12-1-1944

The Bible Vision

Fort Wayne Bible Institute

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

Part of the Higher Education Commons

Recommended Citation

https://pillars.taylor.edu/tufw-alumni-publications/161

This Book is brought to you for free and open access by the Publications for TUFW and Predecessors at Pillars at Taylor University. It has been accepted for inclusion in TUFW Alumni Publications by an authorized administrator of Pillars at Taylor University. For more information, please contact pillars@taylor.edu.
Contents

Editorials ............. Loyal R. Ringenberg
Mary, the Mother of Jesus ... E. Irene Smith
Preparing the Way of the Lord,
Norman Moser
Revival Methods ......... Hazel Butz
A Problem in Divine Arithmetic,
Reginald E. Shepley
As a Chaplain Sees It
Chaplain Safari A. Witmer
Prayer Support for Victory, Lauren R. Craner
Ramseyer Memorial
With the Fellowship Circle, Luella E. Miller
The Penny Ye Mean to Gie ... Anonymous
EDITORIALS

The Seasons Greetings

The Staff of the Fort Wayne Bible Institute joins the readers of the Bible Vision in thanksgiving to God for the unspeakable gift of His Son. Our wish for each of you is that Christ Jesus may be to you a perfect light of hope, to dispel the dismal clouds of this year of history’s most devastating war. Your continued friendship, your prayers, your support, and your encouragement are in turn earnestly cherished.

The Longer View

The twentieth century of Christian history, it may seem, should score for the cause of Christ for greater achievement of its purpose to bring about peace and good-will in the world than is in evidence today. Our impatience in such reasoning must be corrected by Christ’s own word.¹ He clearly stated that there should continue to be wars and rumors of wars, nation rising up against nation and kingdom against kingdom, with the age culminating in great tribu-

¹Matthew 24; Luke 21.
lation. Christ is not responsible for this course of sin in the world. Nor does this course mean that His program has failed. Wars are but a part of the curse which God has permitted to rest upon a rebellious race. These wars are the fruit of man’s departure from God and His law. The curse is but the design of God’s love by which He seeks to teach man the futility of his own way.

Against this age-long background of human iniquity, however, we must constantly keep in view God’s redemptive purpose. “This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

From two standpoints Christ may be shown to be the real victor in the world. First, He has, in spite of the perils of life, ever afforded to the individual believer a place of safety. A man may lose all his possessions, or he may be driven into a fox hole, or he may be obliged to make the sacrifice of life itself—yet if he is a Christian, all of this will “work together for good.” In the second place, Christ is the real victor because ultimately He will reign over all the earth in righteousness and peace, and of “the increase of His government and peace there will be no end.” This latter objective is the fulness of redemption for which both the creation and the saints of God groan. Nothing short of a firm hope in this complete redemption can satisfy the soul; and on the other hand this redemption will leave nothing in the soul of man unsatisfied.

In Jesus Christ, the Messiah, and in His program, therefore, there is what it takes to make sense of the world today. He provides the adequate philosophy of life and of the world. More than that He provides the basis for a perfect confidence for the soul. Faith in Him is the simple formula which storm tossed souls in every generation have proved to be the entrance into an abiding refuge.

The Moral Element of Saving Faith

One of the weaknesses in the evangelical camp today is easy faith, belief without the moral element. Salvation is confessed but the soul doesn’t seem to get turned fully in the direction of the heavenly city where nothing sinful can enter.

Eternal life is indeed promised to the soul who will believe in the Lord Jesus Christ, according to John 3:16 and many similar passages. To believe (pisteuo), however, has important implications. The soul cannot believe in Jesus Christ and at the same time retain evil purposes. “If I regard iniquity in my heart, the Lord will not hear me.” “If our heart condemns us not then have we
confidence toward God.” “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.”

Historic Trends in American Evangelism

Evangelism from Jonathan Edwards to the present day represents an interesting course of development. Before Edwards’ time evangelistic effort was practically precluded by hyper-Calvinism. Edward’s preaching marks a break with this extreme by linking the sovereignty of God with the truth of human responsibility. As a result his sermon, “Sinners in the hands of an angry God” led scores and then hundreds to seek God for mercy. The revivals of Whitfield and Wesley during the latter part of Edward’s century were also characterized by this same recognition of the duty and the gracious privilege which the sinner has in appropriating the mercies of God.

In the nineteenth century the outstanding revivalist, Charles G. Finney, found that one of the chief hindrances to revival in his early days was the mistaken impression that men must wait for God to save them. Finney adopted the assumption that God has long been waiting but that the sinner will not be saved. The customary technique in his ministry was to preach the law of divine righteousness to sinners until they were convicted of personal guilt and responsibility. Then he preached the gospel of grace. He never considered that a community was too far gone for a revival. Low spiritual life was but the occasion for his technique. History records the fact that the Holy Spirit did give revival over a period of a half century.

More recently the two-fold emphasis of Finney’s technique seems to have gotten out of balance to some extent. A prevailing emphasis of grace over law has been the trend. Slogans such as “all of Grace” and “only believe” have tended to foster antinomianism, i.e., the view that faith frees one from the obligations of the moral law. The opposite trend has been an emphasis upon human effort to the disparagement of divine grace. Under this emphasis sinners may be stirred to new resolutions but their profession embarrasses them with perpetual failures and backsliding. The human emphasis has also very commonly run adrift to the extent of liberal humanism and atheism.

The lesson of history would seem to be that God in mercy is waiting to bestow His grace upon needy humanity but that humanity rejects His proffered goodness. He is the true evangel, therefore, who can so present the gospel of Christ as to lead men (1) to repentence and (2) to faith, thus effecting reconciliation and an abiding fellowship between man and God.
At this time of the year, as we think a great deal about the Christmas Story, we must necessarily think of the characters who had a part in it, and without whom there would be no Christmas Story. One of the most important of these is Mary, the mother of Jesus, called the Virgin Mary, not because she was a virgin all her life, but because she was a virgin when the great event of her life took place. Many exalt and revere her to the point of worship; many, perhaps to avoid this extreme, go to the other and do not esteem her as much as they should; some by denying the Virgin Birth, would even defame her reputation. But Mary is worthy of our admiration and esteem, and even emulation. She is the one in whom the first prophecy to man was fulfilled. “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.”

Luke gives us the best picture of her. There is a tradition that Luke was a painter, as well as a doctor and historian, and painted Mary’s portrait. But this probably grew out of the fact that in his gospel he gives us the best picture of her character. We do not know a great deal of her life. We are not sure who her parents were. We do, however, know her lineage, not because it is hers, but because it is that of the Messiah. She was of the royal house of David and lived at Nazareth. But the facts of her life are not important to Christianity, and it may be that they have been omitted that the great event of her life, the birth of the Christ, may be given prominence.

The first that we read of Mary is the record of the appearance of the angel Gabriel, who came to acquaint her with the fact that she was to be the mother of the Messiah. We wonder what the feelings of Mary were. Perhaps they were a mixture of different feelings. Since all Jewish girls for centuries had hoped to be the mother of the Christ, Mary must have been gladdened by the Annunciation, that she was the elect of God. There was wonder and awe, too, for she asked “How shall this be?” She was not yet married. This was not a question of doubt or unbelief, but of devout amazement. We are not surprised at the question, for with her trusting heart Mary believed the angel. To strengthen her faith, the angel told her that her cousin Elizabeth, although well along in life, was going to
give birth to a child. This was to show that nothing is impos-
sible with God. Now notice Mary’s reply: “Behold the hand-
maid of the Lord. Be it unto me according to thy word.” Com-
pare her with Sarah, the wife of Abraham. When Sarah was told
that she was to have a son, she did not believe but laughed.
Zachariah, when told of the com-
ing of John, asked of the angel a question implying doubt, and
as a result became dumb. There was nothing derisive or doubt-
ful about Mary’s question or re-
ply. It showed that she was meek, trustful, and submissive to
the will of God. These qualities she manifested throughout her
life.

