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The Bible Vision

Fort Wayne Bible Institute

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BE TRUE

Thou must be true thyself,
If thou the truth would'st teach;
Thy soul must overflow, if thou
Another's soul would'st reach!
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thought Shall the world's famine feed;
Speak truly, and each word of thine Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—Anonymous.
EDITORIALS

The Present Challenge of the Great Commission

World evangelization is the peculiar prospect of the present generation. The War, while imposing a temporary inconvenience upon missionary work is unquestionably gathering the world into a large audience. In the first century divine providence had set the stage for the evangelization of the Roman world by the dispersion of the Jews, by the spread of the Greek language and Greek culture, by building Roman roads and opening routes of travel, by developing a postal system, and by a uniform and favorable government. Similarly, in the present century there have sprung into being means of evangelization which no sane person would have ventured to predict at the beginning of the modern missionary era. While the fruit of science has thus far been devoted largely to the god of war, it is to be hoped that the church is coming to recognize that such achievements as wireless communication and the establishment of global air lines of travel and transport have a special meaning for the church. What that meaning is may not be fully evident, but that opportunities never before known for the dissemination of the Gospel are at hand is the expressed judgment of not a few missionary statesmen.

* * * *

Educational Preparation to Meet the Challenge

The preparation necessary on the part of the church includes first of all the training of its consecrated youth for this work. Undoubtedly the Holy Spirit today desires to say, "Separate unto me" your most gifted sons and daughters for the work. It should be noted that the church at Antioch had prepared itself for the call of the Holy Spirit. There was an atmosphere of prayer, there was the spirit of sacrifice, and the church was known for its Biblical scholarship—certain "prophets and teachers" having gathered there to minister.

This preparation of the missionary is of first importance in missions. It will not do to be too greatly thrilled with modern facilities of communication if we neglect the character of the message and the competence of the messenger. It may not be assumed that a general education will prepare the missionary. A liberal arts education does not have sufficient specialization in direct Bible study and does not have the necessary applied courses. Many seminaries have lost their value for missions, having forsaken the vital foundation of the Christian faith—the Word of God; there are some real exceptions. Bible Institutes as their name implies have arisen with a
distinctly Biblical curriculum and have filled a noteworthy role in world missions as carried on by evangelical churches.

In the educational program for missions there must be a recognition of the Bible as the source of the Christian faith. Each student deserves the opportunity to study it directly. The school should not only make him an interpreter but it should lead him through a study of the Word to be an interpretation of the Word. It is thus that the missionary becomes in the true sense a witness of Christ. It is thus that the Holy Spirit can call, and anoint, and use the missionary to reconcile the heathen to their God.

* * * *

World Missions the Work of God

Notwithstanding the Great Commission with its assignment of a work to the Christian church, the missionary enterprise must always be regarded as God's work. The enterprise has its origin and source in the heart of God. It has its design in His wisdom. It has its outcome in the outworking of His good providences. God loves humanity and yearns for its reconciliation, and He has fully provided a redemption in keeping with this love.

The evangelization of the world is occasion for implicit faith on the part of the church in the presence, the power, and operation of the Spirit of God in behalf of the unevangelized. Unbelief will balk short of achievement. Prayer and faith link the church with the power which is able to make the Great Commission an accomplishment, even in this generation.

* * * *

The Program of the Church in Full Perspective

Rather commonly, when a church meets reverses it tends to reason that it must curtail its missionary activities. The pastor may feel that such a step is expedient until the church can get on better footing. He makes a capital blunder in this matter for experience has abundantly proved that the missionary spirit is the very source of fruitfulness in a church. When this vision and spirit are absent the work becomes only provincial and personal in its significance. There is no longer sufficient challenge to the whole heart and soul to call forth real consecration. Until the perspective of world evangelization and redemption are again restored such churches find themselves in helpless and hopeless retreat and the fruits of selfishness begin to multiply into endless church problems.
God’s Word and Human Reason

Next to the peril of error itself is the peril of reaction to error. Rationalism, for example, makes the human reason the final source of truth. It asserts the sovereignty of the human mind over the whole domain of truth. It assumes an unreal independence for the human mind forgetting that man in all phases of his being is circumscribed by very limited horizons. It tends to ignore or deny the validity of faith in knowledge dealing with what is beyond these horizons. Accordingly, Rationalism has come to be regarded as the antithesis of faith in a supernatural God.

In reaction to Rationalism Christian ministers are sometimes heard to make most undiscriminating tirades against human reason and scholarship. Human reason is not an evil in itself. On the other hand the Gospel is an appeal to men to exercise reason. Isaiah pled with his age in the name of the Lord saying, “Come let us reason together.” The prodigal came home after he “came to himself.” Christ in the parable of the Soils explained the varying degrees of fruitfulness of the Word in the lives of men as due to the varying degrees of their understanding of the Word. The Christian minister will be effective, all other things being equal, to the extent that he can convincingly present the claims and the benefits of the Gospel. He is an ambassador. His mission is to reconcile men to God. He is a winner of souls. In all of this he must enlist the attention, the thinking, and the reasonable consideration of men. Only thus is it possible for the Word to lead to that gracious result which makes a human being a child of God.

* * * *

The Holy Spirit and the Human Reason

The Holy Spirit, no less than the Word is dependent upon the exercise of the human mind. In the ante-diluvian world the Spirit strove with men. This was an appeal to man’s rational nature. The sad fact is, however, that that age ignored the appeal and went headlong towards the chaotic end of the way of the flesh. The way of the sinner has ever been the same—it consists of yielding to the flesh as sovereign. The Spirit is in the world to convict men of sin, of righteousness, and of judgment. Obviously, the Holy Spirit holds man responsible for the exercise of his faculty of reason.

* * * *

The Relation Between Human Reason and Faith

It is the most reasonable thing in the world to believe God. This is true because God in the revelation of Himself has laid the
basis for such belief. By His works and by His Spirit He has left no man without a witness concerning Himself so that, as Paul concludes, men are without excuse if they do not acknowledge Him.

