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# *The Bible Vision*

APRIL • MAY, '35

## CONTENTS

Editorials .....	Loyal R. Ringenberg
The Bottleneck of Spiritual Revival	
The Way of Spiritual Recovery	
Whose Business Is It?	
The Hereditary Harvest of Sin	
The Blessing of a Godly Heritage	
Christianity and Womanhood	
The Mothers of Great Missionaries	
The Mother of Methodism	
First Principles of Praying ....	B. W. Ayres
Salvation With Glory .....	Canon Howett
God's Wheels .....	Mary Potts
The Spirit of Power .....	Cyril H. Eicher
Children, the Hope of America,	
Leonard Smith	
As a Chaplain Sees It—With Winged Men,	
Safara A. Witmer	
Sanctification .....	J. A. Ringenberg
With the Fellowship Circle ....	Luella Miller



# THE BIBLE VISION

A Bimonthly Journal Reflecting the Light of the Bible on us and our Times

Vol. IX

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## THE FORT WAYNE BIBLE INSTITUTE

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## Special Bible Institute Events

(Calendar for May)

Monday, May 7, 8:00 P.M.,	-	Student Piano Recital
Monday, May 14, 8:00 P.M.	-	Student Vocal Recital
Sunday, May 20, 7:30 P.M.	-	Baccalaureate Service Rev. Chris J. Gerig, Speaker
Monday, May 21, 7:30 P.M.	- -	Senior Program
Tuesday, May 22, 8:00 P.M.	- -	Annual Concert, "The Holy City"
Wednesday, May 23, 5:30 P.M.	-	Fellowship Circle Banquet
Thursday, May 24, 10:30 A.M.	-	Commencement Exercises, Rev. Torrey Johnson, Speaker

(All programs are held in Founders' Memorial)

## EDITORIALS

### The Bottleneck of Spiritual Revival

There is a great deal of insincere talk and praying about religious revival. If any person's soul is spiritually lean it is his own fault, not God's nor his neighbor's. If a church or a denomination is experiencing spiritual decline it is likewise due to its own fault. The Bible is full of promises assuring us that God loves us, will bless us, and will use us to be a blessing if we will let Him. It is inconceivable that God should give His Son out of love for us and then be "stingy" with the grace provided by such a sacrifice.

A spiritual revival is possible whenever an individual will yield to the gracious working of the Holy Spirit. God's Spirit is at work in the world convincing men of sin, of righteousness, and of judgment (John 16:8). He is present to guide Christians in the truth (John 16:13). He will be a "river" of living water within the believer (John 7:38). Christ stands at the heart door of the "lukewarm" Christian and says, "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me (Rev. 3:20)."

The bottleneck of spiritual revival is invariably due to limitations which we place on God's working. As individuals we may allow *personal desire* to condition our relationship with the Lord Jesus Christ; this neutralizes the *love* which is the very essence of spiritual life. A church or denomination may give way to the demands of the world, the flesh, and the devil in its program and policies to such an extent that its function as a light "to the world" or "salt of the earth" is lost.

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### The Way of Spiritual Recovery

Can there be another great revival? Of course there can be. How? By simply removing the obstructions which we are permitting to impede God's gracious working in our lives. There can be a great revival for us individually. And there can be a great revival for as many as will personally meet the conditions. There can be a world-wide revival. "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)."



Spiritual revival requires on our part no more nor less than checking and correcting our spiritual relationships. Christ is our life. The Holy Spirit within produces the fruit which makes us triumphant Christians (Gal. 5:22, 23).

Some of the things involved in spiritual recovery are effectively packed into an editorial paragraph in *Christian Action* by our friend A. W. Tozer:

"Do the next thing you know you should do, to carry out the will of the Lord. If there is sin in your life, quit it. Put away lying, gossiping, dishonesty, or whatever your sin may be. Forsake worldly pleasures, extravagance in spending, vanity in dress, in your car, in your home. Get right with any person you may have wronged. Forgive anyone who may have wronged you. Begin to use your money to help the poor and advance the cause of Christ. Take up the cross and live sacrificially. Pray, give, attend the Lord's service. Witness for Christ, not only when it is convenient but when you know you should. Look to no cost and fear no consequences. Study the New Testament to learn the will of God, and then do that will as you see it. START NOW by doing the next thing, and then go on from there."

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### Whose Business Is It?

Whose business is it if I smoke cigarettes? If I drink intoxicating liquor? The answer is that it is everybody's business. Whatever a man does to weaken his constitutional vitality first of all diminishes his own capacity for service. In the second place, it diminishes the vitality of the race. His children and grandchildren will be able to achieve less, they will be more vulnerable to disease, and their longevity will be reduced. In the third place, it is a crime against one's Creator to dissipate the endowment of life and life's talents. All that God created was intended to radiate the honor and glory of His person. Man is not justified therefore in an aimless dissipation of his life energy. He should live with the purpose of being a blessing to others and thereby of glorifying his God.

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### The Hereditary Harvest of Sin

Had never a word of moral law been spoken from God to man, it would still be true that *sin* is the great enemy of man. *Nature* still brings the violator under judgment though he may succeed in impeaching the divine Lawgiver from the throne of his mind.

An investigation of the effects of heredity in lives was made by Professor Peelman of the University of Bonn which resulted in several important sociological records.

Case I. The descendents of one profligate woman during six successive generations were analyzed as follows:

There were 834 descendents. Of 709 recorded, 100 were of illegitimate birth, 162 were professional beggars, 64 died in alms houses, 181 women lived lives of open shame, 76 were convicted and imprisoned for crime, and 7 were executed for murder.

He estimates that the descendents of this one woman cost the state in support of paupers and punishment of criminals an average of twelve thousand dollars per year.

Case II. A woman of criminal tendencies died in 1827. Up to 1902 the offspring recorded was as follows:

700 were convicted of criminal offenses, 37 were executed for murder, and the cost to the state was \$3,000,000.

Case III. Max Jukes a criminal born in 1720 has the following ancestors on his record:

310 died in alms houses, 300 died of want in childhood, 440 were viciously diseased, 50 were noted for immorality, 7 were murderers, many were habitual thieves, 130 were convicted more or less often of crime, and \$1,000 was the average cost of each descendents to the public.

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### **The Blessing of a Godly Heritage**

In contrast to the above records the well-known Jonathan Edwards, a godly man, born in 1703, left an ancestral record which depicts the blessing of both God and nature upon those who recognize divine law:

Of 1394 descendents, there were 13 presidents of great universities, 65 professors of colleges and universities, 60 doctors of medicine, 100 clergymen and missionaries, 75 officers in army and navy, 60 prominent authors, 30 judges, 1 vice president, and 3 U. S. Senators.

There were several governors, members of Congress, framers of State Constitutions, mayors of cities and ministers to foreign countries—everyone an asset.

It is said that Jonathan Edwards, before he died, claimed his children for God. Investigation showed that in five generations not one failed to embrace the Christian faith.

### Christianity and Womanhood

Nowhere in the world is woman honored as in Christianity. By ennobling man woman is liberated.

*Aristotle* is said to have regarded woman as God's failure to make man.

*Manu*, the great lawgiver of Hinduism, said of woman, "Let her be in subjection to her father in childhood, to her husband in her youth, to her sons when her husband is dead, let a woman never enjoy independence." *The Puranas* further show woman's subordination: "Be her husband deformed, aged, inferior, offensive in manners; let him also be choleric, debauched, immoral, a drunkard, a gambler; let him frequent places of ill repute, live in open sin with other women, have no affection whatever for his home; let him rave like a lunatic; let him live without honor; let him be blind, deaf, dumb, and crippled, in a word let his defects be what they may, a wife should always look upon him as a god, should lavish upon him all her attention and care, paying no heed whatsoever to his character and giving him no cause whatsoever for displeasure. . . ."