We are next told that she went
“with haste” to see Elizabeth,
showing that she was a woman
of energy and earnestness, and
perhaps discretion. She fully
believed the words of the angel,
but was human enough to want
to see for herself. She remained
there three months until time
for John to be born, thus veri-
fying for herself the fact and
time of His birth. Her sympathy
may also have been a reason for
her going; she and Elizabeth had
a common interest, and because
of the relation later between Je-
sus and John, Mary may have
felt something intuitive, that she
scarcely understood herself.
From her going to Elizabeth with
haste and remaining three
months, we may judge that Mary
was not extremely poor nor la-
boring in the service of others;
else she could not have made a
hasty journey. When she met
Elizabeth, she broke forth in
her song of joy and thankful-
ness, the Magificat, loved and
repeated by Christians ever
since. “My soul doth magnify
the Lord.” The song, recorded
in the first chapter of Luke, is
full of gratitude, and breathes of
devotion and love to God. The
Magnificat shows that Mary was
not an ignorant, uncultured
woman. Its resemblances to the
Old Testament Scriptures seems
to show that she could read; and
since only Mary and Elizabeth
heard the song, and since Luke
must therefore have obtained it
from Mary, it seems that she
must also have been able to
write. Not only from content,
but from the language of the
song we are able to judge Mary;
and our judgment cannot be that
she was unlovely, ignorant, un-
refined. Furthermore, we can-
not think that God would have
chosen such a one to be the
mother of his Son.

When Mary left Elizabeth, it
was to return to a severe trial,
arising out of the condition in
which she found herself. Mary
had been espoused to Joseph be-
fore the Annunciation. Now
what would Joseph think? What
would he do? A betrothal was
as binding as a marriage, and
the woman was under the au-
thority of the man the same as
if she were his wife. If a wife
was untrue to her husband, she
could be dealt with as an adulteress, the punishment for which according to the law of Moses was stoning. Such a fate might have awaited Mary, and with it the disgrace that would have crushed her pure and gentle soul. It might have meant death. But one is inclined to think that Mary committed herself to God in trust. She must have been worthy of Joseph’s respect and love or he would not have been desirous of divorcing her privately. This speaks well for the character of both of them. How happy and relieved Mary must have been when Joseph, as we read, took unto him his wife; or as the Greek implies, took her beside him, or to his side.

In due time the Annunciation was fulfilled; the promised son was born. A first-born son brought great joy to any Jewish woman, but this child was not only Mary’s first son, but the Son of God, the Christ, the Messiah. To be the mother of the Messiah was an honor that could come to but one woman, and all Jewish women had hoped to be that one. Mary must have looked forward to His coming with anticipation and must have loved Him tenderly. The story breathes of this tenderness. Children today are born in hospitals, with skilled doctors and immaculate nurses; but Mary’s child was born in a stable. How she must have felt when she had to lay the tender little one in the manger. But no complaint is recorded. She accepted the situation with patience and meekness.

Although she knew from the angel and from the words of Elizabeth that this was the Christ Child, she must not have expected the miraculous events which accompanied His birth. Being away from home among strangers, she probably expected no callers, not even the lowly shepherds, who left their flocks—a fact strange in itself. But how much stranger were the wondrous events they had to tell: “the angel of the Lord came upon them, and the glory of the Lord shone round about them: suddenly there was with the angel a multitude of the heavenly host praising God.” The word translated host is a military term, meaning army. From this we are led to believe that the angels did not rush out of heaven in confusion, without order and formation, but were formed in ranks and companies. How fitting for a heavenly army to herald the coming great King of the world.

If Mary was not expecting the visit of the shepherds, much less would she be expecting the coming of the Wise Men, who for weary days and over desert sands, had traveled from the far East. They had been led by a star. What this star was, no one knows. But it is not hard to believe that God created a special star for this special occasion, the birth of His Son. Today we see
in the windows of many of our homes one or more stars, showing that sons have gone forth to serve their country. A gold star indicates that the son has given his life. Was the Christmas star a gold star, announcing that the Son of God had left His heavenly home to serve a lost world and give His life for it? It may well have been. When this star came to rest “over where the young child was,” the Wise Men came into the house and bowed before the tiny form to worship. “And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.” Such gifts were worthy of a king.

All of these events must have come as a surprise to Mary. We are told that she pondered them in her heart. We do not read of her bragging about the child to friends and neighbors, as some mothers are wont to do. She was too humble a woman for that. Neither did she go about asking others what they thought of all the strange occurrences. She pondered them in her heart—that is, according to the word used in the Greek text, she kept them together and laid them side by side in her heart to compare them. This shows that Mary was a reflective woman and would make a good mother.

Other events of Mary’s life can only be mentioned: the sojourn in Egypt, where, although the leaving of home to dwell in a foreign land and the journey itself must have been hard for her, we hear of no complaint; later, her finding the lad Jesus in the temple, questioning the doctors. Here she shows the concern and anxiety of a mother. She reproves Him: “Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing.” But this was a very gentle reproof. We see her again at the wedding in Cana. This gives us a different view of her—the domestic side of her nature. She was interested in the serving of the feast and concerned about the embarrassment resulting from the lack of wine. Here the mother is depending upon the son, instead of the son upon the mother. All that she said was, “They have no wine”; but she believed that Jesus could, and would do something about it. Although He made no promise, Mary told the servants to do as He said. She had faith in Him. She knew her son.

The last picture we have of Mary with her Son is at the cross. What a disappointment she had had. Like the disciples she probably had expected Him to be an earthly king. Instead, He was dying on the cross between two criminals. How far she had shared the joy that filled Jerusalem at the time of the Triumphant Entry, we do not know. Now what a contrast! We are not told whether she attended His trial and condemna-
tion or not, but she could not be kept from the cross. Like a true mother she must be with Him during his last sad hour of agony. And who can tell with which emotion she “stood by,” as John speaks of her in his Gospel? But outwardly she was composed; there was no wringing of the hands; there was no outcry. Her grief was too deep for loud wailing. She is the same quiet, patient, meek woman as always, tender and loving. Here we see the beautiful relation between mother and son. In His own suffering, He thinks of hers and provides for her future care. He called her woman, because the word mother, bringing back tender memories, would have been more than she could bear. One wonders, too, if His words to John did not imply a suggestion to lead her from this scene, which was breaking her heart. Simeon’s prophecy at the circumcision of Jesus had come true: “Yea, a sword shall pierce through thy own soul also.”

We have little mention of Mary after this. We read in Acts that she continued in prayer with the group of apostles and others who were awaiting the coming of the Holy Ghost. Her sorrow and the unjust death of her innocent Son had not filled her with resentment or bitterness. She was still the submissive, devout Mary.

“Such is all the authoritative history we have of the ‘blessed among women’—a very woman in every trait of her character, but taught as no other woman was the hard lessons which were to guide her to her Son’s eternal kingdom. Some were joyful, some very grievous; but she learned them thoroughly, until she loved the Lord Jesus as her Savior far more than as her Son.” (Bible Encyclopedia, Potter). Summing up the qualities of her character we find that Mary was meek and gentle, tender and sympathetic, thoughtful and reflective. She had devotion and a natural piety, breathing of trust and hope. Her spirit was pure, unruffled, resigned. “So far as Mary is portrayed by Scripture, she is as we should have expected, the most tender, the most faithful, humble, patient, and loving of women, but a woman still.” (Smith, Dictionary.)

Mary must have been as nearly perfect and ideal as a woman can be. God would choose the best to be the mother of His Son. Perhaps it is not strange that she is worshipped by thousands; and yet it is strange, for it was Jesus that made Mary great, and not Mary, Jesus; and Jesus has all the excellent qualities that Mary had. In addition, He was not nearly perfect, but He was perfect. Mary was blessed, but not sinless nor divine. We have all we need in Christ; He is our great Intercessor. And if Mary could have looked ahead and seen that she would be worshipped, no doubt
her unassuming and humble soul would have been shocked and grieved.