The indictment against our age is not that it has exercised its powers of reason. It has been most unreasonable that an age which has gained the results that have been attained in the sciences should have given such meagre recognition to the ultimate source of things. The claim of God upon this age is that He should be given appropriate consideration. Let men apply themselves to the evidences for Christianity as they do to other interests and they will come to spiritual realities which will banish infidelity.

* * * *

The Inadequacy of Subjectivism

Subjectivism refers to undue stress upon inner spiritual experience. Normal Christians are not experience-centered but Christ-centered. Christian experience can begin only when Christ is received. His lordship is the beginning of the justified life. The Saviour begins to lead as soon as His authority is recognized. The Christian life continues as He is accorded the right to lead. The secret of a normal inner life is found therefore in sustaining a right relationship with Christ.

Mental and spiritual complexes are liable to develop under the ministry of a man who is experience-centered in his preaching. There is only one object adequate to establish full Christian faith and worship. "Behold the Lamb of God," "Looking unto Jesus," "Whosoever believeth on Him,"—this is the characteristic language of the Bible. Faith cannot be produced by any human practitioner, priest, or revivalist. It is born and lives only in the light and atmosphere of the Son of God.

* * * *

The Perpetual Possibility of Carnality

The Bible pictures the minding of the flesh and the minding of the Spirit as two distinct and antagonistic ways of life leading eventually to death or to life. It is by taking the latter way that there is freedom from condemnation. It is this way that leads to life.

Carnality has sometimes been pictured as an entity of a man's nature, something back of the person himself, which leads to sin. The solution of the sin problem has been described as a matter of expelling this entity. Carnality, however, is not an entity. It is rather a state of committal. Committal to the flesh involves a state of condemnation. Committal to the Spirit insures the gracious bless-
ings of the Spirit.

It is sometimes very disappointing to observe a person who has ministered for years with blessing to others, suddenly give way to the dictation of the flesh in some unexpected form. Perhaps his very success in the ministry has occasioned an undue self complacency. Or, he may cringe and grow resentful when his personal rating is not recognized or when he is obliged to yield his position to another. Or, parents may gradually shift the full devotion of affection, once given to God, to the children whom God has given them. One minister is reported to have said regarding his daughter, "I'll never give her up to be a missionary." One shudders to think of the spiritual implications of such an attitude. Yet, it is possible that such a state of committal to self may develop in an entire congregation. When the first love of a church has thus been lost the test will doubtless indicate that devotion has shifted to some interest or interests grounded in fleshly desire. Certainly such a state of things cannot be covered by the atoning blood unless there is due repentance, that is, until committal to the Spirit has again become a reality.

* * * *

The Secret of Perpetual Spiritual Triumph

The successful Christian life is more than perfect conformity to abstract law. In Romans seven there is the picture of the defeat that is inevitable for one whose religion is on such a basis. The picture of defeat, however, leads to the formula for triumph. "Who shall deliver me?" is the desperate inquiry of the soul when it realizes its failure to measure up to its own standards of life. The close of Romans seven gives the answer in terms of a personal relationship, "I thank God through Jesus Christ our Lord."

One of the fallacies of much Gospel preaching is the presentation of Jesus as the Saviour apart from Christ as Lord. This mere "acceptance of salvation" is certainly a false basis of faith and hope. We are not justified nor born again by receiving salvation, but by receiving Jesus Christ. The children of Israel were delivered from Egypt and the Red Sea by following God's leadership. Some people have the strange idea that God can lead them from the darkness of sin into heavenly blessedness while they continue to sit as the real Lord of their own lives. This is an impossibility. Man was not created to be independent in this sense, and such a spirit is the very thing which God deals with when He actually delivers a soul from sin and death. When we receive Jesus Christ our Lord we receive His love and His law together. He thus gives us freedom before telling us to be free.
The Calf Path

One day through the primeval wood,
A calf walked home, as good calves should;
But made a trail all bent askew,
A crooked trail, as all calves do.
Since then three hundred years have fled,
And, I infer, the calf is dead.

But still he left behind his trail,
And thereby hangs a moral tale.

The trail was taken up next day
By a lone dog that passed that way,
And then the wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bell-wethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made.

And many men wound in and out,
And turned and dodged and bent about,
And uttered words of righteous wrath
Because 'twas such a crooked path:
But still they followed—do not laugh—
The first migrations of that calf,
And through this winding woodway stalked
Because he wabbled when he walked.

This forest path became a lane,
That bent and turned and turned again;
This crooked path became a road,
Where many a poor horse, with his load,
Toiled on beneath the burning sun,
And traveled some three miles in one.
And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet,
The road became a village street;
And this, before men were aware,
A city's crowded thoroughfare.
And soon the central street was this
Of a renowned metropolis. 
And men two centuries and a half 
Trod in the footsteps of that calf!

Each day a hundred thousand rout 
Followed the zigzag calf about; 
And o'er his crooked journey went 
The traffic of a continent. 
A hundred thousand men were led 
By a calf near three centuries dead. 
They followed still his crooked way 
And lost one hundred years a day; 
For thus such reverence is lent
To well-established precedent.

A moral lesson this might teach 
Were I ordained and called to preach; 
For men are prone to go it blind, 
Along the calf-paths of the mind, 
And work away from sun to sun 
To do what other men have done. 
They follow in the beaten track, 
And out and in, and forth and back, 
And still their devious course pursue, 
To keep the path that others do.
But how the wise wood-gods must laugh, 
Who saw the first primeval calf; 
Ah, many things this tale might teach—
But I am not ordained to preach.

—Sam Walter Foss.

HOLD US IN QUIET

Thou art the Lord who slept upon the pillow, 
Thou art the Lord who soothed the furious sea, 
What matter beating wind and tossing billow 
If only we are in the boat with Thee?

Hold us inquiet through the age-long minute 
While Thou art silent and the wind is shrill, 
Can the boat sink while Thou, dear Lord, art in it? 
Can the heart faint that waiteth on Thy will?

—Amy Carmichael.
As a Chaplain Sees it
By Chaplain Safara A. Witmer
AAF, Harvard, Nebraska

One of these happy days the men in the armed forces will be coming home, although it appears certain that a relatively large number will be kept under arms during the transition period between the armistice and peace. Even thereafter it is likely that a larger navy and air force will be maintained than before the war. Even so, the armed forces will undergo a great shrinkage as millions of men will return to abruptly find themselves civilians. Then they will be face to face with the stern problems of adjustment, employment, and integration into family, community, and church.