"If her husband flies into a passion, threatens her, abuses her grossly, even beats her unjustly she shall answer him meekly, shall lay hold of his hands, kiss them and beg his pardon instead of uttering cries and running away from the house . . . she must on the death of her husband allow herself to be burnt alive on the same funeral pyre . . . everyone will then praise her virtue."

In *Mohammedanism* a man may divorce his wife by saying: "Thou art divorced. Her duty is silence always. By marrying she has the hope of getting to heaven as her husband's attendant.

In *Christianity* marriage is regarded as a divine union of man and woman. This union is not to be dissolved (Matt. 19:4-6). Husbands are related to their wives as Christ is related to the church and should love them. The wife should reverence the husband, recognizing his headship over her (Eph. 5:22-23). This is no cross for her if her husband loves her and she loves him.

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### The Mothers of Great Missionaries

A missionary leader has said in response to the inquiry as to the source of future missionary leaders, "They are incognito today by many a humble fireside and in many a humble home, but they are there, and God's eye is upon them and upon the mothers into whose hands He has committed their keeping. At the right hour



they shall come forth to take their places in the world."

*Mackay*, the hero of Uganda, was but four years old when his thoughts turned toward Africa. His father very commonly would lay maps upon the table to inform the son of explorations and missionary efforts in progress. In the evening while his father was away his mother would teach her boy Bible stories; when these were well learned the reward was a missionary story. He once said to his mother, "Would you like me to go to Africa, mother?" She replied, "Not unless God prepares you for it, my boy; but if the call comes, see that you do not neglect it."

*Ion Keith Falconer*, missionary pioneer to Arabia loved the Bible so fervently at the age of seven that he would go around to the cottages of the poor peasants reading and explaining it to them. As a very young man he made the decision to leave wealth and position to bear the good news of Christ to the heathen.

*Alexander Duff*, the brilliant pioneer of Carey's generation was but four years of age when pictures of idols stirred his heart in behalf of missions.

*Eliza Agnew* purposed to become a missionary when but eight years of age.

*Fidelia Fiske* conceived her first missionary motive at the age of three.

*James Chalmers*, missionary martyr of New Guinea said, "I was not yet fifteen years of age when I decided to become a missionary. I remembered it well. Our Sunday School class had been finished and we marched back into the Chapel to sing, answer questions, and listen to a short address. Our superintendent pulled from his pocket an interesting letter from a missionary in Fiji. It spoke of cannibalism and the power of the Gospel, and at the close of the reading he said, 'I wonder if there is a boy here this afternoon who will yet become a missionary, and by and by bring the Gospel to the cannibals?' And the response of my heart was, 'Yes, God helping me, I will.' So impressed was I that I spoke to no one, but went right away towards home. The impression became greater the farther I went, until I came to the bridge. There I went over to the wall attached to the bridge, and kneeling down, prayed God to accept me, and make me a missionary to the heathen."

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### The Mother of Methodism

Had not Susanah Wesley been the mother of John Wesley, it is not likely that John Wesley would have been the founder of Methodism.



Susanah Wesley was the mother of John and Charles and seventeen other children. She was beautiful, energetic, devout. She knew Greek, Latin, French, and Theology.

In counsel to John she said, "Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

Her husband wrote of her:

"She graced my humble roof, and blest my life;

Blest me by far greater name than wife;

Yet still I bore an undisputed sway.

Nor was her *task* but pleasure to obey.

Scarce thought, much less could act what I desired

In our lone home there was no room for pride.

Nor did I e'er direct what still was right;

She studied my convenience and delight;

Nor did I for her care ungrateful prove,

But only used my power to show my love.

Whate'er she asked I gave, without reproach and grudge,

For still she reason asked and I was judge.

All my commands requests at her fair hand,

And her requests to me were all commands.

To other households rarely she'd incline,

Her house her pleasure was and she was mine.

Rarely abroad, or never but with me,

Or when by pity called or charity."

### The Toll of War at Home—Motherless Children

It is reported that in Fort Wayne, scores of tiny boys and girls—1½ to 5½ years old—are being dragged from their cribs between 5 and 6 A. M., to be put somewhere while their mothers get off to work at well-paid factory jobs. In one institution caring for such children, 25 of the 43 children kept there were those of working mothers who have no financial need to leave their homes. In fact, the superintendent says most of them are in the financially highest bracket.

A Fort Wayne detective says with appropriate condemnation of this condition of things: "Mothers and fathers who neglect to provide proper supervision of their children at home, not away from home, should be severely punished by law."

(Continued on page 21)

## First Principles of Praying

By B. W. AYRES

Professor of Philosophy at Taylor University

**"Lord, teach us (me) to pray."**

The very spirituality of a soul makes it gravitate toward God in its consciousness. It is not easy in this age to keep the consciousness of God alive in the soul. Is it not strange considering that we have these aspirations, and that these values stand so primary in relation to the realization of God in our lives, that we pray so little? It is easier to have a lot of speeches on prayer on a "Day of Prayer" than to have a day of **prayer**.

Our basis of petition is a family relationship. God makes His promises upon the basis of the social law of the Heavenly Kingdom. This is like the law of Cause and Effect in the mechanical world.

Lord, teach me to pray. Help me to find the time and opportunity to pray. Teach me the manner of my praying. Lord, teach me to do the act of praying more than I do; teach me to enter into what I already know is a vital part, a very vital part of religion. Then, teach me to know the content of prayer, what I should pray for. I mentioned that a while ago when I said, "I believe we come here partly just to find that content." We all have in a vague way various objects to pray for. We can always pray for the unsaved and

the saved. There are those about us for whom we should pray, but I wonder if we do not need to put a little more thought into the content of prayer, to make that a subject of meditation. Lord, what are the things that I should put first in my praying? What is to be admitted into my prayer life as objects for my praying so that I may discriminate and unselfishly pray. Such meditation is equivalent to prayer. The attitude of a soul in a quest for "first things" is a prayerful attitude.

There is an emotional content of prayer. Lord, help me when I pray not to be listless. Help me to be really interested. Help me in those parts of my prayer that are adoration that I may let my soul out in its adoration and love. I wonder if it would not do us good sometimes just to pull out the stops of our emotional being and affections and adore God. I think of The Revelation where Heaven is pictured and of the songs of praise and adoration to "Him that sitteth on the throne." I wonder if we should not have a little of that down here in anticipation of what is to be?

Thanksgiving is closely allied to adoration but are we not half-hearted many times in our expressions of praise. If we would

express our thanks and gratitude to a friend who does us a favor in the halfhearted way we do to God, I wonder if he would not think it a mere formality. Lord, teach me to pray. Teach me to realize emotionally my relation to Thee as Thy child, in adoration, in gratitude, in thanksgiving, in praise.

There is a great deal of crude praying. We ought to learn to leave out of our praying those things that are essentially selfish. By essentially selfish, I mean: if the prayer were answered in my behalf it would be at the expense of somebody else. Our petitions are likely to take on the content of the things that we would very much like to have, as a child asks a parent sometimes for things without any consideration of what would be the effect on another, and in the content of our prayers I think we as grown Christians ought more and more to find the will of God as the object of our prayer. Let us ask ourselves the question: "If the wish is answered, will it necessarily be at the expense of somebody else?"

If we find ourselves facing a hard situation where we feel that the Spirit is leading into a difficult and hard task, of course, then we very much need to pray with regard to our will attitudes, that our will attitudes may be brought so completely under the sway of the divine will that even in the midst of

the hardness that we will suffer, there will be a joy and delight in doing the will of God. There are some things in religion that are paradoxical; they are not in accordance with the logic of the intellect; they are in the logic of the emotions. It is a joy in the midst of trouble and suffering. These states that seem almost contradictory can co-exist in the matter of human experience.

