life would prove much more interesting if we could think of the whole world as our home. We should be fascinated by the lives and customs of our neighbors of different race and color. Our lives would be enriched as we search the vast fields of the earth for truth, climb the high snow-capped mountains of experiences, and cross the deep blue seas of helpfulness.

We know that God loved the whole world and gave us the great commission to go into all
On Being Patriotic
By Virginia Miller
Student at F. W. B. I.

During these days of war how frequently the word patriotic is heard. In fact, it is used so excessively that it becomes almost meaningless. It is patriotic to buy bonds; it is patriotic to give blood; it is patriotic to use only the minimum of everything from gasoline to sugar; it is even patriotic to "save waste kitchen fats." Such statements are heard again and again. But what does this oft-repeated word really mean? Correctly the word patriotic means the quality of being devoted to one's country and its interests; consequently, the definition includes the practice of doing those things which are prompted by this devotion. Hence, being patriotic to one's country is both commendable and necessary.

One's country is that place wherein one's citizenship is. Accordingly, it is said of a man whose citizenship is in England that England is his country, but it is said of a man whose citizen-

ship is in America that America is his country. Likewise, it is said of each man throughout the world. Could not it also be said of a Christian that Heaven is his country, since the Bible says of him that his citizenship is in heaven? If this be true, is it not likewise necessary that a Christian be patriotic to his country? Should not a Christian be devoted to heaven and its interests? Should he not do those things which are prompted by this devotion? Since the logical answer is yes, it is only reasonable to discover what may be included in this Christian patriotism.

The chief interest of heaven is the salvation of lost souls, this interest being evidenced by Christ's death for sinners and also by Christ's reference to the rejoicing of the angels in heaven when one sinner repents. Therefore, a Christian ought earnestly to devote himself to this heavenly interest of winning the lost. His devotion ought to prompt him to self-denial and self-sacrifice. He ought gladly to give of his time, of his money, of his strength and of his ability. He ought even to be willing to give his life to win the lost, if it becomes necessary. The Christian who will do these things is rightly the patriotic citizen of Heaven.

the world with the message of love. We cannot do this unless we are world-minded and are interested in the welfare of the people of foreign lands. Those that be world citizens in the true sense of the word will be ready and willing to help the needy on other parts of the globe.
WITH THE FELLOWSHIP CIRCLE
at home and abroad
By Luella Miller

Another school year of the Institute has become history. It has been a good year with God's blessing upon it. Much could be written of the activities during the last weeks of the year but space does not permit. However, we do wish to commend those in the School of Music who have been responsible for the fine work done in that department as was demonstrated in the vocal and instrumental recitals held in the auditorium of Founders' Memorial during the month of May. Special mention should be made of the splendid rendition of Gaul's "The Holy City" on May 22 under the able direction of Prof. Oliver E. Steiner. The cantata was presented by a choir of special voices with solo parts by Mildred Hirschy, soprano; Eileen Roth, mezzo; Edgar Neuenschwander, tenor; and John Blosser, baritone. Accompanists were Prof. Robert L. Pfundstein at the organ and Marguerite Steiner at the Baldwin.

ANNUAL FELLOWSHIP DINNER
The Annual Fellowship Circle Dinner was held in the dining hall of Founders' Memorial Wednesday evening May 24, 1945, with approximately 460 attending. The room was attractively decorated with the school colors of blue and gold, and a delicious dinner was enjoyed by the alumnae and their friends.

A letter of greeting from our President, Rev. W. E. Manges, was read by Richard Reilly, vice-president of the Circle. Rev. Manges was unable to be present for the dinner.

An inspirational song service was led by Prof. C. A. Gerber with Prof. R. L. Pfundstein at the piano.

Devotions were in charge of Rev. J. A. Ringenberg. His message was based on Ephesians 2:19-22.

After the singing of the School Song the Secretary's and Treasurer's reports were read and approved.