Now all concerned — parents, wives, pastors, employers, friends — must be prepared to meet changed men. They simply will not be the same men that left homes months and years before. Some for better and some for worse, but all will have changed in some degree. It is impossible to uproot a man from his home soil and transplant him into something so entirely different as the military regime without his undergoing profound changes in mentality, outlook, and personality.

There are many things that change men in the army. Among the common factors are associates, military discipline, separation from the refining influences of home, training in the scientific business of killing, the psychology of war, and especially the experiences of combat where men see the whole gamut of naked realities of human suffering.

Without an attempt to be exhaustive, a few of the most obvious types of change may be cited. The first is that of maturity. Men who left their homes as boys will return as men. Even apart from their military experiences these youth would have grown older, but military service has added a large plus to the calendar of their maturity. Just yesterday a father said to me, "The Army has made a man out of my boy." A lad, who I take it, had been somewhat irresponsible, became a man through discipline, hard work, and the serious responsibility of a bombardier. In some of the rugged OC schools long hours of study, rigid discipline, and stiff physical training have very definitely stepped up the ordinary period of development from youth to adulthood.

Many Christian young men have grown up through their experiences in the services. Removed from the supports of Christian homes, friends, and churches, they have had to
learn to stand on their own feet without these convenient supports. By exercising faith, they have overcome temptation and exerted a positive witness for Christ. They have, as a consequence, developed spiritual muscle and strength. When they return they will be qualified for work and responsibilities in their home churches. They should make substantial pillars.

Another common change in most men is that of acquiring a practical attitude toward life and measuring situations by practical values. In the services they get things straight without frills and fancy trimmings. Nearly all will have gone to schools that are strictly functional where no time is wasted with education that is padded by theory and speculation. Military education is exceedingly practical; it teaches men to do things. Furthermore, the superficial layer of an over-refined culture is often stripped away, and many men will come back having seen the elemental passions and motivations revealed realistically. It will be a candid set of soldiers who will return, and they will be interested in practical ends and means.

This same attitude will carry over into Christianity. They will have no respect for a hocus-pocus religion of cant and hollow ritual. They will very readily see through sham, hypocrisy, and triviliations. The church will only challenge many of them if it has a program that goes to the heart of matters and a message that is adequate to meet the desperate problems of our day. They have had things straight from the shoulder in the army, and they will have little patience with a tame, pussyfooting, issue-straddling, incompetent ministry when they get home.

This is a recantation which a soldier wrote to me: "I have a feeling that there are a lot of soldiers who are going through the same kind of spiritual arousing that I am and the church may have to give an awful accounting of things (stupor, inactivity, self-satisfaction) when they come home. Soldiers can't remain the same, whether they ever get to the front to face death or not. The army does the same thing to every man, and that may be spiritual for the Christian or it may be just an awful sense of realism that makes them scoff and strip everything of its sacredness. I could wish that our church could be inducted en masse for a while so that it would have to make the adjustments necessary to cope with its soldiers when they return."

This soldier went on to say as he spoke from the inner heat of conviction: "Christianity is more than the prayer meeting and more than reading the Word and more than testifying to one another as to what the Lord means to us. All of these things are important, but there is much
MORE, so much more. There is the positive, actual contact with the world and the effect that we can have upon it. Why should we be afraid of the world? The church seems to be afraid of getting its hands soiled in the honest labor of winning others.

There are also the social changes that have taken place and the inner psychological changes which have followed. Recently a young man who has been in the Army two years said to me: "I don’t know what is wrong, but things are different. I have changed since I have been in the Army. When I first came in I couldn’t think of anyone but Pop and Mom for several months. But when I went home on my last furlough they were different. I said hello, and that is all there was to it. I was ready to leave and get going again." It was he who had changed! One of the many moral causalties of the war! There will be many straying sheep who will need the shepherding care of men with the love of God in their hearts to bring them into the fold, — "when the boys come marching home."

"Get rid of the cobweb if you are going to get rid of the spider."

"Live a moment at a time but live that moment for God. A succession of holy moments constitutes a holy life. Moment by moment—step by step—day by day."

"Holy thoughts in the heart have also a transfiguring influence on the life."—H. R. MILLER.

"The steps of faith fall on the seeming void, and find the rock beneath."

"The greatest mission in the world is not home mission or foreign mission but submission."

"The storms on life’s sea may be very boisterous and the night maybe very dark. But listen for the Voice that moves over the waters: ‘It is I; be not afraid,’ and the wind will cease and there will be a great calm."

"The truest guide to a courteous behaviour is the promptings of a kindly and thoughtful spirit."

"It is not the one who has the best start who wins the race, but the one who has the best staying power."—E. A. HUNTER.
How IAscertain the Will of God

By George Muller

Surrender Your Own Will

1.—I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord’s will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

Do Not Depend On Feelings

2.—Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

Seek, the Spirit’s Will Through God’s Word

3.—I seek the will of the Spirit of God through, or in connection with, the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

Note Providential Circumstances

4.—Next I take into account providential circumstances. These often plainly indicate God’s will in connection with His Word and Spirit.

Pray

5.—I ask God in prayer to reveal His will to me aright.

Wait

6.—Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

“The strength of faith lies in its power to wait.”

“Suffering rightly borne greatly enriches mankind.”

“I find the best thing to do when one cannot do what one longs to do, is to do something else, if possible for somebody else.”—Amy Carmichael.
Registration day on September 5 is expected to bring to the Bible Institute a capacity enrollment. This prospect calls for thanksgiving. It shows that God is continuing to over-rule adverse circumstances for the accomplishment of His purpose.

The Bible Institute recognizes that the Great Commission requires that able workmen continue to be prepared and prayed out to sacrificial service. It will continue true to its mission as a training center to multiply the number who bear the light of redemption and life. It will in these challenging times join with the churches
in a _daring mobilization_ of Christian youth for Christian service at home and abroad.