The prayer that Jesus taught the disciples includes adoration in the recognition of the Fatherhood of God, the hallowing of His Name, the petition for the highest interests of the Kingdom, the request for the supplying of our daily needs, and the desire for the preventive Providences and leadings of God.

The disciples came to Christ to be taught to pray and they voiced a great and fundamental prayer in the request they made of Jesus. That prayer is the outbreathing of the soul that is in the spiritual Kingdom. "Lord, teach **me** to pray."

### WHAT GOD CAN'T DO

If I were God  
And man made a mire  
Of things: war, hatred,  
Murder, lust, cobwebs  
Of infamy, entangling  
The heart and soul—  
I would sweep him  
To one side and start anew.  
(I think I would.)  
If I did this,  
Would I be God?

—CARL D. WEIST.



## Salvation With Glory

By CANON HOWETT

"Do ye not know that the saints shall judge the world?" (I Cor. 6:2.) "Do ye not know?" It is as though the Apostle would say, Is it possible that you have forgotten this truth? Is it possible that you have overlooked the fact there is this wonderful destiny in store for you, the rulership of the world? What would Paul say, I wonder, if he came amongst Christians today? In that wonderful passage, Rom. 8: 17, Paul, speaking by the Spirit, says: "And if children, then heirs; heirs of God, and joint-heirs with Christ." The saints of God are to be rulers with Christ, administrators under Him, of the affairs of this world by and by. Oh, what a prospect that holds out to us!

Now the question arises, Who will reign? It is a very solemn question. It should be a most searching question, and I do hope and pray that God will enable me to impress it upon everyone because, beloved, it will mean so much to you individually if you will only think of it and act upon it. Who are to reign with Jesus Christ? All the saints? Oh, no, by no means. Let us turn back again to that eighth chapter of Romans, looking now at verse 17: "And if children, then heirs; heirs of God, and joint-heirs with Christ: IF SO BE THAT WE SUFFER

WITH HIM, THAT WE MAY BE ALSO GLORIFIED TOGETHER." There will be no glorification, there will be no crowning and there will be no kingdom for us, unless we do suffer with Jesus Christ. The easy modern ideas of the present day are not calculated to bring about such a wonderful consummation and Christians today are content to take things easily.

### Tremendously Pressing

I cannot help thinking, beloved, that we are in the eleventh hour of the parable that speaks of the labourers of the vineyard. The eleventh hour is not the usual time for a husbandman to go out and engage labourers; and if it were not that the work is so tremendously pressing, no husbandman would ever do such a thing. I believe the Lord is very near, and I believe that He is calling many whom He never called before into His service. I believe the reason is the urgency of the time. The Lord wants us to be sharers in His work; and it will be those who are willing to share in it **and those who are willing to suffer in sharing in it**, upon whom this wonderful privilege will be bestowed. It is quite possible to be saved without reigning with the coming King; but the salvation that we should



desire and seek after diligently is salvation with glory. Let us read on: "It is a faithful saying: for if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him; if we deny Him, He also will deny us." Without the suffering there will not be the reign. No cross, no crown.

### **Willing To Suffer**

Look at the type given in David. He was crowned no less than three times. He was first of all anointed king at Bethlehem secretly, even in the days of King Saul. Nobody knew of the fact except his own immediate relatives; and even they did not realize definitely what it all meant. Later on, he was anointed and crowned king of Judah. His own tribe, his own people, were ruled over by him; and it was not until some time later that he was crowned king over the whole kingdom of Israel. The Lord Jesus Christ is to be King, and He has already been anointed as such. He was anointed secretly, as it were, at the Jordan. It was there that the Spirit of the Lord came upon Him, and He was anointed as the Messiah, the Prophet, Priest and King of His people. The world did not recognize Him as King, any more than they recognized David as king; but you remember there came a time a little later on, after David had been anointed as king, when people did flock to him, when

people came and joined him when he was flying from King Saul. Who are recognizing Jesus as King today? The world does not do it. He has no visible kingdom as yet; but He is reigning in the hearts of His own true people, and there are those now who are giving their allegiance to Him, who are really acknowledging Jesus as Lord. And what did David do with the faithful in the cave of Adullam? (II Sam. 23.) These men who had gone to him in the hour of his distress, in the day of his rejection, who were willing to suffer with him, who were willing to do anything for his sake, who were willing to confess him before men, when David came to the throne these were the man on whom he bestowed the high positions near his throne, and to whom he gave the administration of his kingdom. So will it be when Jesus comes.

### **No Fruit—Cut It Down!**

For the Apostle compares (I Cor. 3:9) our life work to a building. He says we are all builders, building every day of our lives. He tells us that when the building is completed, there will come a great inspection. All our life actions will be brought under review in the presence of God. I fancy that the fire which is to try every man's work is just the presence of God. Our God is a consuming fire; and when we stand in the light of the Holy One, and that light

searches us through a n d through, it will reveal the actual character of everything we have done, thought and said. Everything that is not according to the will of God will then wither away; and it will be only that which remains which will be rewarded, and upon that our positions in the Kingdom will depend. There are thousands of Christians who are only doing dead works today. Much, very much, I might almost say by far the greater amount, of our Church work is simply an accumulation of dead works, and it is not producing the fruitage God wants it to produce. What, then are the wood, hay and stubble? They are all dead things. Wood is dead tree, hay is dead grass, stubble is dead wheat stalks. When Christians are led by the motives of the world, the flesh, or the devil—for it is quite possible for them to be led by the devil, just as Peter was—then their life structure is only built of dead works, and when Jesus comes, all will be exposed, and those works will pass away. Oh, what a terrible thing it would be to get into glory, and to be found naked before Him! Saved as by fire, with no reward! But what reward may be ours today if only we will give ourselves wholeheartedly to Jesus Christ, and begin to live with all our powers for Him!

—Herald of His Coming.

## IF WE KNEW

By D. K. W.

If we knew when walking  
thoughtless  
In the noisy, crowded way,  
That some pearl of wondrous  
whiteness  
Close beside our pathway lay,  
We would pause where now we  
hasten,  
We would often look around,  
Lest our careless feet should  
trample  
Some rare jewel to the ground.

If we knew what forms were  
fainting  
For the shade that we should  
fling,  
If we knew what lips were  
parching  
For the waters we could bring;  
We would haste with eager foot-  
steps,  
We would work with willing  
hands,  
Bearing cups of cooling water,  
Planting rows of shady palms.

If we knew when friends around  
us  
Closely press to say "good-bye,"  
Which among the lips that kissed  
us,  
First beneath the daisies lie,  
We would clasp our arms around  
them,  
Gazing on them thro' our tears,  
Tender words of love eternal  
We would whisper in their ears.

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People are problems to one another, but Christ can blend our spirits and help us to love.

## God's Wheels

By MARY N. POTTS

Formerly Instructor in Greek at the Fort Wayne Bible Institute

*"Then I went down to the potter's house, and, behold, he wrought a work on the wheels"* (Jer. 18:3).

The wheel, as used by the potter, ranks among the earliest contrivances of mechanics. The Egyptians classed it among the inventions of the gods, and claimed that Num, the creator, fashioned man upon it. As a broad principle the wheel consisted of a flat disc on an upright axle rotating in a horizontal plane. In Europe the favorite device was a lengthening of the axle of the wheel enabling a heavy disc three feet in diameter to be placed at the bottom. The potter seated himself at the wheel and propelled it with his foot, working on the lower disc.

The workman had to be very skillful. He must know just how to place the clay against the rapidly turning wheels in order to bring about the very best results. Jeremiah tells us that he went down to the potter's house and "behold he wrought a work on the wheels."