Special music for the evening consisted of a duet by Mrs. Harold Wiswell and Ralph Neuenschwander, trumpet solos by Loren Randall, and some negro spirituals by a mixed quartet from the Institute.

A brief report of the school year, its activities, its increased enrollment, etc., was given by Rev. Loyal Ringenberg. We thank God for the way in which He has used our brother in the deanship of our school, and we trust His continued blessing will be upon Brother Ringenberg as he labors here for Him. Later in the evening letters were read from Chaplain S. A. Witmer, who will soon come to take up his duties as President of the Bible Institute, and from Rev. Jared Gerig, who will be the new dean of the school. Let us pray that God will enable them to fulfill the duties that are theirs in their new work.

Election of officers for the coming year was as follows:
Vice-President—Richard Reilly
Corresponding Secretary—Luella Miller
Recording Secretary—Doris Moser
Treasurer—Jane Bedsworth
Nominating Committee—Oliver Steiner, Lillian Zeller, Tillman Amstutz

The offering amounted to $89.25.

A number of returned missionaries were present. It was the largest group of missionaries that have ever met with the Fellowship Circle on such an occasion—fourteen in number. Those present were Miss Edna Pape, Miss Prudence Gerber, Miss Fannie Schindler, Misses Minnie and Elizabeth Hilty, Rev. and Mrs. David Siemens, Rev. and Mrs. D. C. Rupp, Sr., Rev. David Rupp, Jr., Rev. and Mrs. Kenneth C. Rupp, Mrs. Rhoda Hinkey, and Rev.
P. L. Eicher. It was indeed a heart touching time to see them stand, and to hear each of them give a few words of testimony. May God's richest blessing be upon them as they are in this country, some to stay and others to return to their respective fields of service. We also pray God's blessing upon the several future missionaries who were in attendance.

Interesting reports were given by representatives of the Classes of 1915, 1925, 1935 and 1945.

After the benediction by Rev. Robert Strubhar, the Fellowship Circle Dinner for 1945 was made history. We praise God for such a blessed time together and for His presence with us throughout the evening.

CLASS OF '43

Following the Fellowship Circle Dinner twelve members of the class of '43 met for a short period of fellowship. They were pleasantly surprised to hear a recording of their senior broadcast which was given over the Missionary Hour on May 23, 1943. The recording had been presented to Miss Lucille Fisher as a graduation gift.

COMMENCEMENT ACTIVITIES

Both the baccalaureate and commencement services were attended by large and appreciative audiences. God gave us lovely weather for all the closing events of the school year. Prof. Robert L. Pfundstein presided at the organ for both the baccalaureate and commencement services and special numbers in song were given by Miss Elsie Hoover, Miss Mildred Hirschy, a mixed quartet, and a senior class chorus. Rev. C. J. Gerig used as his sermon text, “Meet For the Master's Use.” He gave us all some very helpful exhortation.

The Rev. Torrey M. Johnson, pastor of the Midwest Bible Church, Chicago, and outstanding Youth For Christ leader, gave the address before the commencement class of 39 students in Founders' Memorial. The future of America belongs to the nation's youth, declared Rev. Johnson. “Whoever controls youth will determine the destiny of the coming generation,” the speaker continued. As youth goes, so goes the nation, he said. Either Christ or Communism will gain ascendancy in the United States. Unless our young people are won over to Jesus Christ and His teachings, Communism will surely capture them, the speaker warned.

The Rev. Loyal Ringenberg, acting dean of the Institute, presented diplomas to 39 graduates.

V-E DAY

On V-E Day, May 8, the public address system of the Institute carried President Truman's official announcement to all parts of the buildings. We were thankful to God that the head of our Nation gave thanks to the proper source for strength and victory thus far in the war. The Dean asked that the chapel time be extended for that morning in order to give time for special praise to God and to ask Him for continued leading for the remainder of the conflict, also petitioning God to make possible the carrying forth of the gospel to all parts of the world. Rev. John Woodhouse and Mr. and Mrs. Metz were with us for special music that day. The musical selections on the violin, the saw, and in song were much appreciated by all. Dean Ringenberg used as a Scripture portion for our meditation Psalm 46 emphasizing the last four verses. A call to prayer and praise was given as a closing to the service.