**Courses of Study in the School of Bible**

The first year is the same for all students and includes the following courses:

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In the second and third years the student pursues his field of specialization. These fields are:

**THEOLOGY—**

This is a ministerial course requiring three years for High School graduates, two years for normal or college graduates, and four years for students who have not finished High School.

**CHRISTIAN EDUCATION—**

This is a three-year course to prepare for all types of church school work.

**MISSIONS—**

This is a three-year course adapted to meet the needs of the foreign missions candidate.

**STANDARDS OF ADMINISTRATION**

Applicants must be Christian in character and at least seventeen years of age. The standard courses are open to High School graduates. Credit will be given for approved work done in other institutions or colleges. Non High School graduates are given work needed to meet academic needs. The Bible Institute has the adaptability to provide educational preparation for any person whom God has really called.
PRAYER AT THE BIBLE INSTITUTE

The mission of the Bible Institute is such that constant, regular, and effective prayer is indispensable.

The Institute schedule provides definite times for prayer. The morning and evening quiet hours are especially for private devotion. There are daily and weekly prayer groups. Classes are opened with prayer. Once each month classes are suspended and the time is devoted to prayer. A daily student prayer meeting is devoted to world missions. Prayer is not regarded as a substitute for study—rather it is found to be its most effective ally.

In keeping with the position in the music of the and hymn writing. Composition needed by the gospel

The facilities of the organos, twenty-one sound-pro

gand piano and an organ.

Instruction includes:

- Harmony, Composition, Piano, Organ, and Wind.
- The School of Music.
- Gospel teams composed wide area each year pr
eral aim of the Bible Institute its musical instruction leads to specializa-
tion. Its purpose is to train in gospel singing, directing, piano playing,
and in music and Bible are so integrated as to provide the general train-
ing.

School of Sacred Music are the best, including four large instructor's studi-
rooms, and auditorium facilities equipped with a large concert-
ough training in Musical Theory, Sight Reading, Conducting, Har-
mony, Accompanying, and Pedagogy. Private work is given in Voice, 
struments.

Sents choral work each year rendering the great sacred musical classics.
quartets, trios, and instrumental combinations travel to churches of a-
ing the Gospel in music.
Professor Oliver E. Steiner Is Appointed to Staff of School of Music

Alumni and other friends of the Bible Institute will be pleased to learn that Oliver E. Steiner of the class of 1926 is to join the Institute staff in September. Mr. Steiner understands the distinctive purpose and spirit of the Bible Institute which will insure a spiritual emphasis in the development of the School of Music.

Professor Steiner brings to his position at the Institute a splendid musical training and experience. His first musical education was in the Lieb School of Music in Detroit. He was graduated from the Bible Institute Bible-Music course in 1926. His college work was completed at Bluffton College in 1928. Mr. Steiner took a year of graduate work at the Ohio State University and six summers of work at Northwestern University. The latter institution has recently conferred upon him the degree of Master of Music.

Mr. Steiner served as Supervisor of Music in public schools of Ohio for eight years. During the past six years he has been on the staff at Bob Jones College where he taught Musical Theory, Voice, and Chorus. He has had extensive experience in all forms of church music and has been particularly successful in interpreting the great sacred classics.

Professor Steiner will assume responsibility as Head of the School of Music. Other principal instructors in this department are Professor C. A. Gerber, instructor in Voice, and Professor R. L. Pfundstein, instructor in Piano and Organ.

Room Reservations Should Be Made Early

In view of the critical housing situation in Fort Wayne, both new and returning students are advised to make reservation for rooms early. Rooms in the dormitories are rented to those who apply first. The reservation fee is $2.00, which amount is regarded as advance rental payment.

Information Supplied Upon Request

Further information regarding the Fort Wayne Bible Institute dealing with its purpose, training program, creed, student activities, description of courses, expenses, its school of extension study, and other matters, address your inquiry to:

THE FORE WAYNE BIBLE INSTITUTE
Dept. B.V.
Rudisill at South Wayne Avenue,
Fort Wayne 6, Indiana
The Man Who Possesses Nothing

By A. W. Tozier
Pastor of the Chicago Alliance Tabernacle

In one of His discourses our Lord laid down a principle of spiritual action so radical that it takes its place among the "hard" sayings of the New Testament: "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Again in Matt. 5:3 He pronounces His blessing upon the poor in spirit and declares that they are the possessors of the kingdom of heaven.

It appears to be the teaching of the Bible that there is in each of us a root of life, a strong central core of nature, which is wholly outside the sphere of God's blessing, and which must be destroyed before the life of Christ can sweep into our hearts in power. How this lusty, life-loving self can be overcome is suggested in the context, "let him deny himself, and take up his cross and follow me." It is by the cross that we shall have freedom from self; there is no other way.

It is the nature of the self life to possess, always to possess. Until this powerful instinct has been counteracted and the individual has been delivered from his carnal sense of possessing there can be for him no real blessedness. The Bible teaches the blessedness of the man who possesses nothing. As is often true this New Testament principle is best illustrated by an Old Testament example. In God's dealing with Abraham we see clearly how God blesses the man who possesses nothing, and also how God reduces a man to that condition. Abraham had an only son whom he loved with an all-consuming devotion. God appeared to Abraham and commanded him to offer his son as a burnt sacrifice upon an altar "upon one of the mountains which I will tell thee of." In thus dealing with his servant Abraham God was practicing an economy of means; he was reducing Abraham's discipline to its severest but simplest terms. Isaac represented Abraham's all, his whole emotional world. His love for the boy was so great, so all-embracing, that it included everything else and everyone else in its mighty rushing current of affection. God knew that if He could win the heart of Abraham from Isaac to Himself He would have no trouble with Abraham from that time forward; he would be wholly God's forever. And so it turned out. Broken hearted but loyal Abraham took his darling boy and started for the mountain to sacrifice him to the Lord. Even as he raised the knife to slay his son God hastened in intervene: "Lay not thy
hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me.”

There on the mountain in that dramatic moment stood the patriarch Abraham, marked out forever as a man wholly surrendered, a man utterly obedient, a man who possessed nothing.