I. *The Wheels of God's Providence.* Let us consider, for a little while, the wheels of God's Providence. This is only a miniature picture of the Great Potter, the Lord Himself, at work in His great pottery, working on

the souls of men and women fashioning and forming them. What do the wheels signify? Just as in the world of mechanics the wheels are necessary to produce something, so in your soul and mine there are necessary wheels.

*The Natural Talents of a Living Soul* are like the many cogs in some of the larger wheels. What are some of the talents which God gives to man? He gives us mind and intellect. We are far removed from the animal kingdom. Though animals have some intuition they do not think and reason as man does. God has given us this wonderful power to be used for His glory and the good of our own lives.

Perhaps too, you have some natural talent with your body, are skillful with hands or feet. This may serve you some good purpose in the Kingdom of God. There may be some difficult task to be performed for the King which needs just the strength of body that you are able to furnish. "Who sweeps a room as by Thy law, makes that and the action fine."

Then there are *Our Circumstances and Environment*. Our circumstances and environment may retard us unless we use them in the right way. For our



best good, we may need to encounter many hardships and difficulties. Out of the most unexpected places and circumstances in this world come those who make the mighty men and women of their generation. We need these hard places in the cogs of the wheel of durable material to stand the wear and tear and motion of the wheels. Ofttimes gold comes out of the bottom of the river, diamonds are found in obscure places, and iron is found far beneath the surface of the earth. Rare flowers are found on some rocky cliff along a storm-beat coast. The souls that have climbed out of the sin and degradation are the wheels which make the world better. There is a story of a picture hung in the library of one of the professors in a theological seminary, a picture of David and Goliath in which light came down. A friend walking along a narrow street saw a child playing with the picture in the gutter. He bought it from the mother, and now it hangs in the professor's library admired by all, yet out of the gutter it had come.

We must remember too, our *Spiritual Privileges*. There are wonderful spiritual privileges which God has given you. These are wheels in your life to bring you into a deeper place. Spiritual teachings which you receive from God's messengers

will make you one of the finest emory wheels to help turn out characters and souls to shine through all the ages of the ages. Is not this indeed a privilege? What would you do if suddenly all your spiritual privileges were taken away, no place of prayer, no place to sing praises, no place to worship! Thank and praise God for the blessed privilege of receiving revelations.

II. *A God-wrought Work*. It is God who does all the choosing of the clay and places it on the wheels best suited to bring about the desired results. He is the Great Potter. "Thou art the Potter, I am the Clay." God must do the work. He will make the wheels go in the right manner. He will make your natural talents amount to something. But unless the wheels are made to move and the clay placed on the wheels, no good can be accomplished. It is like the woman who was thought to be very poor, but when, after her death, they took up her kitchen carpet, they found, in her shack in South Norwalk, Connecticut, between three and four thousand dollars. Our souls must awaken, awaken to the possibilities of the work of the Great Potter. The Prodigal needed the wheel of famine and loneliness, to bring out the best in him and lead him to say, "I will arise and go to my father."

The Potter understands the



# Announcing - - - THE SUMMER

The second annual Summer School of the Bible Institute of the Southern Baptist Convention, a session of two four-week terms beginning June 4-29.

Classes will be offered during the forenoon in each term. The afternoons and evenings will be taken in each term. The afternoons and evenings will be taken in each term.

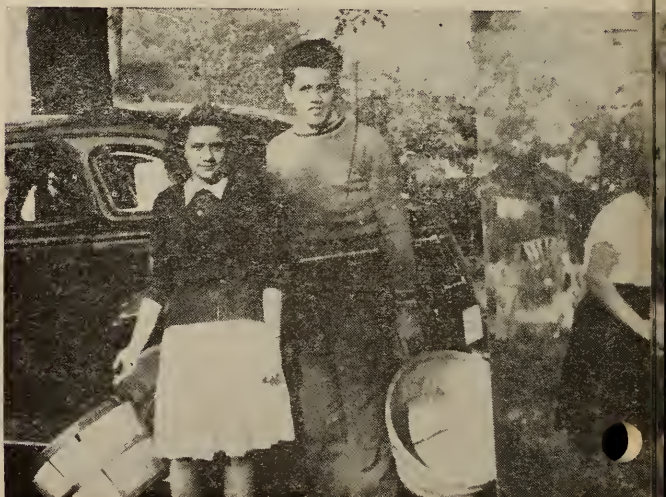
## Advantages

The Summer School is an opportunity for several groups: (1) 1945 High School graduates who desire to begin ministerial studies, or who want to become established in the Christian faith before going to college in September, or who are still undecided as to their longer educational work to begin in September. (2) By Bible Institute students desiring to take extra courses, to make up work, to lighten next year's schedule, or to shorten the time needed for graduation. (3) By ministers. (4) By Sunday School teachers and other church lay-workers. (5) By those who desire no credit but wish simply to attend the sessions.

## First Term — June 4-29

Course	Credit	Weekly Periods
Bible Doctrine (a)	2	Tues., Wed., Thurs., Fri. 8:00-9:45 A.M.
Chapel		Tues., Wed., Thurs., Fri., 9:50-10:10 A.M.
Church History (a)	2	Tues., Wed., Thurs., Fri., - 10:15-12:00 Noon
Typology	1	Tues., Thurs., evenings - 7:30-9:00 P.M.
Private Music	1	Periods by Appointment

For further information, contact the Bible Institute, or other agencies.



The Bible Institute with its shaded campus, its well ventilated buildings, and its well equipped gymnasium, a most ideal situation for summer study.

# ER SCHOOL of THE FORT WAYNE BIBLE INSTITUTE

Fort Wayne Bible Institute will offer courses of its regular curriculum in a  
and continuing to July 28.

from Tuesday to Friday of each week. A partial or full study load may be  
ings will be left open for self-help employment, rest, and recreation.

## SCHEDULE OF SUBJECTS

### Second Term — July 2-29

Instructor	Course	Credit	Weekly Periods	Instructor
B. F. Leightner	Bible Doctrine (b)	2	Tues., Wed., Thurs., Fri. 8:00-9:45 A.M.	B. F. Leightner
	Chapel		Tues., Wed., Thurs., Fri., 9:50-10:10 A.M.	
L. R. Ringenberg	Church History (b)	2	Tues., Wed., Thurs., Fri. 10:15-12:00 Noon	L. R. Ringenberg
B. F. Leightner	Typology	1	Tues., Thurs., - - 7:30-9:00 P.M.	B. F. Leightner
O. E. Steiner Marguerite Steiner	Private Music	1	Periods by Appointment	O. E. Steiner Marguerite Steiner

## INFORMATION

on regarding courses, rates, room reservation, self-help  
atters of question address:

### THE DEAN

ORT WAYNE BIBLE INSTITUTE

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ated buildings, and located near the winding St. Marys River and well-equipped parks, provide



vessel. Just as the potter looks at the clay, so the Great Potter looks into our hearts, and knows what place in life is best for us. He knows just what wheels to use. If you are His, God will place you on His wheel, and it will rub and rub until He has made you into a useful vessel. Hard circumstances may come, difficulties that seem insurmountable, but this wheel may be the very one to bring out the best that is in you, to make you pray as you have never prayed before, to believe as you have never believed before. Are you willing to say, "O Great Potter, mold me and make me after Thy will, while I am waiting, yielded and still"?"

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### FIRST THINGS FIRST

A New York reporter had an extremely good time recently writing up the story of a man who had gone to sleep, drunk, upon the trolley tracks of upper Broadway, taking great care to put his new shoes out of harm's way, but allowing his head to rest on the rail. The fender of an approaching car threw him from the tracks, inflicting a great scalp wound. His shoes, however, were altogether uninjured.

We think of no greater folly than the attempt to put one's shoes out of danger, disregarding altogether the safety of one's

head. But after all, do we not every day see people doing things equally absurd? What about providing for the safety and pleasure of the body with utter disregard for the soul!