REV. SAFARA A. WITMER RETURNS TO ASSUME PRESIDENCY OF THE BIBLE INSTITUTE

The gratifying word has been received that Chaplain Safara A. Witmer is to be released from the army to take up the presidency of the Fort Wayne Bible Institute sometime in June. Since the death of Rev. J. E. Ramseycr in January, 1944 Rev. J. A. Ringenberg has been serving in the capacity of
Acting President but will now be relieved to give full time to the presidency of the Missionary Church Association. Considering developments in both the Institute and the Association it is obvious that leadership in each offers a full load of responsibility for one man.

The Bible Institute staff welcomes the return of Mr. Witmer. Having had a wide experience in the pastorate, the classroom, and in the deanship of the Institute he comes with qualifications that give ground for confidence in his leadership. Mr. Witmer has written regarding his coming in the following words,

“I have been convinced for many years that the kind of education provided by the Institute is the most important in the whole field of education. The convictions as to the value and need of Bible training have only been deepened by my experience in the army.

“In accepting the call of the Board of Trustees to the presidency of the Institute, which place was filled for so many years by our much esteemed Brother Ramseyer, I desire the earnest prayers of each one that God may be pleased to guide, bless, and use the Institute increasingly for His glory in the days ahead. Your loyalty to and cooperation with those of us newly elected to the staff as well as to those who are continuing are counted upon.”

REV. JARED GERIG JOINS INSTITUTE STAFF

Another valuable addition to the Bible Institute staff for 1945-46 will be realized with the coming of Rev. Jared Gerig. Mr. Gerig is a graduate of the class of 1929. He has since continued study with the Cleveland Bible College, Western Reserve University and the Phoenix State Teachers College, and has served in pastorates at Auburn, Indiana, Cleveland, Ohio, and Phoenix, Arizona. Mr. Gerig will assume the duties of the office of Dean. Loyal R. Ringenberg who has acted in this office during the past two years has been appointed to resume a full schedule of class work.

NEW HOSTESS OF MEN’S DORMITORY

Miss Ruth Young, of Bismarck, Illinois, arrived at the Institute the first of June to take up her duties as Hostess of the Administration Building. Miss Young is a graduate of St. Paul Bible Institute. We welcome her into our “family” circle and trust that God will use her to His glory in this place. She will succeed Miss Mahala Diller (’33) who has been employed here for the past year and expects to leave soon for missionary work in Mexico. Miss Diller will be greatly missed, but we wish her God’s richest blessing as she takes up service for Him in a new field.

WINNERS IN WISWELL SPEECH AWARD

Through the gift of Reverend and Mrs. H. E. Wiswell annual awards were given to the four ranking orators of the Public Speaking class. The prize of $15.00 was awarded to Miss Opal Pence. The prize of $10.00 was awarded to Mr. Jacob Schierling. Two prizes of $5.00 each were awarded to Mrs. Kathryn Ledyard and Mrs. Ruth Kelley. The committee of judges consisted of Rev. Clayton Steiner, Rev. Frank Holzwarth, and Mrs. Mary Potts.

PLANS UNDER WAY TO MEET B. I. ROOM EMERGENCY

In view of the overcrowded condition in the Institute dormitories during the past year and in view of unprecedented prospects for a large fall enrollment, plans are under way for the erection of a temporary building on the campus. Apart from a few hurdles still to be cleared priorities for such a building can be gotten. This procedure in caring for the immediate need will give greater time for the larger building program which faces the Institute.
YOUTH RALLY HELD AT INSTITUTE

The 13th Annual Youth Rally of the Central District of the Missionary Church Association was held in Founders' Memorial May 28-30. The theme of the Rally was "Christ For Every Crisis." The evangelist was Rev. Paul McDowell ('37), who has been in evangelistic work in thirty-four states and Canada for the past ten years. Rev. and Mrs. Elbert T. Tindley were in charge of the music. Several missionaries spoke during the Rally challenging the audience with the great need of the mission fields in this day. The attendance was very good throughout the entire Rally and many spiritual victories were reported.