And yet it was not that Abraham had not sheep and cattle and goods; he did indeed have all these things, but he no longer possessed them; they were God’s now, God’s alone, and he knew it. If God could have Isaac He could have anything else and everything else. The sense of possessing was gone from the heart of Abraham. He had become poor in spirit; he had surrendered his “life” that he might keep it unto life eternal.

I would make a sharp distinction between our having something and our feeling a sense of possessing it. It is the latter which curses the life and cheats us out of the blessedness of heavenly riches. Abraham still had Isaac with him, but the sense of possessing had gone from his heart forever.

“He that will keep his life shall lose it,” and it is right here that we break down in practical living. We cling to our poor earthly possessions, desperately afraid to let them go lest we lose all and be poverty stricken. If we could but believe, we would see that we truly possess only when we possess not; that our very effort to keep and hold the things we love robs us of everything at last including the sweet comforts of God and the tender ministrations of the Spirit.

We jeopardize everything to which we cling. Nothing is safe as long as we feel we own it. He that keepeth his life shall lose it. Isaac was safe after he had been given over to God. We dare trust our heavenly Father. He takes no pleasure in our sorrows, but He must destroy within us these idolatrous loves which would destroy us. Things and people are safe when we yield them to Him. The best shield for our loved ones in the military service is to give them up freely to God. The first thing any couple should do after the new baby arrives is to disown it, to see that they yield it up to God completely and for good. They should insist that God accept it and for its own sake they should be sure that the dangerous sense of personal possession has gone out of their hearts. When the transfer of ownership from the parents to God has been made in sincere faith the little one is safe, as safe as if God Himself had become its nurse and guardian. But it will never be safe until the transfer is made.

Further, we weaken and hurt our talents and gifts by thinking of them as our own. We grieve God by this attitude and injure
our Christian service. The Spirit cannot flood our lives and bless our toil because we cling to our gifts as being our very own, when God would have them from us in willing consecration.

Many a business man hurts his business and divests it of every trace of the miracle because he will not make an inward transfer of the whole thing to God. He may try to placate God and atone for his failure by giving of the proceeds generously to God's work, but this is not all God wants. As long as the ownership is withheld from God and the man feels his right of possession, the business is not safe and the individual is not at rest. Let him give up the business inwardly, let him walk out from under the burden of it and turn it over to God. Then will come that delightful feeling of rest, the rest of the man who possesses nothing.

We should take this whole thing seriously. We cannot afford to dally with it. We should appear before God seriously, earnestly, on the urgent holy business of ridding ourselves of the riches that kill. We should insist that God relieve us of the burden of owning anything, that He cleanse our hearts of all sense of possessing. Then all anxiety will go, all fears will vanish, for who worries over the safety of another's possessions?

It is fair to say, however, that the giving over of everything we possess to God is bound to entail some sense of inward suffering at first. The old self does not die easily. Apart from the cross and the power of the Spirit within us we will find it impossible to surrender everything to God. The sense of possessing is strong; our natures will cling tenaciously to their own. But the struggle is well worth while. Abraham must have carried a heavy heart up that mountain trail; but what a light heart did he carry down! The joy and the power which follow will make up abundantly for any temporary sorrow which full surrender may occasion.

THE CHOSEN PATH

How often, Lord, I try to choose The path for Thee; Instead of asking Thee to choose My path for me. Thy chosen path of safety, Lord THY choice must be. Sometimes, in earnest, pleading prayer, I seem to see A way that looks like Thine... Oh, may I leave Thee free To choose, and plan, and open up THY path for me.

—L. M. WARNER.

"Don't be too big for the little place."

"The normal life of a true Christian is not something 'distantly ideal.' God has no favorites in this matter of His fulness."
How May I Know God's Plan for My Life?

By Lee H. Downing*

Do you know that He has a plan—a plan for your life as definite as that of the architect for a building about to be erected? Before a stone of the foundation is laid the architect has thought through the prepared detailed specifications regarding the shape and size of the building, and of every piece of material entering into its construction. God's plan for your life is not less definite, and His plan is the best that could possibly be made. He understands you better than you understand yourself; knows your limitations and your capabilities better than you know them, and knows also conditions throughout the world, not only those that prevail at the present moment, but all that will arise until the end of time. Is He not, therefore, best qualified to order your life? This He waits to do.

Somewhere in this world He has prepared a niche for you, and when you find that niche you will fit into it as you will into no other. Richer experiences await you there than elsewhere in all the world. "Strength and gladness are in his place" (I Chron. 16:27). "His place" for you, therefore, is the one in which you will be strongest and happiest, the one in which you will experience the highest degree of joy and satisfaction and fruitfulness in service of which you are capable.

Dr. F. B. Meyer once expressed the thought that if such a thing as sorrow were possible in heaven, a sufficient cause for it would be to have God's draft-plan for an individual produced and presented before him that he might compare what God had intended him to do with what he had actually accomplished. The contrast, Dr. Meyer believed, would be so striking as to cause sorrow, if that were possible up there.

Most people finish their course down here without ever having known God's purposes for them. Will you? Does not the very possibility of doing so stir in your heart an intense desire to find an answer to the question

How May I Know God's Plan for My Life?

To some that answer has come through pursuing the course prescribed in the following outline; supported by the Scripture texts inserted:

1. Be assured that He has a plan. Eph. 2:10; Acts 15:18; Ps. 37:23; Phil. 2:13; Acts 13:2.
2. Be assured that He will reveal His plan. Eph. 5:17; Col. 1:9; Ps. 32:8; Ps. 73:24; Acts 16:6, 7.

*Rev. Lee H. Downing has been a missionary of the Africa Inland Mission in Kenya, since 1901. Copies of this article may be obtained by writing to Headquarters of the Africa Inland Mission, 373 Carlton Ave., Brooklyn, N. Y.
3. Afford Him an opportunity by waiting upon Him.
   (b) At an appointed time.
   (c) With your whole being yielded to Him. Rom. 12: 1, 2.
   (d) In expectancy — faith. Heb. 11:6.
   (e) Recording the impressions.
4. Begin to execute the plan as soon as it is revealed.