We plan to have seventy years of pleasure and prosperity, while the preparation for eternity is neglected. We plan to protect the trifling things we have accumulated — jewels, money, houses, land — and take no care to protect the immortal. Is that more sane than the sleepy mutterings of a drunken man who says, "I will save my shoes. Never mind my head"?

—WAR CRY.

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### A NOMINAL CHRISTIAN

Ye call Me Master and obey Me not;  
 Ye call Me Light and see Me not;  
 Ye call Me Way and walk with Me not;  
 Ye call Me Life and desire Me not;  
 Ye call Me Wise and follow Me not;  
 Ye call Me Fair and love Me not;  
 Ye call Me Rich and ask Me not;  
 Ye call Me Eternal and seek Me not;  
 Ye call Me Gracious and trust Me not;  
 Ye call Me Noble and serve Me not;  
 Ye call Me God and fear Me not.  
 If I condemn you—blame Me not.

—Inscription on a German Cathedral.

## The Spirit of Power

By CYRIL H. EICHER

Pastor of The First Missionary Church of Cleveland

*"But ye shall receive power, after that the Holy Ghost is come upon you."* (Acts 1:8.)

There are two Greek words in the New Testament which have been translated *power* but which are not synonymous. The first is *exousia*, found in John 1:12, which means the power of authority or right. The other is *dunamis*, found in Romans 1:16 and Acts 1:8, which means the power of force or might. It is the word from which our *dynamite* is derived. How descriptive of the energizing power of the Holy Spirit when He is allowed to have control in the believer's heart!

The entire book of Acts is radiant with stories of those who were filled with the Spirit and the glorious effects His indwelling had upon their lives. Let us look at four examples from the book of Acts which illustrate what the power of the Holy Ghost will do for the believer.

### I. PETER—THE POWER OF PUBLIC TESTIMONY

Before Pentecost Peter had a burning desire to be true to the Lord. Listen to his declaration: "Though all men shall be offended because of Thee, yet will I never be offended . . . Though

I should die with Thee, yet will I not deny Thee." This was no idle boast; I believe Peter meant every word of it. But he was to learn a lesson all of us must learn: that although it is a prerequisite to faithful testimony, a desire to be faithful is not sufficient. There must be a power apart from ourselves which will enable us to carry out that desire. Because Peter lacked that power, he went down in inglorious defeat.

But take a brief look at Peter after Pentecost. Witness the boldness with which he faces the throng and flings these words in their teeth: "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Or hear him before the Sanhedrin: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Certainly this does not sound like the same man who a few short weeks before had wilted before the scornful finger of a little servant girl. What caused the difference? Simply the fulfillment of our text: "*Ye shall receive power after that the Holy Ghost is come upon you.*" He is the power of public testimony.



## II. STEPHEN—THE POWER OF PATIENT SUFFERING

In the sixth chapter of Acts, where we find the election of the first board of deacons in the early church, we hear first of Stephen, "a man full of faith and of the Holy Ghost." A few verses farther on he is referred to again as a man "full of faith and power." We see from these two verses that the terms *Holy Ghost* and *power* are used interchangeably. The acid test of a Christian's sanctification is how he reacts under pressure. There is so much sham and hypocrisy among holiness and full gospel people, whose lives often give the lie to their high profession of holiness.

Not so with Stephen. Not only was he patient in suffering, but he was forgiving and loving as well. Even as they were stoning him and as his spirit was about to take leave of his body, he prayed, "Lord, lay not this sin to their charge." The name *Stephen* means crown. Does this not suggest the reward which awaits the patient sufferer? Paul says, "If we suffer, we shall also reign with Him." Again it is the Holy Spirit who is the power of patient suffering.

## III. PHILIP—THE POWER OF PERSISTENT SOUL-WINNING

Many lessons in soul-winning may be learned from a study of the life of Philip the evangelist.

He improved his opportunities for spiritual service in addition to his manifold duties as one of seven deacons. He was willing to go anywhere, even to the despised Samaritans. He evidenced great humility in stepping aside for Peter and John when they came from Jerusalem to Samaria. He practiced perfect obedience to God's Spirit, even though it meant leaving a great revival just to minister to one hungry soul on the desert. He used real tact in dealing with the eunuch, and he was true to his message — "he preached Christ." The secret of Philip's success in soul-winning was nothing more nor less than the fact that he was filled with the Holy Spirit, for He is the power of persistent soul-winning.

## IV. PAUL—THE POWER OF PERFECT CONSECRATION

The name *Paul* means *little*—suggestive, is it not, of the spirit of humility and consecration which so characterized this great apostle? Examine his gain and loss exhibit in Philippians 3, where he says: "What things were gain to me, those I counted loss for Christ . . . for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Neither was Paul making an empty boast when he told the Galatians that he no longer belonged to himself, but that his life was being lived by the faith

and power of the Christ who dwelt within him.

It requires far more than lip consecration to make us faithful and acceptable in God's sight. It takes a moment-by-moment, day-by-day yieldedness to the whole will of God, which often results in fiery trials and valley experiences. Paul himself knew that bonds and afflictions awaited him in Jerusalem, but he testifies: "I go bound in the Spirit unto Jerusalem . . . None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Yes, the Holy Spirit, who motivated the Apostle Paul, is the power of perfect consecration.

Do you want the power which characterized and energized the lives of these four great men—the power of public testimony, the power of patient suffering, the power of persistent soul-winning, and the power of perfect consecration? The answer can be found only in the fulfillment of the words of our text: "Ye shall receive power, after

that the Holy Ghost is come upon you."

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### MISSIONARIES NEED EDUCATION

"One of the great African missionaries said that the better educated men should go to the lowest tribes, because their minds are so well stored that they will not feel the lack of contact with the outside world so much. Of course, nothing takes the place of fellowship with Christ and His love in our hearts, but this is an 'outfit' that greatly helps.

"It is true that Christ chose the unlearned disciples, for they could be with Him, and He has never made our understanding of divine truth depend on the amount of education one has. Nevertheless, in choosing our place as Christian leaders, we must remember that it was the learned Saul of Tarsus that Christ chose to travel about founding the early churches and to leave us a record for all this age of the deeper knowledge for Christians. It was the renowned Doctor Luther whom He used to bring in the Reformation."

—ANONYMOUS.

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### The Toll of War at Home—Motherless Children

(Continued from page 8)

The most vital production line of America is the stream of boys and girls being produced. These productions must be given personal and spiritual character. This calls for greater skill and personal attention than is needed to see portions of steel, iron, tin, and rubber through the process which makes bullets and bombers.

## Children, the Hope of America

By LEONARD R. SMITH

Mr. Smith is Dean of Men and Instructor at Riverside Christian Training School, Lost Creek, Kentucky. He and Mrs. Smith were 1943 graduates of the Ft. Wayne Bible Institute.

**"Train up a child in the way he should go; and when he is old he will not depart from it."**

Proverbs 22:6. These words of the wise Solomon need special emphasis today because of the spiritual and moral breakdown in our country. The spiritual training of the child seems to be almost forgotten in our so-called Christian nation. The mothers of a few generations ago took time to train their children in the way they should go. The present generation is being denied this heritage of receiving spiritual training at Mother's knee.

I believe that this failure to train our boys and girls is largely responsible for the conditions of today. Shall we let this situation continue to grow worse, or shall we, like Ignatius Loyola and Francis Xavier, recognize the power that lies in rearing up a new generation of children which shall be lovers and defenders of the Christian faith? We must realize that the children of today are the leaders of tomorrow.

Since my wife and I came to Kentucky in 1943, we have been laboring in a Mountain Mission School where we have had the opportunity to witness the train-

ing of the child in the home, the school, and the Sunday School. We have charge of the boys' dormitory in which we have boys ranging in age from 8 to 15, representing various types of homes. The majority of the boys have not had Christian training before they came here. Some come from divorced homes; some have only one parent living; some are put here in order that their parents can work in defense factories, and a few have been placed here by their parents for the purpose of receiving Christian training while attending school.