There is one tradition that Mary spent her last years in the home of John and was buried at Ephesus; another that she was buried in Jerusalem. A legend tells us that three days after her burial, her grave was opened; but her body was not there, "only an exceeding fragrance." There is nothing recorded in Scripture similar to this. However, the fragrance of her lovely life and character has ever since filled the world.

THE DANCING EVIL
(The Lutheran Annual)

What shall we say of dancing? We mean the dancing of the ballrooms, the dining rooms of many of our metropolitan hotels, and the college and high school proms, not to name the cabarets and places of lower character?

The very thing not sanctioned in the Bible is that which gives this modern form of dancing its grip and fascination, namely, the close contact of the sexes. If women and girls were allowed to dance only with members of their own sex, and if the same were true of men and boys, the lure of it would be gone, and the great problem arising out of it would be quickly settled. . . .

"Ye shall know them by their fruits," Matt. 7, 16. The dress or undress of women and girls who dance, the physical contact with their partners, the attitudes assumed, the evident emotions stirred by suggestive music — how degrading it all is! Ask social-welfare workers about the after-results of these things; ask preachers who get behind the scenes; ask distressed parents; ask police officers. A New York chief of police said recently that three-fourths of the women and girls living lives of immorality had been led from the path of virtue by the dance.

But even if this were not so, the pleasure, or amusement, of dancing, running far into the night, as a rule robs its devotees of sleep and sends them to their tasks in the morning nervous and dull instead of rested, refreshed and alert. How unfair to an employer, a teacher, and to oneself, and to his or her associates as well! And how dishonoring to the God who created us, and cleared us for His pleasure!

We appeal to parents to save their boys and girls from this contamination, this fateful step on the down-grade of human existence. And we appeal to Sunday School and other teachers and to pastors to inform themselves about it and speak out with clearness of conviction and the authority of a "Thus saith the Lord!"

"Of China's original 18 provinces, one-quarter of the total area is still unclaimed as the field of any mission, while many parts of the remaining three-fourths are yet unworked."
Preparing the Way of the Lord

By Norman Moser, Pastor
Clyde, Ohio

John the Baptist began his ministry in fulfillment of prophecy. Both in Isaiah 40:3-5, and in Malachi 3:1, his mission was foretold. All four Gospel writers make mention of him. He came for one purpose, namely, to prepare the way of the Lord. In Luke 3:3-6, we have a very vivid account of that preparation. These verses teach us several things.

First, we are taught that the Lord was about to manifest Himself in a very real way. Throughout the ages, the Lord has had a desire to reveal Himself to His people. In the garden of Eden, He came down to man in the cool of the day. After the fall, God continued to manifest Himself to men, for He placed at the east of Eden, cherubim, and a flaming sword which turned every way, to keep the way of the tree of life. He also made His appearances to the patriarchs. He appeared to Moses in the burning bush; to the children of Israel in the form of a cloud by day, and by a pillar of fire by night. After the tabernacle had been set up, He again manifested Himself by covering the tent of the congregation with a cloud, and by filling the tabernacle with His glory. However, the Lord was now about to visit His people in a way which He had never visited them before—namely, in the person of His Son Jesus Christ. The Word made flesh was about to manifest Himself to the people.

Even today, the Lord is pleased to manifest Himself to His believing people. He would like to reveal Himself to them in the presence of His Holy Spirit, especially in revival power.

Again, we are taught that a preparation was to precede the manifestation. In the East, whenever a king or a monarch took a journey or made an expedition, he frequently sent someone ahead to prepare his way for him. Sometimes the country was levelled, a way was cut through the mountain, a bridge was built over a river, roads were cast up through deep valleys, and the way was made as straight and unobstructed as possible.

When Jesus was about to make His appearance, He also sent one ahead to prepare His way. John the Baptist tried to remove every obstacle that might be in the way of the One who was to come after him. He preached repentance, restitution; he humbled the proud, detected the hypocrites, tried to counteract the prejudices of the people. He did his best in preparing the way of the Lord.

Do we want the Lord to manifest Himself to us? Do we want
Him to visit us with a great Bible revival as in the days of old? Do we want Him to reveal Himself to us in the fullness of His Spirit? Then let us prepare the way for Him! Let us remove everything from our hearts that would hinder Him.

Let us notice further how this preparation was to be effected. First, his paths had to be made straight. We are to do likewise. Let us not compel the Lord to detour or go around the circle a while before we let Him meet our heart’s need. Let us give Him straight access into our hearts.

Next, every valley was to be filled. I wonder if there are any spiritual valleys in your life that ought to be filled. Probably the Lord cannot manifest Himself to you as He would like, because you are living in the valley of defeat so much of the time. Do you have your ups and downs? Are you down more than up? If you are living in this valley, then take the shovel of faith and begin filling this valley with overcoming victory. For “this is the victory that overcometh the world, even our faith.”

Some are living in the valley of despondency. New converts sometimes throw up their hands when they arrive in this valley. Sometimes Christian workers quit the job because they have not learned the secret of filling this valley. If you are living here, then take the shovel of courage and begin filling this valley with renewed hope. “Have not I commanded thee? Be strong and of a good courage . . . for the Lord thy God is with thee whithersoever thou goest.”

Then, too, there were mountains and hills that needed to be brought low. Some of the mountains need to be removed yet today. Some people are perched on top of Mount Pride. Before the Lord will meet with us we must take the shovel of humility and start digging down this mountain. “For God resisteth the proud, and giveth grace to the humble.”

Again, some are living on top of Mount Self-sufficiency. They do not feel any special need of God. They consider themselves rich, increased in goods, and in need of nothing. They seldom go to prayer meeting, because they think they are as good as those who attend. When a revival meeting is in progress, they do not feel the need of supporting it with their prayers, attendance, and money. They are self-sufficient! If you are perched on top of this mountain, then take the shovel of humble dependence and start shovelling this mountain down. Remember that your sufficiency is of God. Without Him you are nothing.

The crooked shall be made straight. Is there anything crooked in your life? If sin has made you crooked, the grace of God can make you straight.

Still further, the rough ways were to be made smooth. There
are many sincere Christians who could be more greatly used for the Lord if their rough ways were made smooth. God is not like a carpenter that he has to use a chisel, a rasp, and some sandpaper. Yet He has a way by which he is able to make our rough ways smooth. Let us be submissive to His workings.

As we are faithful in preparing His way, He, too, will be faithful in showing unto us His salvation.

GOD BLESSES THE GIFT

Roger Babson said several years ago, "If the tithing process were in operation, it would give churches of this country an income amounting to about $4,000,000,000 a year." These figures seem extraordinary, but on checking them, no flaws can be found. The facts are that the church people of the country are giving less than 1% of their income to the church and missionary work.

Less than 10% of the church does 90% of the actual work. Less than 50% of the membership comes to Sunday School, 30% to morning worship, 15% to evening worship, 15% to prayer meeting.

What marvelous things God has done with our small offering!

"Even on the low ground of common sense I seemed called to be a missionary. For is the kingdom not a great harvest field? Then I thought it only reasonable to seek the work where the work was most abundant and the workers were fewest."

A mother is a person who, seeing there are only four pieces of pie for five people, promptly announces that she never did care for pie.

"If 10 men are carrying a log—nine of them on the little end and one on the heavy end—and YOU WANT TO HELP, on which end will you lift?"

If 1,000 missionaries were today to land in India, each one could have a parish all his own of 550 villages.

Apart from a few tiny points of light, an area of 4,000,000 square miles in the heart of Asia, with a population of 34,000,000, still lies in unrelieved spiritual darkness.

SWEETER THAN THE SWEET

I walked a mile with Pleasure
She chattered all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow
And not a word spake she,
But oh, the things I learned from her,
When Sorrow walked with me.