1. Be Assured That He Has a Plan
   This is important; for the Adversary knows that God will be more glorified through our executing His plan for our livves than in the accomplishment of any self-chosen tasks, therefore he will do his utmost to prevent our knowing the plan, and only a well-grounded assurance of its existence will enable us to persevere until the revelation comes. Such assurance may be had through accepting the truth stated in the texts cited above, only one of which will be commented upon.

   Ephesians 2:10 declares that “We ... are created in Christ Jesus unto good works, which God hath before ordained (R. V. prepared) that we should walk in them.” How long “before,” is suggested by the clause in Eph. 1:4, “Chosen in him before the foundation of the world.” May not the choice and the plan have been simultaneous? If so, then both were made before the foundation of the world. Wondrous thought! that we should be in God’s mind, and our lives be planned, before this universe was brought into being. But we are of more value to Him than the material world about us, and it is because we cost Him more.

   “That we should walk in them” is the final statement of the verse quoted above — language which suggests that before each of us is a divinely prepared pathway strewn with good works made ready to our hands. Along the one prepared for you will be found all the souls that He expects you to win, all the work that He expects you to accomplish, and all the discipline necessary to fit you for that work. What if you miss that pathway? You will miss God’s best for you, and enjoy only His second choice.

   “God has His best things for the few
   That dare to stand the test;
   God has His second choice for those
   Who will not have His best.”

   Having become assured that He has a plan for your life, next assure yourself

2. That He Will Reveal to You That Plan
   “Be ye not unwise, but understanding what the will of the Lord is.” We are commanded to know His will, therefore it must be His will to reveal His will, including the part which concerns your life-work.

   “That ye might be filled with the knowledge of His will” is one petition in the apostle’s
prayer for the saints of Colosse. When we are filled with the knowledge of His will there is no place left for doubt and uncertainty.

Turning to the American Revised Version one finds this interesting series of texts: “Counsel is mine” (Prov. 8:14), “I will counsel thee” (Ps. 32:8), “The counsel of the Lord standeth fast for ever” (Ps. 33:11). The marginal rendering in this version of Prov. 8:14 entirely affords a powerful incentive to have one’s life ordered by the Lord. It is this: “Counsel is mine, and effectual working: I am understanding; I have might.” Get your counsel from God, and He is the Effectual Worker to bring it to pass. He is able to place you where He wants you. The principalities and powers opposed the risen Saviour’s return to the Father’s right hand, but He brought Him triumphantly through these organized forces of evil arrayed against Him, and placed him just where He wanted Him. He will do as much for you, when your life is wholly at His disposal.

Do not these Scriptures assure you that God has a plan for your life, and that He has pledged Himself to reveal that plan? If so, then

3. **Afford Him an Opportunity by Waiting Upon Him**

(a) **Alone.** Jesus said, “Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.” In the secret place, shut in with God, we may expect leadings so definite as to assure others later that they were from Him.

When I announced my decision to go to Africa, some friends sought to dissuade me. They knew I was not very strong physically, though passed by the doctor, and to them it seemed a great risk, especially to go under a Faith Mission, which does not guarantee the support of its missionaries. Now, after twenty-three years of service on the field, with every need supplied, not one of them feels that I made a mistake. Little did I realize, as I waited for guidance day after day in the secret place, that the Father would ever reward me so “openly.” “He shall bring forth . . . thy judgment as the noonday” (Ps. 37:6) was verified in my experience.

(b) **At an appointed time.** Think over your daily schedule and decide when in the twenty-four hours you could be alone with the Lord without interruption, and make up your mind to meet Him every day at that time. The duration of the interview will be determined somewhat by the other duties demanding your attention. A half-hour daily, if more cannot be spared, is better than an hour today, no time tomorrow, and such time the day following as can be conveniently spent in this way. The faithful
keeping of this appointment prepares one to receive impressions from the Lord, and brings the consciousness of having definite dealings with Him.

(c) With your whole being yielded to Him. This is absolutely necessary. The one who, on hearing that God has a plan for every life, said, "I would like to look over His plan for me to see if I will accept it," will finish his days down here without ever having seen the plan. God never promised to reveal it on such terms. It is after the body has been presented a living sacrifice that God's will becomes "acceptable" (Rom. 12:1, 2).

The experience of a young man in the University of Minnesota illustrates this truth. He was wanted on the varsity football team, and wanted as manager of a branch store by the firm for which he had been working, but God was claiming his life. One evening as the sun was setting, four of us who had spent the day together in his home city went to a near-by place on the shore of Lake Superior and seated ourselves for prayer on a large rock which jutted out a little way into the water. The other three had prayed and he began, but his throat filled; the tears started and the voice stopped; he began to sob and his big body shook with emotion. After a brief silence he said, "Fellows, forgive me, I can't help it." Isa. 57:15, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" was quoted to assure him that his present condition was pleasing to God. He resumed praying and said, "Lord, Thou didst never have me before where Thou couldst speak to me as Thou canst this evening. Take me and use me in any way that will serve Thy purpose." From that moment he desired above everything else to know God's will. Nothing was now so "acceptable" to him, but this experience followed that of presenting his body a living sacrifice.

(d) In expectancy — faith. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." In order therefore to know His plan, one must come to Him in faith, but the faith which He requires He is ready to impart through the means mentioned in Rom. 10:17: "Faith cometh by hearing and hearing by the Word of God." As well might one hope to maintain physical strength without partaking of wholesome food, as to possess faith without pondering the Word of God. The doctor's method of restoring health to an invalid illustrates God's usual
method of imparting faith to His children. Specific directions are given by the doctor regarding diet, drugs, exercise, rest, and everything that affects the patient’s condition. Through the faithful observance of his directions health is restored. The process may involve months of living strictly in accord with the doctor’s orders, abstaining from foods that are prohibited, though pleasing to the palate; retiring at the appointed hour, though further fellowship with friends would be very enjoyable; taking bitter tonics because they are prescribed; and doing other things which the flesh would rather not do, but no self-denial is deemed too great if only health can be restored.

So with faith. It is imparted gradually through ordering the life strictly in accord with the teaching of God’s Word. Most people are unwilling to pay the price of faith. They want to receive it in bulk form, as it were, and without cost or delay.