Although dormitory life is quite different from home life, we strive to maintain a resemblance of home atmosphere. At meal time the children and workers gather in the dining room where grace is pronounced at each meal, and where devotions are conducted regularly each morning. Last year when one of the boys went home he refused to eat until he was permitted to say grace at the table in a home that was not Christian. Each evening, except prayer meeting night and Christian Endeavor night, we have a period of devotions in the dormitory. This varies with Scripture



reading, discussions, recitation of memory verses, singing, testimonies, and prayers.

We have endeavored to make the boys feel free to come to us for prayer help any time they desire. Many have come to us after the devotional period asking us to pray with them that they might be saved, or for help in spiritual battles. Some of the boys had never prayed and did not know how to pray when they came. Now, though their prayers are not eloquent, they have learned to pray quite well even in public. One of the most difficult situations we have to meet is their idea that once they are saved they can continue to lie, steal, and cheat, and remain a good Christian.

While we have not seen the results we would like to see, it has been a pleasure to watch many of them grow spiritually as evidenced by their prayers, testimonies, and their lives. Although we cannot maintain the close contact and influence real parents have with their children, we are thankful these children can find some measure of home life here as well as spiritual training. Certainly many parents are missing a great blessing and reward by neglecting the spiritual welfare of their children. Instead of reward there shall be judgment for failure to accept the responsibility of training the children God has given them.

Beside the lack of training in the modern home, there is a marked absence of any Christian education in many of the public schools. In fact, some schools forbid even the reading of the Bible; others permit the reading of the Bible without comments by the teachers; while in only a few is the Word really taught. The modern school offers a good secular curriculum but neglects the spiritual and moral training. In fact, in many cases they teach the children principles contrary to those of the Scriptures.

In our mission grade and high school spiritual training is emphasized above secular studies. The grades have studied a number of the books of the Bible, and memorized verses and chapters of the Bible. Bible and Christian Education courses are given in the high school. As I have gone out to teach Bible in the public schools, I have found many of the teachers have received their high school education here. I have also received a real welcome for Bible teaching. One teacher often keeps me for an hour or more asking Bible questions. Other teachers drill the children in Bible memory verses I assign.

Most Sunday Schools of to-day are content to minister to those who come to them, but fail to see the opportunity of reaching the neglected children around about them. This is also



the Sunday School's responsibility, for we read in Luke 14: 23, "Go out into the highways and hedges and compel them to come in." Jesus died for all; therefore, we ought to strive to reach every child within our reach, even though it means a little effort and sacrifice on our part.

On Sunday afternoons we conduct one of the outstation Sunday Schools. Our audience consists largely of children for many of the adults think Sunday School is only for children. When adults are present, we bring a special message for them. Some of the children come neat and clean, while others come just as they are, dirty, ragged, and with tousled hair. Our work has been mainly that of sowing the seed rather than reaping; yet just a few weeks ago two little girls accepted the Lord as their Savior.

Certainly, we who profess to be Christians need to take inventory of our lives to see whether we are maintaining the kind of spiritual atmosphere that will enable our children to become Christian leaders. We must rebuild the family altar where father, mother, and children meet daily for Bible reading and prayer. Christian school teachers should strive to make use of every opportunity to train the children under their care to love and fear the Lord.

Sunday School teachers and workers must reach out to those in the neglected areas and bring them into a place of worship.

The hope of America lies in her children. The challenge is for you and me to begin at once to train our children that this hope might be fulfilled.

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### **PRACTICE ALSO COMES IN HANDY**

A British soldier one night was caught creeping stealthily back to his quarters from the near-by woods. He was taken before his commanding officer and charged with holding communications with the enemy. The man pleaded that he had gone into the woods to pray by himself. That was his only defense.

"Have you been in the habit of spending hours in private prayer?" the officer growled.

"Yes, sir!"

"Then down on your knees and pray now," he roared, "you never needed to so much."

Expecting immediate death the soldier knelt and poured out his soul in prayer that for eloquence could have been inspired only by the power of the Holy Spirit.

"You may go," said the officer simply when he had finished, "I believe your story. If you hadn't drilled often you couldn't have done as well at review."

—ARTHUR MERCER

## As a Chaplain Sees It WITH WINGED MEN

By CHAPLAIN SAFARA A. WITMER

Ever since leaving Harvard Chaplain School I have been in the Air Corps, where I have had the opportunity of observing this thing called flying and these birdmen who are at home in a new element—the great ocean of air that surrounds the earth and that makes one mode of transportation equally practicable over land and sea areas. Naturally, many impressions have been made.

First, are the amazing facts of flying itself. Recently I heard a veteran say, "I still can't see how a ship like that can take off." He was referring to a sixty-ton Super-Fortress. But even more amazing than the apparent suspension of the law of gravity is the mechanical intricacy built into a modern aircraft. A tactical plane is very deceiving in appearance. The outside is simple, smooth, and beautifully streamlined. But the inside is a most complex assortment of structural parts, lines, cables, machines, levers, gadgets, tanks, and armament. And a tactical plane is not built for comfort; there are not streamlined, plush-covered compartments within! And the more one begins to understand something of the engineering problems involved in its construction, the more one is amazed at the

ingenuity of the being that can design and build such a craft. Recently I saw some men work out a problem on a mission by using an instrument that measured a millionth of a second of time! Would that men were more generous in acknowledging their Creator, as did the Psalmist: "I will praise thee; for I am fearfully and wonderfully made."

It is deplorable that man, possessed of such remarkable ability and capable of producing such mechanical triumphs, is nevertheless so stupid that he applies his ingenuity in destroying his fellow men and can find no better way of solving his social problems than by destructive warfare. His advances in releasing and harnessing physical energy have far outrun advances in using the greater resources of the Spirit of God. Instead of technological progress bringing about universally better living conditions, it brings about destruction. Instead of aviation bringing the enjoyment of the heights to multitudes, it drives him underground to escape the fury of bombs. There is fear now that any further "progress" along such lines will end in the destruction of man's boasted civilization. The terrors of modern warfare seem to be at

least a partial fulfillment of the words of our Lord in Luke 21: 26, 27: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

But returning to the amazing facts of flying: It is difficult to adjust ourselves to the feats of the airplane. Flying in the speediest planes now is approaching the speed of sound. That means traveling two city blocks in a second. This morning a pilot invited me to go with him to a city 300 miles distant on a mission. We were there an hour, but the whole trip, going and returning, took only several hours in one of the "slower" planes. After the war, high altitude passenger planes flying above the weather in the stratosphere will bring the most distant points on the earth only 50 to 60 hours away.

The plane has done more than any other invention to shrink the size of the earth and to make this *one world*. For the church with its world-wide mission, this achievement is significant. Time of trans-oceanic travel is greatly reduced. Tedious, time-consuming ocean voyages are giving way to the swift travel of flight in the stratosphere. And while exaggerated claims have been

made for the small plane as an aid to the missionary in his work, yet in some areas and for certain types of work it should prove a valuable means of transportation.

As for the birdmen themselves, they represent the cream of American manhood. They must be physically sound and mentally alert. They must have quick responses and unusually high coordination of mind and body. They must be resourceful and cool. Flying a combat, or even a big transport, plane calls for a highly coordinated human organism of body, mind — and spirit. Even the spiritual side is taken into account among some; many a pilot has come back to his base on "a wing and a prayer."