—Anon.
Periods of revival, followed by lethargy, indifference, and apostasy, have characterized the history of the United States. As a nation we find ourselves today in a spiritual slump. Yet here and there are earnest Christians who are prayerfully expecting God to revive His work in these days of unparalleled opportunity and need. Since God's servants are interested in the best procedures by which to accomplish the awakening of the church and the salvation of sinners, it may be helpful to examine the methods which He has blessed in the three centuries of our country's religious history. From this study we may arrive at valuable and encouraging conclusions applicable to our own day.

The Puritans, who founded their homes in the interest of religious liberty, were men of strong and deep convictions, of sturdy faith, of sterling character, of moral earnestness. But due to a cheerless church life, to concepts motivated by fear and duty rather than by love, to ultra-Calvinistic doctrines, and to the union of church and state; the succeeding generations lost interest in the church. Spiritual declension set in. There was enough concern about this declension, however, to provoke action. But the attempts at reform encouraged moralism rather than vital, dynamic religion. Gradually morals sank so low that it looked as though God had forsaken New England.

Piercing this moral and spiritual darkness rays of revival light began to appear. Under the preaching of Jonathan Edwards, George Whitefield, and others, the mercy drops expanded to spiritual showers. The revival known as the Great Awakening had come. No employ of the "anxious seat" or "inquiry meeting" promoted the revival. Prayer, preaching, and dependence upon the Spirit of God were the means of procedure. The preachers were men of prayer and they were supported by a praying people. Except on rare occasions preaching was confined to Sunday and the mid-week service. If the concern of the people demanded it, special services were appointed for religious instruction. The result was a church quickened along spiritual, missionary, and educational lines.

But war clouds were gathering and by 1775 the Revolutionary War was commanding the interest and energies of the people. Every denomination save one suffered spiritually, materially, and morally. Congregations were scattered, churches were left without a pastor, church buildings were used for
war purposes, worship was neglected, and sin in all its forms was rampant. Following the war, infidelity swept the country to such an extent that the issue at the turn of the century was whether Christianity or unbelief would control the nation. It was another dark day!

As before the Great Awakening, so now it was the darkness which precedes the dawn. As early as 1787 signs of revival appeared in a Virginia college and neighboring vicinities. By 1790 pastors were seeing revivals in their own parishes without the aid of visiting evangelists. Hastened by the influence of the Kentucky revivals and the birth of the American camp meeting, the second great awakening was in progress by 1800. Its power and influence extended throughout the states and followed the frontiersmen to their pioneer dwellings. This awakening was preceded by seasons of earnest prayer. Preachers stressed the great doctrines of the Gospel such as man's sinfulness, the adequacy and freeness of the atonement of Christ, the necessity of the new birth, and the sovereignty of God. Protracted meetings appeared. In some cases several denominations united in spirit, in prayer, and in effort for the salvation of sinners. Consequently, infidelity was overthrown and the churches were revived.

This revival continued, especially along denominational lines, until 1850. As in the other two awakenings, prayer was the vital factor. For example, Charles Finney, besides being a man of prayer, was blessed with the loyal support of two prayer warriors. "Father" Nash, who possessed unusual power in intercession, often accompanied Finney for the purpose of aiding him in prayer. Mr. Abel Clary did not attend Finney's meetings but agonized in prayer while Finney preached. House to house visitation, protracted meetings, the anxious seat, inquiry meetings, published sermons, camp meetings, and circuit preaching were used to promote this revival.

Following the revival, however, worldliness and indifference began to rob the church of her power. Feverish excitement over the slavery question griped the people while the rumblings of warfare grew more distinct. Furthermore, fanatical propaganda concerning the second advent of Christ had shaken the confidence of people in religion and had brought ridicule and reproach upon the church. Neither did the financial and commercial prosperity of the period lend itself to nourishing revival spirit. The nation was in another spiritual declension.

Then a remarkable thing happened. Contrary to the indication of prevailing circumstances, the Revival of 1857 broke out. It was born in prayer. Jeremiah Lanphier started a noon prayer
meeting in New York City where those engaged in business might retire from their duties to commune with God. Interest grew so rapidly that soon other churches, fire and police departments, and merchants opened rooms for these noon retreats. The plan was adopted by other large cities; even the British Isles felt the effects of it. It was a lay revival in which prayer played a far greater part than preaching. The revival was promoted by the distribution of tracts, the public press, personal work, and revival conventions.

The onset of the Civil War found the North spiritually prepared by the Revival of 1857. During the war a great revival broke out in the southern army. Tracts, religious papers, and Bibles had been circulated among the soldiers. Wounded soldiers converted in the hospitals carried a revival spirit back to the camps when they recovered. Prayer meetings were inaugurated. The Church of the Army organized for the purpose of the conversion and edification of their fellow men.

The usual moral and spiritual declension followed the Civil War. But the last quarter of the nineteenth century was a fruitful one in revival effort. Activities to convert men were thoroughly organized. Systematic visitation and prayer meetings preceded the coming of the evangelist. Preaching, daily prayer, and inquiry meetings attended the revival campaigns. Under the capable leadership of such men as Íra Sankey, George Stebbins, and P. P. Bliss, music rendered a great ministry. It is said that Sankey sang as many souls into the kingdom as Moody preached into it. In some cities denominational co-operation and a simultaneous city-wide attack proved very effective.

The twentieth century has seen no revivals that compare in power and extent with those of preceding centuries. Why this is true is another question and out of our consideration here.

Now what do all these historical facts have to say to us? First, we observe that prayer was a vital element in every revival which our nation has seen. Prayer was essential in the great revival at Pentecost which inaugurated the Christian era. If we are to see the great awakening which we are desiring, then mighty prevailing prayer must tap the resources of heaven and release the power of God in this needy nation.

Second, great revivals presuppose the outpouring of God’s Spirit. This is essential for effective presentation of the Word and for the conviction of sinners. The outpouring at Pentecost enabled cowardly Peter to face boldly the Jews with their awful crime. The Spirit so convicted them of sin that they cried out, “What shall we do?” And three thousand were saved.
Third, the Gospel must be presented. How? The usual method has been preaching. But the Gospel has reached hearts through hymns and songs, through personal witnessing, and through the printed word. Through whatever avenue we minister, the fundamental truths of the Gospel must be preached.

Fourth, we must not expect the Spirit of God to limit Himself to any particular method. Traveling evangelists were greatly used in some revivals; in others, they played little part. Revival could come without protracted meetings; it did in the Great Awakening prior to 1800. God may choose to bless new methods. Are we willing to let Him work as He pleases and to fall into line as He guides us. People in Finney’s day had to overcome their prejudices against the anxious seat and the inquiry meeting in order to cooperate with God.

Finally, revival light has often shed its quickening glow just when the nation’s outlook has seemed the darkest. When the hosts of evil with their infidelity, immorality, and warfare have pressed sorely and circumstances have seemed contrary to revival, then the light of God has burst through. This fact, which illustrates the faithfulness of God toward men, ought to encourage God’s children to engage in believing prayer and in earnest efforts for revival in these dark days through which our nation and our world are passing.

———

Motives

Two students are digging a ditch. Apparently they are doing the same thing; in reality they are doing entirely different things:

One student labors
To get wages
To purchase books
To obtain an education
To preach the Gospel
To secure a salary
To secure ease or notoriety

The other student labors
To get wages
To purchase books
To get an education
To preach the Gospel
To save souls
To glorify God.

———

The Keys of the Kingdom

Protestantism stands squarely upon the principle of the priesthood of believers. Peter and the apostles were first given the keys of the kingdom (Matt. 16: 13-19). The keys are seen to be in the hands of the whole church (Matt. 18:15-18) and in the hands of “two or three” (Matt. 18:19, 20). All who are “in Christ” are committed the ministry of reconciliation (II Corinthians 5:17-19). Christians constitute a “royal priesthood” (1 Peter 2:9). —L. R. R.
There are three brief passages of Scripture that I want us to read responsively tonight: Acts 17:22, 23; Revelation 6:15-17; and Isaiah 6:1-7.