TWO B. I. GRADUATES RECEIVE DEGREES

On May 31st Rev. Cyril H. Eicher ('32) and Rev. Ralph Ringenberg ('43) were graduated at the Commencement exercises of the Cleveland Bible College, Cleveland, Ohio. The degree of Bachelor of Theology was conferred upon both Mr. Eicher and Mr. Ringenberg with Magna cum laude honors to Mr. Eicher. As a part of the Commencement program were orations "Thy Word is Truth" and "Unto the Uttermost Part" by Rev. Ringenberg and Rev. Eicher respectively.

ANOTHER B. I. STAFF MEMBER TO MISSION FIELD

Miss Leona Lehner ('43), Dean of Women for the past year, has resigned that position at the call of God to enter upon missionary service in South America. She is spending a short while with her parents in Linton, North Dakota, before sailing early in July. Our prayers will follow Miss Lehner as she goes forth into His harvest field.

PROF. SHANK TAKES STUDIES IN OKLAHOMA

Professor Floyd M. Shank, instructor in Bible at the Institute this past year, will spend the early summer months in study at the Wycliffe Institute of Linguistics on the campus of the University of Oklahoma, Norman, Okla. The latter part of the summer will be spent studying French in New York City preparatory to missionary work in the Gabon, French Equatorial Africa. Mr. Shank plans to sail in November. We pray God's richest blessing upon him as he continues to look forward to the field of God's choice for him. The prayers of the Institute "family" will follow him to the "regions beyond."

MRS. ROY BIRKEY AT THE INSTITUTE

It has been a joy to have Mrs. Roy Birkey as our guest at the Institute for a few days following a very serious operation so soon after her husband left for China. When a missionary says, "Lord, I will wholly follow Thee whatever the cost," he or she does not know what that may include, but with the Birkeys there has been not a word of complaint, not even a suggestion of questioning the goodness of our Heavenly Father.

WELCOME HOME

Miss Prudence Gerber ('39), who has been serving under the C & M A to French West Africa, arrived home via air route on April 22nd. We thank God for His safe keeping and safe arrival.

SAFE ARRIVAL ON FIELD

Cabled word was received early in May that Clarence Rutschman ('40) arrived in Nigeria, British West Africa—his final destination on the field. Let us remember Clarence in prayer as he endeavors to learn the language and become settled in his land of adoption.

TO THE HARVEST FIELDS

Rev. and Mrs. Jesse Neuenschwander left Fort Wayne May 30th for the Dominican Republic to take up missionary work. They were accompanied to their new field by Rev. David Siemens ('17) who is now serving the
Missionary Church Association as Missionary Secretary with offices at the Institute. The Neuenschwanderstes have recently been serving a pastoraté in Sturgis, Michigan while waiting for the doors to open for foreign service. Rev. Siemens plans to visit other mission centers and be on hand to meet other recruits who will soon be leaving to take up work in South America.

Rev. Roy J. Birkey ('23) sailed recently for China where he will begin another term of service. The Birkeys have served faithfully in that land and in spite of circumstances God has made it possible for Mr. Birkey to return at this time. When asked, "Must you return to China now?" Mr. Birkey replied, "Someone must blaze the trail. To say that it is the pull of the Orient is only a part of the truth. Rather, it is the heroic staff of Chinese and missionary co-workers who have carried on in Free China, whose burdens were heavier because I was not there. If only I can help to bridge the gap, if only I can help to lift the load, if only I can help to blaze the trail for other young men and women who will come after the war, by His grace I will go." Such a spirit will surely be rewarded by our Father above.