Not long ago I witnessed drama on a huge scale. Circling a wide, expansive field in great circles was a wounded B-29. Upon returning from a 3,000 mile mission, one of the huge set of landing wheels wouldn't come down. For a half hour the crew tried to release the wheels. Finally, the pilot decided to make a crash landing. Hundreds of silent men were watching on the line to see what would happen. As a chaplain I was in the crash assembly at the far end of the field ready to follow in fast pursuit as soon as the plane would pass. The assembly was composed of fire fighters and trucks, medics and ambulances,



and several other types of personnel in motor vehicles. In the minds of many, no doubt, was the reminder of a crash landing of another of our planes less than forty-eight hours before when all crewmen and plane perished. I wondered how many of those silent spectators were praying. I am certain many were. The plane came in, and the pilot, a tall, light-haired young American of about twenty-one, made a remarkable landing, saving crew from injury and the plane from serious damage. Later in the day when I told the pilot that I had been praying for him and the crew that they would make a safe landing, he replied instantly, "We were helping you!" The following Sunday I noticed him in the chapel service — perhaps he had come to give thanks to God.

One characteristic of these fliers that is noteworthy is their nonchalant attitude toward their exploits. They perform the most hazardous missions in a matter-of-fact way. One never hears them boast or brag about their exploits. They may tell of some close ones they have had if they are talking "shop" with fellow fliers, but usually they have to be quizzed before they will become communicative.

One last impression — if only the church of Jesus Christ would be as skilled and eager in winning souls and fighting the good

fight of faith as American aviation has been in conquering the air, the world would in all likelihood be a different world today.

### MY REQUEST

By Edith Gunderson

I asked the Lord for *riches*, thinking so  
To pour them at His feet:

He answered me in tender voice and  
low

That He my *need* would meet;  
But showed me as my earthly gold  
grew dim

The wondrous joy of poverty with Him!

I asked the Lord for *wisdom's* treas-  
ured store

To use in His employ:  
He answered me—and gave me noth-  
ing more,

But rather that deep joy  
A fool in this world for His sake to be,  
That more of *heavenly* wisdom I might  
see!

I asked the Lord for *power*, firm to  
stand

And serve Him in the fight:  
He answered me with gentle, strength-  
ening Hand,—

Told me to trust *His* might.  
And now my weakness joyfully I face  
That I may manifest *His* perfect grace!

I asked the Lord for *light*, that I might  
see

The winding path ahead:  
He answered—sent me darkness thick  
—but He

Marked out the way to tread;  
And now I would not change for any  
light  
The joy of following Him 'mid earthly  
night!

I asked the Lord for *nothing* now but  
this:

That I may nothing be;  
That I may comprehend—O deepest  
bliss!—

*His* all-sufficiency!  
That Christ, not I, may be to others  
known,  
*His* all the glory! His, and His alone!

# SANCTIFICATION

By J. A. RINGENBERG

President of the Missionary Church Association

"Sanctify them through thy truth: thy word is truth.

"And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:17-19).

## DEFINITION:

"This is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the gentiles which know not God; that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forwarned you and testified, for God hath not called us into uncleanness, but unto holiness" (I Thess. 4:3-7).

"And the very God of peace sanctify you wholly (make you entirely holy); and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

"Sanctify—1. To free from sin; purify. 2. To make sacred or holy; set apart to holy use; hallow. 3. To render productive of holiness or piety; as, to sanctify sufferings. 4. To impart or impute venerableness, respect, etc., to give sanction to; as, the inten-

tion sanctifies the deed."—Webster.

"To sanctify means—1. To cleanse a sinner from the pollution and filth of sin, to free him from the power and dominion of sin, to endue him with a spirit of holiness: thus God by His Spirit sanctifies the elect, or true believer. 2. To separate and appoint to a holy and religious use."—Crudens.

Hence we conclude that the work of sanctification deals with the process of making holy, not merely imputing holiness to us but more specifically imparting that holiness to us.

## THE SCOPE OF SANCTIFICATION.

### 1. As to objects.

- a. The seventh day (Gen. 2:3).
- b. The first-born (Ex. 13:2).
- c. The congregation (Ex. 19:10).
- d. The tabernacle (Ex. 40:9).
- e. The altar of burnt offering (Ex. 40:10).
- f. The priests and their garments (Ex. 40:13; cf. Lev. 8:30).
- g. A house (Lev. 27:14).
- h. Unbelieving companions (I Cor. 7:14).
- i. Children of believing parents (I Cor. 7:14).

- j. Things to be eaten (I Tim. 4:5).
- k. The disciples (John 17:17, 19).
- l. Jesus was sanctified (John 17:19).
2. By whom sanctified.
  - a. God sanctifies (Gen. 2:3; I Thess. 5:23).
  - b. Christ sanctifies (Eph. 5:26; Heb. 13:12).
  - c. The Holy Spirit (II Thess. 2:13; I Pet. 1:2).
  - d. The Word (I Tim. 4:5; cf. John 17:17).
  - e. Moses was to sanctify (Ex. 13:2; 28:41; 30:29).
  - f. Priests were to sanctify (Ex. 19:22).
  - g. A man may sanctify Objects (Lev. 27:14). Himself (Lev. 11:44; 20:7). Others (I Cor. 7:14).
3. As to extent.
  - a. Sanctification begins before conversion  
The unbelieving husband  
The children of unbelievers (I Cor. 7:14).
  - b. It is carried forward in conversion for this work of cleansing and making holy is thus carried forward.
  - c. It continues throughout life (II Tim. 2:21; Col. 3:8-10; Col. 1:22; I Pet. 3:15).
  - d. In a very specific sense it is a crisis experience (Acts 20:32; 26:18; I Cor. 1:2; 6:11; I Thess. 5:23; Heb. 10:10).

4. The pattern of holiness (Lev. 20:7; 19:2; I Pet. 1:16; cf. Matt. 5:48).

### He Leadeth Me

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

"Out of the sunshine, warm, and soft and bright:  
Out of the sunshine into darkest night.  
I oft would faint with sorrow and af-fright.

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

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

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

### The Christian's Role

What are Christians put into the world for except to do the impossible in the strength of God?—GEN. S. C. ARMSTRONG.

### How Backsliding Begins

Most failures in the Christian life can be traced to the neglect of God's Word. As a result of this neglect, our prayer life begins to wane. Sensitiveness to sin decreases more and more. What would you look like if you fed your body the way you have fed your soul the past six months?—H. G. RANDOLPH.



## WITH THE FELLOWSHIP CIRCLE at home and abroad

### SPECIAL SPEAKERS AT B. I.

**Elmore Eicher**, missionary to India, addressed the Mission Band on the evening of Feb. 2.

**Waldo Schindler** ('29), missionary to Africa, was the Mission Band speaker on Feb. 9.

**Col. Stanley Dodgson** ('21), Senior Chaplain of American Air Forces in Europe, addressed the chapel service of Feb. 11. Chaplain Dodgson has recently completed 15 months of service in London and Paris. He served as staff chaplain for General Spatz under General Eisenhower.

**Rev. Alvin Becker** ('25), representing the Northern Bible Society, addressed a recent chapel service.

On Feb. 28, **Rev. Fred Ingersoll**, superintendent of the Chicago Rescue Mission, corner of Halstead and Madison, Chicago, was the guest chapel speaker. Mr. Ingersoll is also Chaplain of the Cook County Jail.

**Rev. J. A. Ringenberg** has recently given a series of chapel messages on the theme of "Sanctification" speaking weekly on Tuesday and Thursday.

**Cpl. Curtis Bedsworth**, who was a student at the Institute until called to the Army two years ago, spoke in the chapel hour on March 6. Cpl. Bedsworth is now stationed at Camp Shelby.

**Rev. Russell Sloat** ('32), of Nigeria, French W. Africa, addressed the Students' Mission Band service Mar. 23. Rev. Sloat will soon be returning for his third term of service on the field. During this furlough he has been taking studies at Goshen College in addition to deputational work.