We have selected these passages and placed them side by side because of the elements which are common to all three and because of the contrasts they present. Even a cursory examination of the passages in question reveals these facts: In the first passage an altar is present but no throne. In the second there is a throne but no altar. In the third there are both an altar and a throne. Here, then, are three problems in divine arithmetic: 1, An altar minus a throne equals what? 2, A throne minus an altar equals what? 3, An altar plus a throne equals what?

I.

The altar which is not the revelation of the throne of God is a place of idolatry. This is Luke’s indictment of Athens. It was a “city wholly given over to idolatry,” Acts 17:16. “But that cannot be,” you say. “Athens was a place of political influence, a city of intelligence, and an educational center. It housed within its borders one of the three outstanding universities of its day.” Perfectly true! But in spite of its influence and intelligence, it was also filled with idolatry. Intellectual curiosity filled the minds and spiritual indifference the hearts of the Athenians. They spent their time investigating and evaulating the latest religious theories and speculations. But it was on that basis that Paul got a hearing before them.

Today, our difficulty is this: We have associated idolatry with heathen lands and as a result we have concluded, wrongly, that it is absolutely impossible for intelligence and idolatry to possess the same heart and life. It can! Athens is a case in point. Intelligence and idolatry, then, can live together in the same human being and possess the same human heart. What, then, is idolatry? What is an idol? An idol is anything or anyone that comes between myself and God. It does not have to be a cruelly chiselled chunk of wood or block of stone. It may be flesh and blood. It may be a wife, or a husband; it may be children, or property or possessions; but if it comes between my soul and God, it is an idol.

Have you ever contrasted idolatry with worship and service? Worship and service are the halves of one whole. Worship is God enshrined in human life. Service is human life en-
throned in God. How, then, is it possible for a man to worship and serve God acceptably when the chief object and supreme affection of his life is centered upon something or someone other than God? Such a man can neither worship nor serve Jesus Christ acceptably as Savior and Lord. Why? Because the moment any object other than Jesus Christ takes the supreme place in a man’s life, that moment his spirituality and divine power are grounded by spiritual non-conductors. Finding ourselves in such a dilemma, we are to smash our idols with the hammer of the Word of God. Andrew Carnegie did! He once said: “Man must have an idol. (We believe he meant here man must have an object of worship.) The amassing of wealth is one of the worst species of idolatry. No idol is more debasing than the worship of money.” Then, regarding himself, he declared: “To continue much longer overwhelmed by business cares and with most of my thoughts wholly upon the way to make more money in the shortest possible time must degrade me beyond hope of permanent recovery.” Having reached such a conclusion, Andrew Carnegie began to practice what, here, he preached to himself. The result was that thereafter he gave away 90% of everything he made, or a total fortune of 360 million dollars. By so doing he kept himself from personal deg-

radation and idolatry and, today, many men rise up and call him blessed.

Mahmoud, the conqueror of India, did the same thing. When he had taken the city of Gujarat he proceeded, as was his custom, to destroy the idols. There was one, fifteen feet high, which its priests and devotees begged him to spare. He was deaf to their entreaties, and seizing a hammer, he struck it one blow when, to his amazement, from the shattered image there rained down at his feet a shower of gems—pearls and diamonds—treasure of fabulous value, which had been hidden within it. Had he spared the idol he would have lost all this wealth.”

The practical teaching of these incidents is plain: If you want heavenly treasure — spiritual gems, pearls and diamonds — smash the idols which stand between God and yourself. Let us not spare our idols. It is to our interest—and God’s—to demolish them!

The altar, then, which is not identified with the throne of God is a place of idolatry.

II.

Turn with me mentally to Revelation 6:15-17, where we find the scriptural answer to our second arithmetical equation. The throne which does not express and reveal itself in an altar is a place of unmitigated judgment.

As we study this passage our
gaze instinctively travels in two directions: We note the One who occupies the throne and those who object to His presence. There is, then, a definite relationship between them. They are subjects, He is Sovereign. They are creatures, He is the Creator. They are men, He is God. But they are a particular type of men. They are Christ-rejectors. And, now, as they face "the Judge of all the earth," they prefer death rather than meet Him in judgment. They cry for the rocks and the hills to fall upon them and hide them from the face of Him that sitteth upon the throne. This, however, is impossible. He cannot be avoided. He cannot be evaded. Death itself does not terminate man's moral responsibility and his relationship to God.

It is profitable to recall in this connection that all judgment has been delegated by the Father to the Son, John 5:22. Jesus Christ, then, ultimately and finally is Judge as well as Savior. He is, moreover, a righteous Judge. Sensory impressions are not the bases of His judgments. He does not judge after the sight of His eyes or the hearing of His ears. He knows what is in man, John 2:25. Consequently, if Jesus Christ is rejected as Savior, men must face Him as Judge. This passage is a case in point. These men are facing Jesus Christ as Judge. Quite naturally, the question is asked: "Who shall be able to stand?" The answer is just as plain and decisive: No one is able to stand in the presence of "the Judge of all the earth" minus the grace of God.

Today, men are clamoring for justice and demanding their rights. If such individuals knew their own hearts, knew themselves as they should, and were apprised of the fact that someday they, too, must stand in the presence of the One who occupies the throne of God, they would not demand justice but plead for mercy and grace. Why? Because the throne which does not express and reveal itself in an altar is a place of unmitigated judgment.

III.

Turn, now, to the third equation. The throne which expresses and reveals itself in an altar and an altar which is identified with the throne of God is the place of divine righteousness, human redemption, and Christian service.

There are two focal points in Isaiah 6:1-7. The one is the throne of God and the other the altar of the Lord. They are the centers around which this incident revolves. Action begins within the throne. Isaiah first sees God, the pre-incarnate Christ, occupying the throne, John 12:41. It was the revelation of the holiness and the glory of God. Isaiah, consequently, perceives the defilement of himself and the people of Judah and instinctively crys out. It was
then, at the command of the Occupant of the throne, that one of the seraphim proceeds to the altar, takes the live coal from off it, and places it upon Isaiah’s lips and declares: “Lo, this hath touched thy lips; and thy iniquity is taken away, and thy sin judged.” In short, it was the union of the throne and the altar which produced human redemption.

Everything seen in Isaiah chapter six is actualized for the world in the cross of Jesus Christ at Calvary. Calvary itself was the altar but back and behind it we discern the throne of God and hear His decrees. Jesus Christ Himself said regarding His life: “No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father,” John 10:18. These two statements refer respectively to the altar and throne experiences of His life. The first, “I have power to lay it down,” expresses the demand of the altar. The second, “I have power to take it again,” is the decree of the throne of God. In other words, it was the conjunction and union of the altar and the throne of God in the person of Jesus Christ at Calvary that reveals the righteousness of God, provides redemption for sin-defiled humanity, and makes possible Christian service. This fact is now apparent to the world. See it illustrated in Helen Keller.

Helen Keller lived in a world of her own. She was blind and deaf and dumb. Finally, the person was found, Miss Anna Sullivan, through whom she could “speak” and communicate with the world outside. Then the parents desired that Helen should learn about God and His love. Bishop Phillips Brooks was called who told Helen through Miss Sullivan the old, old story of God and His love. All waited for the answer. Eventually, it came. Helen’s response was “I have known all that before but I did not know His name.” Acts 14:17 declares “. . . He (God) left not Himself without witness. . . .” What a confirmation of that Scripture this experience of Helen Keller’s is!

The altar, then, which is not connected with the throne of God is a place of idolatry. The throne which does not reveal itself in an altar is a place of unmitigated judgment. The throne which expresses itself in an altar and an altar which is identified with the throne of God is the place of divine righteousness, human redemption, and Christian service.