(e) Record the impressions. Just how God’s plan for a particular life will be revealed, no one can say. He does not deal alike with His children, but each may be led on to prayer experiences too rich to be described, and too sacred to be divulged. “If I tried I could not utter what He says when thus we meet” is the language of every soul accustomed to frequent and sometimes prolonged sessions alone with Him.

My only hope, therefore, is to say something of a general character that may help those who are just beginning to seek counsel of God.

This simple suggestion, made many years ago to a group of Bible students by the General Director of our Mission (the man who by precept and example has helped me more than any other toward a life of absolute dependence upon God), I hope will prove as helpful to you as it has to me.

When desirous of knowing God’s will concerning an important matter, especially if it be whether, or not, you should do a particular thing, draw a line through a blank sheet of paper, and on one side of the line write all the reasons for, and on the other side all the reasons against, doing the thing. Pray over these reasons. If necessary revise the list from day to day while alone with Him at the appointed time. Ere long quite a distinct impression will be borne in upon your heart in favor of one side or the other. If the impression which comes today is from the Spirit of God, it will be deeper tomorrow; if not from Him, it will fade out. We should, I believe, regard as from the Lord the impressions that come to us when we are alone with Him and absolutely yielded, i. e., perfectly willing to do or not to do the thing about which we are inquiring. An earthly father would not consent to an enemy’s answering the question of his son who comes
to him for advice; nor will our heavenly Father permit His en-
emy to enter the secret place and influence the child who is so
eager to know His will as to set apart a time and go alone daily
to receive the revelation of it. One needs, I know, to speak
guardedly on this point. It is easy to become presumptuous
and fanatical, but let us remem-
ber that we are in God's school,
pupils to be taught individually
by His Spirit, then seek to dis-
cover His method of influencing
us personally. I am not emo-
tional; I do not have visions, or
hear audible voices, or have such
spectacular experiences as I have
heard others relate. In my ex-
perience the leading comes
through gradually deepening in-
ward impressions such as I have
already described. Time will re-
veal to us and others whether or
not we have learned to discern
His presence, and to understand
His impressions.

Here our study ends. Has it
been worth while? Are you yet
sure that God has a plan for your
life, and that you may know it?
Has any revelation come as to
the way? If so, praise Him, and
tell Him you are willing to pay
the price of knowing the plan,
if only you may have the satis-
faction of being consciously in
His appointed place, and doing
the specific work for which He
brought you into the world.

This Time Demands "This Man"

By Albert Hager

For almost sixty centuries the
human race has muddled along,
sometimes ankle deep in the
mire, sometimes knee-deep, and
often up to the neck. Now and
then it appeared as though man
might be able to extricate him-
self. The sun seemed about to
shine upon a new and brighter
world. The sky might never
again be overcast with dark,
threatening clouds.

But just at those delightful
moments, and according to our
present world dreamers we face
another such moment, they who
sought to dig mankind out of the
pit would suddenly lose their
grip and sink themselves and
their fellow toilers deeper than
ever in the mire of their own
creation—and still they would
stubbornly refuse to grasp the
hand of the only One who could
lift them out. "We do not want
this man to reign over us." They
cry as cried their fathers in the
days of Jesus.

"No more war in the foresee-
able future," they said to us but
last night. If they so see, they
cannot see very far. If they so
think, their thinking is shallow
indeed. Have the lessons of the
past taught them nothing? Have
they discovered something in
modern human nature that our own eyes have not beheld? What makes them believe that sinning man has undergone such an overnight transformation that at long last we can all live together peacefully and happily on this planet!

An extremely difficult problem demands a very able mathematician for solution. A very sick patient requires the attention of a very skillful physician. An extraordinary time demands the presence of an extraordinary man. This is an extraordinary time. There is an extraordinary Man.

The man we need today must possess three essential qualifications. He must have a kind heart, he must have a good mind, he must be strong. He dare not be without anyone of the three. Were his motives impure, he might misuse his knowledge and abuse his power. Were his knowledge inadequate, he might misbestow his love and misdirect his power. Were his strength limited, he would fail to satisfy both himself and the objects of his love, and might misapply his knowledge. The man we need must be a perfect man, perfect in love, in knowledge and in power.

God has just such a man. "This Man" so loved the world that he gave Himself as a death-substitute for all peoples, nations and tongues. When He lived upon the earth He went about doing good, healing all that were oppressed by the devil. He saw a man with a paralysed hand and restored that hand to its original state. He placed back on a man's head an ear a devoted disciple had cut off in fancied defense of Him. He met a widow about to bury her only son and returned the son alive to his mother. He did physical harm to no man, whether friend or foe. He sought everybody's good. We need that Man.

"This Man" is the most learned man who ever appeared among men. After nineteen hundred years no one can find an error in any recorded statement He made. Science of that day did not teach that the earth is round, but Jesus, by declaring that it will be night in one part of the world and day in another at the instant of His return, taught that it is. He needed not to have men disclose their thoughts for "He knew what was in man." The treachery of Judas did not deceive him. He remained loyal to Peter because he knew the inherent honesty of Peter's heart. We need a man who knows what "This Man" knew.

"This Man" is a man of infinite power. He Himself modestly declared, "All power is given to me in heaven and on earth." While in the world He had the power to do all that the love of His soul prompted Him to do on
behalf of a suffering world. He healed the sick, He stilled the storm tossed sea in answer to the cry for help, He raised Lazarus from the dead that He might reveal His power over the consequence of Adam’s fall. We need this strong man today.

It is time to admit that He must come. We inhabitants of the earth have tried long enough. If we cannot produce a contented world in sixty centuries of trial, we cannot produce one if allowed sixty more in which to make the attempt. “This Man” will do in a day what man could not do since the murder of Abel. We want “this Man to reign over us.”

THE FELLOWSHIP CIRCLE
at home and abroad

By Luella Miller

This summer has been a busy one around the Institute, but work has been accomplished both on the campus and in the school room. The last term of the summer session closed on July 28th. A few students remained at the Institute to work in the city through the month of August, but the majority returned to their homes. The blessing of the Lord has been upon the students and staff as they continued their work this summer. The weather was not too severe, although a few days were a bit difficult for “concentration.”