JUNIOR ALUMNI

Rev. and Mrs. Wesley Smith, graduates in the Class of '39, of Morocco, Indiana write us:

"Our home was blessed with a darling daughter, Sarah Louise, on February 10th. Words fail to express our joy over this event and our boys, David and Paul, surely do love their sister. We are a very happy family thanking God for His blessing and goodness to us."

Mr. and Mrs. ('40) Howard Lawrence, of Elkhart, Indiana, told us the night of the Fellowship Circle Dinner of the arrival of Devon Paul on February 9th. Mrs. Lawrence was formerly Miss Mary Schutz.

A dainty announcement was received at the Institute from Rev. and Mrs. John E. Tuckey, of Yale, Michigan. It simply read: "John David Tuckey, May 2nd, 8 lbs. 7 ovs." We know that the fact these few words convey has brought much joy to the Tuckey home. The Tuckeys were graduated in the Class of '36.

Mr. and Mrs. Einer Burget, of South Bend, Indiana, have sent us word of the arrival of a little girl at their home—Jean Anne. The event occurred on May 21. She weighed eight pounds and seven ounces and is the fourth in the Burget family—two boys and two girls now. All are in good health. Mrs. Burget was formerly Miss Wilma Lehman of the class of '34.

AT HOME WITH THE LORD

Our hearts were saddened at the brief word received recently concerning a former student of the Institute. Floyd Miller, formerly of Canton, Illinois, was killed in action on March 18th while serving in the armed forces of our country. Mr. Miller was a student in the Institute from '36 to '37 and again in '39. Mrs. Miller will be remembered as a former Hostess of Bethany Hall. Our sympathy is extended to the bereaved wife at this time of sorrow and we trust that she is finding God the all-sufficient comfort that she so sorely needs.

The Lord's answers to prayer are infinitely perfect, and eternity will show that often when we were asking for a stone that looked like bread, He was giving us bread that to our shortsightedness looked like stone.

J. Southey.
Exchange—for What!

FLORENCE DOLBY WOLFE

You say,
Give up my CHRIST who died for me,
Who saved my soul and made me free,
A member of His Family—
Give up my CHRIST—for WHAT!

Give up the BOOK that shows God's face,
His matchless love and marvelous grace;
Give up the BOOK—for WHAT!

WHAT do you offer in exchange:
For ANSWERED PRAYER in Jesus' Name;
For CHRIST who hath the power to save,
And give us life beyond the grave;
For HOPE of meeting loved ones There;
For PEACE of soul, and joy so rare;
For BOOK that shows the way to Heaven;
For CHURCH where fellowship is given—
WHAT can you exchange—for THAT!

Exchange my CHRIST: for cocktail, gin;
Two bleary eyes and silly grin;
For fun that crackles as of tin—
Exchange my CHRIST—for THAT!

Exchange my HOPE: for social gain
Which crumbles with its tarnished name;
For gold which vanishes like rain—
Exchange my HOPE—for THAT!

Exchange my PEACE who lives with me:
For vanity, unholy glee;
For sleepless nights of misery—
Exchange my PEACE—for THAT!

Exchange the BOOK that shows the way
To God, Himself, and Sinless Day;
For one that leads us far astray—
Exchange the BOOK—for THAT!

You say, "Phooey, there is no God,
We simply die as does a dog;
And then decay just like a log, we're done—"
Should I exchange—for THAT!

Oh, please, do listen—IT IS TRUE;
There is a God who cared for you
Enough, to send His Son from Heaven,
To die, that you might be forgiven;
That one day, you'll before Him stand
Blood-washed, and in Immanuel's Land,
Triumphant in God's grace alone,
You'll sing of Him around the Throne:
"Hallelujah, 'tis done, I believe on the Son,
I'm saved by the blood of the Crucified One!"