The latest Conference on Moslem Missions characterized the Moslem advance in Africa as perhaps the largest world missionary problem confronting the whole Church.
As a Chaplain Sees It
By Chaplain Safara A. Witmer

THE GOSPEL IN THE GUARDHOUSE

A service in the guardhouse always contains the unexpected. One never knows beforehand just what questions will be asked or what direction a service will take. Of course, one could arrange a formal program, but it would likely be unsuccessful. The informal approach is much better. It is necessary that the barriers which tend to separate a minister and an officer from prisoners be overcome. This can best be done by eliminating formality and engaging the men in conversation. In time the moment will arrive when one can ask for reverent attention and proceed to minister the Word.

Last Sunday I began by setting up an electric victrola on top of a "two-decker" at one end of the one-room guardhouse. One prisoner offered at once to plug in the electric cord. Several more gathered around, evidently with varied interests. One asked whether I had a cigarette. When I told him I didn't have any, he quickly followed up with a bit of self-reproach in his voice, "O you don't smoke, do you?" Two men looked over the records, and one asked whether I had any "jive" music. "No, if some of you had listened to more serious music than "jive" you wouldn't be in the guardhouse." "I guess you're right," was the answer.

When once the old hymns are being played, men pay more and more attention. Some lie on their beds, some sit on the lower decks. Only in the far end are group conversations continuing. Just opposite me is a young, swarthy-looking soldier sitting on a "lower deck." His face is cupped in his hands. He is in deep thought about something. I wonder about his race and his religious background. One prisoner comes leisurely up to ask whether I have a record of "Let the Lower Lights be Burning." Very fitting! but I don't have it.

And while the music goes on, questions are asked and answers given. A big rugged man wants to know if he can have a private interview after the service. One soldier with a smile playing about his lips wants to know if I saw him in "church" in the morning. He gave his heart to Christ some weeks ago, and on the basis of good conduct he is a "trusty" now. That means he can work and go about his duties without a guard; therefore, he didn't sit with other prisoners and an armed guard on the last seat of the Chapel this morning. He was a part of the regular congregation!

Another prisoner wants to know if I heard from his par-
I tell him that I heard just the day before. "They send their love and best wishes. And they say that they will help you this time, but they cannot stand anymore. If you get into trouble again, they cannot help you further." He assures me that he will never go "off the beam" again. Having had several talks and prayer with him, I believe that he is fully determined to go straight. He had told me that he is really repentant and that he means to live a Christian life, but I am not sure whether he has had a thorough experience of grace, and so I must have another talk with him before he is released.

I asked a prisoner whom I hadn't seen before about his name, organization, offence, and sentence. He has just recently been court-martialed for theft. But he says it was a frame-up—he got a raw deal. He was wearing a blouse that belonged to another soldier, but he protests that an exchange was made without his knowledge. His explanation takes too long; he can't look me in the eye; his story sounds "synthetic." At any rate, it will have to be checked before it can be accepted at its face value.

The time comes for a brief service. I say to the men that this is the Lord's Day and it is only fitting that we give some time to thinking about God and His claims on our lives. I invite all who wish to gather in the forepart of the barracks. Nearly all gather about in a circle—some sitting on the floor, some on beds, but all in fatigues with a big white "P" (prisoner) painted on them. Several in the rear continue their conversation, but only for a moment. "At ease!"—with a staccato emphasis on "At"—is barked by several voices, and the prisoners in the rear come up to join the circle.

I express appreciation for the reverent attention that has always been given in religious services. Then an announcement is made of the National Bible Reading Campaign between Thanksgiving and Christmas. Their attention is called to the schedule of daily readings posted on the bulletin board, and they are urged to join in reading these choice chapters.

I tell them that these chapters are the favorite passages of the Bible as determined by popular choice. Then by an unpremeditated notion, I ask them for their favorite Bible passages. The first one is unfamiliar to me, and so I turn to it and read: "And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thine own blood, Live; yea, I said unto thee when thou wast in thy blood, Live." (Ez. 16:6). Quite naturally I wonder how or why this passage should be a favorite. Evidently seeing that I am a bit puzzled, the prisoner volunteers some light that only adds to the dark-
ness! He says that he learned it as a child, and it was supposed to have some power to protect his life.

One question leads to another, and the next half hour is an extremely interesting period spent in answering questions about the Bible. "How long after Christ died was the New Testament written?" "Why is it that some of the writers like Paul and John keep on writing about the same thing but their books are divided up into chapters?" etc. Suspecting that some questions are prompted by either firsthand or secondhand skepticism, I take time to uphold the inspiration, authority, and validity of the Scriptures while now and then making reference to some practical truth about salvation.

I look at my watch, and the hour is all but up. "It's almost chow time, men." No one seems to be ready to leave, and several say that they do not have to go to "chow" until five-thirty. Then I read the 139th Psalm and make some comments on the prayer at the close: "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." I have never had any better attention in a service. The men are thinking. I pray that the spirit of God is speaking to their hearts. We have prayer.

The meeting is over, but there is that interview. This big Texan has an almost unbearable load. He tells me the worst thing that can come from the lips of a husband who is forcibly separated from wife and children by the circumstances of war. His wife is running around with other men. She was true to him before he entered the service. They have two children. He tried to drown his troubles in drink,—then the usual sequence. He went AWOL, was picked up by M. P.'s, and will now be returned to his own base and tried by a court-martial. He wants advice about the steps to be taken to get a divorce. I advise him to the best to my ability, but point out to him the Christian way of repentance, forgiveness, and reconciliation.

The Vows of a Drunkard Are Always Broken

Washington now has 1965 places where liquor is sold and there are in the States 400,000 such places. Do you remember when the voters were told "Saloons shall never come back"?

Out of Their Own Mouths

"Here is the chance (beer in army camps) to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

—Brewers Digest. May, 1941.

Arabia, with a population of 7,000,000, has less than 50 openly confessed Christians.
Prayer Support for Victory
By Lauren R. Carner
Missionary of the Christian and Missionary Alliance in Marathi, India

Prayer support means as much to us missionaries in our battle with the powers of darkness in non-Christian lands as air support means to our boys battling the enemy. It is most heartening to know that you are comrades with us in the task in this ministry of prayer, and we are beginning to see victory for Christ’s church in India in answer to your prayer.

Only day before yesterday the Lord gave us a day of victory here in Anjaugaon. We had a one-day conference for people in this immediate vicinity. At first rain threatened because this is the rainy season and heavy rains fall, but the rain held off, and by noon a large crowd had gathered. We had a gracious time of praise and a message from the Word. After that service we went down to the river and thirty outcaste Mahars followed the Lord in baptism. Among them was a friend of mine who had refused for eight years to openly confess Christ. He and his wife were baptized and his three lovely children dedicated to the Lord that day. The Lord gave us a gracious time of fellowship in observing the ordinance of His Supper following the baptismal service. This is only one victory. There have been many others, and there will be more, if we continue to faithfully look to the Lord in prayer. With the victories there is very real opposition from Satan. Some of the Christians are being severely persecuted, and the political future of India threatens the cause of Christ. Thus, hold on in never-failing prayer!

Pray that these babes in Christ may be so established in Him that they shall not fail Him even where the fierce winds of persecution blow! Pray also that the Lord will raise up undershepherds from among the Christians to care for this ever-increasing flock of lambs. Pray for us in the coming itinerating season from November through March. Pray that Mrs. Carner and my little son may soon be able to join me. “Never give up praying.” 1 Thessalonians 5:17.

“The church of every generation is commissioned by Christ to evangelize the world in its generation. To evangelize the world is so to present Christ as the only Saviour and divine Lord that every human being will have a fair opportunity to intelligently accept or reject Him.”