### FROM FOREIGN LANDS

**Miss Edna Pape**, of the class of 1938, returned from French West Africa on Feb. 3. The trip was made via the Atlantic Clipper. Miss Pape has completed her first term of missionary work on the field.

**Miss Minnie Hilty** ('11), ordered to leave China because of war conditions, arrived by steamer in San Francisco on March 1. Five days later she proceeded on toward her home in Pandora, Ohio.

From Jamaica **Mr. and Mrs. David Clark** ('43) write of three preaching points which they reach as they follow winding trails, and where evening services have had to be suspended because kerosene for lighting the chapel is at present too scarce an item, but the Lord's work goes on. David Clark is now a missionary to the land where his own father (now a missionary to Peru) was born.

**Deliverance from Japanese** planned executions. Among the missionaries liberated from the hands of the Japanese in Manila was **Miss Elda Amstutz** ('21). The story of the rescue is most thrilling—literally a deliverance from the sky and through the sea. Our paratroopers descended on the prison at Los Banos at the precise time when half the prison guard were having their morning calisthenics, and the missionaries and the other internees lined up for roll call. The air-borne troops overpowered the guards, whisked the internees outside the walls to the amphibious tractors which were waiting for them. The tractors roared down to the shore of Laguna de Bay, plunged into the water, and made their way up the lake shore until they reached territory held by our forces. Then they came ashore and loaded their passengers into Army trucks which took them to the safety of New Bilibid Prison at Muntinlupa, where one of the Chaplains found them three days later. The missionaries call it a Red Sea deliverance! Evidence was found indicating that the Japanese had planned to kill all the internees later in that day. The day before, the missionaries had had a special prayer meeting asking God for deliverance,

and felt assured that He had heard their prayers; but when the parachutists dropped from the skies with their 'chutes billowing above them like white clouds they could hardly believe their eyes. Truly God does answer prayer!

Miss Amstutz writes: "We are now comfortably housed in prison buildings and getting good food out of American tins. Tastes wonderful. We are about 2,200 hungry people. I have just a few dresses and my accordion, but the loss of all things does not compare with the good things in Christ. We may reach the States early in April."

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### FROM THE MAIL BAG

**Miss Helen Zorb ('42)** writes us from the St. John's Lutheran Home, Mars, Pa.

"I have charge of 13 girls here at the Home. They vary in ages from 3 years to 14 years. None of our youngsters are orphans but the great majority are from broken homes. As I see these poor youngsters and know their background, all I can do is praise God for the home and family and the spiritual background He has given me. These youngsters need prayer lest they too grow up as their parents have done. Please pray for us that God might guide us and help us to lead these children to Christ. I think often of the Bible Institute and the blessings received there."

**Miss Evelyn Kress ('44)**, Jebba, Nigeria, Africa.

"A missionary's life is not all thrill and glamour, in fact at times it seems to be problems, more problems, and work, but yet in it all there is the joy of knowing one is in the center of His will. I am completely happy and feel as though this is the place that I had been in a long time.

"The Lord does give one a love for the unlovely. As I go around the compounds I would just love to mother the children, dirt, sores and all. I have found that one doesn't think about that part, the burden for their salvation is so great that other conditions are of no importance. It is just as easy to

love the native Christians as it is any brother or sister in the Lord. They are just the same and go through some of the same things we go through. In the church at Share we have a fine number of Christian young men and as one looks at them he cannot help praising God that there are a few who are willing to suffer for Him. It may mean in the near future that some of them will go through real suffering. The old pagans and Mohammedans are finding that too many young men are interested in real salvation and they have banded themselves together and are trying to make trouble for them.

"Today has been a full day! We had to get started early this morning because they started to build a new church. Our other one was too small and the sides are about ready to fall out. At breakfast Mr. Embree asked me to take his Bible class with the compound boys from now on until the building is finished. I didn't have a thing ready for this morning's class and only a half hour in which to prepare. (I am afraid I was not too well prepared.) I am attempting to use the Gospel of John. After the Bible class it was time for my language study. The teacher I have now is a young girl. She seems to be very nice and I like her. My language study lasted from 9:00 A.M. until 12:00 noon and my head was in a whirl with new words. After rest period I started to work on my study in the book of John. I decided to draw a map which took quite a bit of time. By the time I had finished it was time to eat. After supper and the evening prayer I mixed up the bread for tomorrow and now at 8:30 P.M. I am ready to begin on the night's work of letter writing and study."

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### JUNIOR ALUMNI

We are happy to have word of the following new members of the "Junior Alumni":

Sarah Orpha Traver, daughter of Mr. and Mrs. Lee Traver, of Portland, Oregon. Mrs. Traver was formerly Miss Betty Bridges, a student at the Insti-

tute in 1942-43. Sarah Orpha arrived Feb. 5.

James Robert Harle, son of Mr. and Mrs. Robert L. Harle, of Toledo, Ohio, Feb. 6. Mrs. Harle was Miss Neva Whaley before her marriage. The Harles graduated in the class of '43.

Jean Anne, daughter of Mr. and Mrs. Leo Johnson, of Schenectady, N. Y., Feb. 20. Mrs. Johnson was formerly Miss Nora Jane Bolender and a graduate of the Institute in the class of '42.

Barbara Joan Hodgson, daughter of Rev. ('33) and Mrs. ('35) Ivan E. Hodgson, March 23. Mrs. Hodgson was formerly Miss Ariel Schoenhals. Rev. Hodgson is minister of the Emmanuel Methodist Church of Highland Park, Michigan.

Margaret Esther arrived on April 5, at the home of Mr. and Mrs. Burley N. Clay. Mrs. Clay was formerly Miss Alice Cone. Both the parents were graduates in the class of '44, and now have a pastorate near Phoenix, Arizona.

May God bless these little ones and may He give guidance to the parents to whom He has entrusted them.

### WEDDING BELLS

On March 3rd Miss Florence Thompson ('41), of Grove City, Pa. became the bride of Mr. Raymond Snyder. We regret that we do not have more detailed information of the ceremony.

### AT HOME WITH THE LORD

Just as the last issue of the Vision was sent to the printer word was received at the Institute of the passing of Mrs. D. Y. Schultz. Mrs. Schultz and her husband were associated with the Bible Institute from its early days until the later's death. Mrs. Schultz has since resided in New York City.

### FELLOWSHIP CIRCLE BALLOT

#### Vice President:

Richard Reilly —  
Carl Parlee —

#### Corresponding Secretary:

Luella Miller —  
Mrs. Paul Wagley —

#### Recording Secretary:

Doris Moser —  
Eunice Gerig —

#### Treasurer:

Jane Bedsworth —  
Eloise Rogers —

#### Nominating Committee:

(check 3 names)

Oliver Steiner —  
Lillian Zeller —  
Mrs. L. R. Ringenberg —  
Tillman Amstutz —  
Daniel Dyck —  
Elda Gerber —

### What a Christian Is Not

Robert Ingersoll, the great agnostic, defined the stuff out of which orthodox ministers are made. He said that sometimes well-meaning people find a young man "not quite sick enough to die nor healthy enough to be wicked," and so they conclude that he would make a good orthodox minister.

Fredrick Nietzsche, too, scorned Christianity as a religion for the weak. If a man had neither the mental courage nor the physical strength to be wicked, he became a Christian. Since he was not shrewd enough to steal, nor bold enough to kill, nor passionate enough to defy convention and tradition, he would retire into a monastic arm chair and become a saint.

Both Ingersoll and Nietzsche unwittingly have done Christianity a service. For in attacking a "do-nothing" Christianity, they have caused Christians to rethink what is the real genius of their faith.—THE AMERICAN SIGNAL.

## — NEEDED —

(1) A Cook (2) Repairman

Applicants are invited to correspond with

The Business Manager  
Fort Wayne Bible Institute  
Fort Wayne 6, Indiana