“Lord, send me where Thou wilt, only go with me; lay on me any burden, only sustain me; cut any chord but the one that binds me to Thy cause, to Thy heart.”
RAMSEYER MEMORIAL

After the death of our beloved President, Rev. J. E. Ramseyer, many inquiries and suggestions relative to a memorial began coming to headquarters. It seems to be generally felt that some sort of appropriate memorial should be undertaken. The General Committee of The Missionary Church Association felt that since many local churches, The Bible Institute, and many friends might wish to share in whatever would be done, it would be in order that such a memorial should be undertaken by the parent organization of which he, under God, was one of the founders and for many years the President. Accordingly, it gave the matter careful consideration and finally brought some definite recommendations to the General Conference which in turn approved the recommendations and took steps to put them into operation by appointing and authorizing a committee to proceed according to the plan.

Since Brother Ramseyer was in all things a very practical man and not given to expenditures for mere show, it was felt that any memorial that would be undertaken should be in keeping with that principle. There was a project that had been on Brother Ramseyer's heart and to which he had directed an initial $1000.00 that had been given him to place as he felt it was needed most. This project was in the form of a headquarters building that would meet the various needs of the Association and the Bible Institute.

THE NEED

As the needs were surveyed, it was found that a primary need was for appropriate office rooms for the growing work of the Association, including committee rooms, and a suitable room for the Publication Department and Book Store. The next major need is for apartments and rooms to house Association headquarters personnel, missionaries on furlough, instructors and personnel of the Bible Institute and for students of the Institute, especially married students.

THE PROPOSED MEMORIAL

The memorial proposed to meet this need is a building so arranged that the first floor can be utilized for offices, committee rooms and a book store with probably some additional apartment or rooms as space may permit. The upper floor or floors would be arranged into apartments and rooms suitable to the needs of the Association and Institute. This would be held in trust by the Trustees of The Missionary Church Association and its use directed by a committee, two-thirds of whose members would be appointed by the General Committee of the M. C. A.
and one-third by the governing Board of the Institute.

THE BUILDING COMMITTEE

The Committee appointed by the Conference to draw up plans and solicit funds for this undertaking consists of Mr. S. A. Lehman of Fort Wayne; Mr. N. E. Roth of Grabill, Ind.; Mr. C. H. Muselman of Berne, Ind.; Mr. F. W. Lagerholm of Chicago, Ill.; Rev. V. O. Harrold of Ft. Wayne, Ind.; Rev. Earl Leonard of Peoria, Ill.; Rev. O. J. Everest of South Bend, Ind.; Rev. E. G. Steiner of Bluffton, Ohio; and L. Shirl Hatfield of Pandora, O.

To this number the committee is authorized to add an additional six names as it may deem it wise. The committee has already added the names of Rev. J. A. Ringenberg and Mr. S. S. Gerig both of Fort Wayne. It has also organized itself by the election of the following officers: Mr. S. A. Lehman, Chairman; Rev. J. A. Ringenberg, Secretary; and Mr. S. S. Gerig, Treas.

PROGRESS MADE

Six men have gotten together and given $1000.00 each for the purchase of a suitable lot which has been secured at a cost of $6000.00. This lot is 125'x128' and is located on the Southeast corner of South Wayne Avenue and Rudisill Boulevard, diagonally across from the Bible Institute and directly east of the First Missionary Church. Beside this, the students and alumni of the Bible Institute have raised, in cash and subscriptions, over $4000.00. There are also a number of other gifts that have been given by friends.

PLANS

A smaller committee has been selected by the Building Committee whose duty it is to bring in some definite plans. These will be made available as soon as possible. Before actual construction can be begun, the General Conference will also need to give its approval to the entire project.

In the meanwhile cash and subscriptions for this memorial may be sent to the Treasurer, Mr. S. S. Gerig, Bible Institute, Fort Wayne 6, Indiana.

Justice is as strictly due between neighbor nations as between neighbor citizens. A highwayman is as much a robber when he plunders in a gang as when singly; and a nation that makes an unjust war is only a great gang.

——Benjamin Franklin.

"Not how much of my money do I give to God, But how much of God's money do I keep for myself."

——Bob LeTourneau.

In mission lands the heathen population is still increasing far faster than the Christian population.
WITH THE FELLOWSHIP CIRCLE
at Home and Abroad

Time flies by quickly at the Institute and we find that another issue of the VISION is due. It seems but a short while since we last wrote for this department. Several alumni have written to us concerning this column. We would suggest that in order to make it more interesting you might send us any bits of news that you feel other members of the Circle would enjoy. We shall appreciate any help each one may give.

Of course you will recall how falling leaves and scattered twigs call for Campus Day along about the middle of October. On the 17th it was announced that at 3:00 work would begin on the campus under the direction of Mr. Eicher. Rakes, spades, baskets (with two handles), etc., were provided. Soon work was in progress. It is always interesting to notice how much more enjoyable it is to work by "two's." By supper time a good fire was in perfect shape for roasting wieners, and other good things had been prepared by the committee in charge. Evening devotions were conducted around the fire and studies were resumed at 7:00.

The Fifth Annual Youth Conference was held October 20, 21, 22, in Founders' Memorial with Rev. Quinton J. Everest ('28), of South Bend, Indiana, as evangelist. Rev. Charles Culver, missionary to China for fifteen years, and world-traveled missionary, was the speaker for the Saturday afternoon service. Rev. Daniel Demin ('42), of Pettisville, Ohio, was the song leader. Miss Berdine Gerig presided at the Baldwin and Lyndell Cash was at the console of the organ. Discussion classes were conducted on Saturday forenoon in charge of Dr. G. J. Long, pastor of the First Evangelical Church; Rev. L. H. Roebuck, pastor of the South Side Nazarene Church; Rev. Tilmam Amstutz ('38), pastor of the Curdes Avenue Missionary Church; and Prof. Oliver Steiner ('26), of the Institute. Topics for discussion were: "How to Know God's Plans for My Life," "Contacts for Christ," "Wholesome Recreation for Youth," and "Musical Hints." Musical groups from the Institute furnished special music. The attendance throughout the Conference was commendable.

The Lord graciously came into our midst during the Conference and at the Sunday evening service Mr. L. R. Ringenberg, Dean of the Institute, announced the monthly Day of Prayer for the next day. It seemed pleasing to the Lord that we continue the spirit of the Conference. Classes were dismissed for the morning of the 23rd for a Missionary Day of Prayer. Intercession was made for our missionaries, for our national enemies, for our mission boards, and other common interests.

The October Fireside Meeting was held on the evening of the 26th in the dining room of the Administration Building. The room was beautifully decorated with autumn colors and autumn leaves. The soft strains of piano music, played by Mrs. Oliver Steiner, told us that the meeting was being called to order. Chairs had been arranged in orderly fashion and we took our places as directed, each one receiving a printed program made in the shape of a brick fireplace. The log in front of the fire was easily removed and on the back of it we found the name of the one to whom we were to be a "silent sister." The program was planned to carry out the thought of "Home" and was as follows: violin solo, Eleanor Waltman; group song, "Sunlight"; then Miss Edna Lohr led devotions and Mrs. Robert L. Pfundstein sang a solo; Mary Simms gave a reading and the Wise-Crow quartette sang. The program closed with an appropriate talk by Mrs. Ramseyer. Following the program a lovely lunch of sandwiches, cookies, and hot chocolate was served.
The young men of the Institute met at the same hour in the Library for a program of music and a talk by Rev. Roy Birkey, missionary to China, who is returning to that land soon. The Dean saw to it that the boys had plenty of ice cream and cookies.

The November monthly day of prayer was held on the 30th with the students and faculty gathering in the Chapel at 9 o'clock. After the singing of a hymn led by Prof. C. A. Gerber, and opening prayer, an appropriate message was given by Rev. J. A. Ringenberg. From 10 until 11 o'clock prayer groups were held, then all gathered together in the Chapel for a time of praise and thanksgiving to God. It was evident that many more would have given voice to their praises had the time permitted.

December 17th was a memorable day at the Institute. On that day The Messiah was presented for the first time in the history of the school. A chorus of over 100 voices participated. Solo parts were sung by Mrs. Gaylord Lehman (nee Dorothy Lugibihl), alto, of Baltimore, Md.; Miss Florence E. Habegger ('44), soprano, of Cleveland, Ohio; Mr. Edward Burkhalter, tenor, of Wheaton College; and Mr. Wilson Jones, bass, of Chicago. Prof. Oliver Steiner, head of the Bible Institute School of Music, directed the chorus. Mrs. Oliver Steiner accompanied at the piano. Prof. Robert L. Pfundstein presided at the organ.

WEDDINGS

Announcements have been received at the Institute informing us of the wedding of Miss Ruth Camp and Mr. Kenneth P. Rupp ('37), on November 25th. The ceremony was performed at the Wesleyan Methodist Church, in Philadelphia, Pa.

Mr. Rupp has been serving as missionary under the C.M.A. in French West Africa since 1940 and is very recently returned from that field.

JUNIOR ALUMNI

Rev. and Mrs. ('39) Ralph R. Johnson, of Ridgeville, Indiana, announce the arrival of Ralph Phillip, on October 19th. Mrs. Johnson was formerly Miss Phyllis Idle.

David Thomas is the name of the newcomer at the home of Rev. and Mrs. Roy Ramseyer. He arrived on October 23rd. The Ramseyers are serving the Calvary Missionary Church in Hamilton, Ohio, at the present time. Until recently they had been living in Jackson, Michigan, where they had a pastorate for the past several years.

Little Marilyn Jean arrived on November 2nd to gladden the home of Rev. and Mrs. ('36) Claude M. Richards, of Lima, Ohio. Mrs. Richards was formerly Miss Mary Ellen Klink. Rev. Richards is pastor of the Christian & Missionary Alliance Church in Lima.

Born to Mr. and Mrs. Leon Henry, of Lewistown, Pa., a girl. She has been named Sharon Rose. The date of her arrival was November 29th and she weighs 7½ lbs. Mrs. Henry was formerly Miss Fairy Wilkins.

From a former student, who is with the armed forces:

France

I am still at the driving job. I don't know how long it will last, but it provides a chance to get around a bit. Seems like we've been in France for months almost—largely because for the first few weeks we were located way out in the country and didn't have any place to go to break the monotony.

Since that part of the country is hardly of military importance now, I believe it is safe to say—get out your map and put an "x" on Southport as one of the places visited. Look between Liverpool and Blackpool on the west coast and you'll have it.

Since my job of diving enables me to see a few villages and cities here in France, possibly the censor will permit my mentioning a few of them. If you look on a map of France you will find Barneville, La Have, DuPuits, and Lessay on or near the western coast of the Normandy peninsula. Farther to
the south you will notice Coutance, Granville, Laval and LeMans. La Have and Lessay are really only "ghost towns" now—not much left of them, and the people are only beginning to fix it up a bit. Barneville, Laval and LeMans are only scratched, so to speak. I guess they had the Germans on the run when they went through these towns. The little villages, particularly where heavy fighting took place in the Normandy peninsula, seem almost deserted—one drives through and may see only two or three children and a couple of older folks but Laval and LeMans are bustling with activity; people, bicycles, and flags everywhere—and on the main highways, group after group, walking or on bicycle, going back to the homes they left weeks ago when the fighting was going on. Some of them give you the most appealing looks as you drive by, but one is allowed to pick up only those who have received permission from the Civil affairs office. When we stop in town the youngsters grab our hand and start shaking it like mad. Just yesterday a lad asked me something I couldn’t make out but finally he said the word “sweets,” in English, so I knew it was candy he wanted. I didn’t have a bit to give him but what do you suppose he did?—he gave me a five-franc note (worth 10 cents) and said the word “souvenir.” I thanked him and found something I could give him in return.

I must close for now. I am keeping healthy here.

Cpl. Joseph Simonson.

Daughter of Mary Lee Tung Desires to come to America for Bible Study

Dorothy Tung the oldest of six children in the Tung family is completing High School studies at Chungking Sze, China, this year and has expressed the desire to attend The Fort Wayne Bible Institute where her mother was a student some years ago.

The Tungs are not people of means and Dorothy can come to America only as special financial means are provided. Should God lay this need upon the heart of some reader, communication regarding the matter may be made with The Fort Wayne Bible Institute.

BULLETIN

Word has come as we go to press of the passing of Lars Bloomquist. Mr. Bloomquist was a student at the Bible Institute for several years and was looking forward to graduation. God, however, will reward our brother’s faith in a far more important way than he expected. Sympathy is extended to Mrs. Guler and others who will feel his absence greatly.

My Christian Soldier Son

His overseas address, his will, His clothes came home today I held them to my bosom still, There was no chance to say “Good-bye,” or clasp his hands, And yet, thank God, he knows That there is One who understands And is with him where he goes. A letter came from him today. The first from overseas. It came across my anxious way Like a fresh and cooling breeze. Between the censored lines I felt A mother’s glad delight, Because he told me he had knelt And talked with God that night. The weeks have passed since I have heard From him across the sea, The months have passed, and not a word Has ever come to me. O God, forbid that I forget, Wherever he may be, He has Thy presence with him yet, For he belongs to Thee. A telegram has come today— Somehow I knew it would, For He had whispered yesterday As only Jesus could. He told me that my soldier boy Had clasped His mighty hand, And they, in quiet peace and joy, Had entered Glory Land.

Charlotte E. Arnold.
The Penny Ye Mean to Gie

There's a funny tale of a stingy man,
Who was none too good but might have been worse,
Who went to his church on a Sunday night
And carried along his well-filled purse.

When the sexton came with the begging plate,
The church was but dim with the candle's light;
The stingy man fumbled all thro' his purse,
And chose a coin by touch and not by sight.

It's an odd thing now that guineas should be
So like unto pennies in shape and size.
"I'll gie a penny," the stingy man said:
"The poor must not gifts of pennies despise."

The penny fell down with a clatter and ring!
And back in his seat leaned the stingy man.
'The world is full of the poor," he thought,
"I can't help them all—I give what I can."

Ha! ha! how the sexton smiled, to be sure,
To see the gold guinea fall in the plate;
Ha! ha! how the stingy man's heart was wrung,
Perceiving his blunder—but just too late!

"No matter," he said; "in the Lord's account
That guinea of gold is set down to me—
They lend to him who give to the poor;
It will not so bad an investment be."

"Na, na, mon," the chuckling sexton cried out,
The Lord is na cheated—he kens the well:
He knew it was only by accident
That out o' thy fingers the guinea fell!

"He keeps an account, na doubt, for the puir;
But in that account He'll set down to thee
Na mair o' that golden guinea, my mon.
Than the one bare penny ye mean to gie!"

There's comfort, too, in the little tale—
A serious side as well as a joke—
A comfort for all the generous poor
In the comical words the sexton spoke:

A comfort to think that the good Lord knows
How generously we really desire to be,
And will give us credit in his account,
For all the pennies we long "to gie."

—Anonymous.
Opening of Second Semester for Residence Study
January 18, 1945

Students may commence their training at the beginning of the second semester and take courses offered in semester units. Applications are now being received.


For further information address:
The Fort Wayne Bible Institute, Dept. B. V. Ft Wayne 6, Ind.

Study Personal Evangelism
By Correspondence

To lead a soul to Christ is one of the most joyful experiences that a Christian may have. Yet not all Christians are soul-winners. They frequently lament their unfruitfulness but do not understand the reason for their lack.

Fruitfulness, of an individual of a church, depends upon the effective presentation of the Gospel of Christ.

The School of Extension Study offers a thorough course of training in this divine art. No one can complete this course without becoming changed as a Christian worker.

Concerning this or other courses in BIBLE and ENGLISH address:

THE BIBLE INSTITUTE
The School of Extension Study
FORT WAYNE 6, INDIANA