Miss Hazel Butz will be spending the month of August with her sister and brother in New Jersey. Miss Helen White will be with friends in East St. Louis, Illinois, and with her parents in Maywood, Illinois.

Miss Lillian Zeller is enjoying the summer at the home of her sister in Kingsville, Ohio, on the shore of Lake Erie. She spent the first part of the summer with her brother in southern Indiana.

Miss Jane Bedsworth spent two weeks in July with relatives and friends in Pennsylvania. While there she attended the Bentleyville Camp Meeting.

Miss Esther Yoder will be spending her vacation with her parents near Berne, Indiana.

Miss Ada Smith, a graduate of last year’s class, has been overseeing the matron work of the Administration Building during the summer months, and Miss Helen Barnes has been serving in the same capacity in Bethany Hall. Both Miss Smith and Miss Barnes have been doing very fine work.

Mother Lugibihl spent a part of the summer with relatives in Ohio, but returned to the Institute sooner than she had planned due to ill health. She is now taking things a bit easy and we trust she will soon be stronger in body.

It has been a blessing to have our dear “Mother Ramseyer” preside in the dining room during the summer months. God has used this to help, in a measure, “bridge over” the vacancy that was made with the home-going of our President Ramseyer.

Rev. John Oyer, of Cheona, Illinois, joined the staff of workers at the Institute for the summer and we trust he might continue with us for the school year. Rev. Oyer was a student
at the Institute in the early years and has recently been holding a pastorate in Chenoa. Mrs. Oyer went to be with the Lord in June of this year. We trust that the atmosphere of the Institute might be used of God to comfort Mr. Oyer in his recent loss.

Painting has been "the order" throughout the Administration Building; a new sidewalk has been made from the west entrance of Bethany Hall to Founders"; house cleaning in all the buildings has been continued; and a few trees on the campus have been felled. All this work has been no little task, we assure you, but God has watched over those who had the duties to perform.

Mr. Eicher has been fortunate in finding fruit for canning and he has kept those busy who had any time at all to spare. Ladies from the West Berne Missionary Church and from the First Missionary Church in Fort Wayne, besides residents at the Institute have been faithful in helping prepare and can many bushels of preaches, nectarines, and sweet and sour cherries. We are sure that they will be appreciated this winter when such fruits are scarce.

We were happy to have Miss Melvena Basinger spend a few days of her vacation with us at the Institute. We are praising God for restoring health to her. It was a blessing to have her here for that short time.

WEDDINGS

On June the first Miss Betty Bridges, of Portland, Oregon, became the bride of Mr. Orville Lee Traver. They were united in marriage at the Christian and Missionary Alliance Church in Seattle, Washington.

JUNIOR ALUMNI

We regret that we failed to report in the last issue of the Vision the name of a new member of this column. That name is Mary Jean Wagner, little daughter of Rev. ('38) and Mrs. (40) Herman Wagner, of Yoder, Ind. She arrived on May 18th. Mrs. Wagner was formerly Miss Helen Moughler.

On June 19th little Paul Lynn arrived to gladden the home of Rev. ('42) and Mrs. Billy Lewis, of Casropolis, Michigan.

Mr. and Mrs. Marcus Hey announce the arrival of Delores Ann on July 8th. The Heys are doing missionary work in the hills of Kentucky near Pine Hill.

Rev. Clarence Farmer (Class of '37) writes the Bible Vision from Royal Oak, Michigan:

"On February 27th Mrs. Farmer and I accepted the pastorate of the Christian and Missionary Alliance church located in Big Beaver, Michigan. The Lord has been very good to us and we are happy to be working for Him. We just closed a very successful meeting with Rev. ('37) and Mrs. ('37) Paul McDowell, as the evangelist and singer. Miss Lorraine Houser ('37), of the Royal Oak Missionary Church visited us and assisted as pianist. We are planning a Daily Vacation Bible School soon. Pray for us as we labor here."

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.
**IDLE WORDS**

Idle words shed their baleful influence far and wide. The slanderer of our day—as did the Pharisees of old—will watch his opportunities in order that he might be able to poison the hearts and thoughts of other people with his corrupt and destructive stories. Our times—war times—seem to have no regard for the character and success and life of the innocent. Instead, the latter will be painted in all the colors reflected from the unconverted heart. Countless is the number of poor people who are suffering today because the slanderer's evil words have destroyed the love between husband and wife or between sweethearts.

Bad words are the ripened fruit of an evil heart. In the soul of the ungodly there is lack of spiritual graces—faith, love, hope, peace, joy, long-suffering are all wanting. Unbelief is the poison that corrupts the heart. Some one has said that "the worldling will spend his wretched strength for naught, who labors to reform his outward conduct only. He makes a good Pharisee, but he will not become a Christian. His heart will continue to be deceitful and wicked." First make the tree good, and the fruit will be good also.

"Keep a watch on your words, my darlings, For words are wonderful things;

They are sweet like the bee's fresh honey; Like the bees, they have terrible stings, They can bless like the warm, glad sunshine And brighten a lonely life, They can cut in the strife of anger Like a cruel two-edged knife.

"Keep them back if they are cold and cruel, Under bar and lock and seal; For the wounds they make, my darlings, Are always slow to heal. May peace guard your lips forever, From the time of your early youth, May the words that you daily utter Be the beautiful words of truth."

—LUTH. COMP.

Just to know Thee and to show Thee, Lord! Just to see and to help the rest to see. Just to gird me with the sword Of the truth which is Thy Word, That I fail not those whom Thou dost send to me.

—E. S. Dow.

"God has respect for our weakness and does not always lead us by the path that looks nearest and easiest to us, for He knows the dangers there."
Ramseyer Memorial

Not all Alumni have sent in gift subscriptions up to this time. The 1943-44 student body and faculty started the fund with an "appreciation subscription" of $1800. Gifts from alumni have raised the amount to $2902.90. The amount needed for the memorial site is $6500. Subscription may be sent to the Treasurer, Jane Bedsworth, Bible Institute, Fort Wayne 6, Indiana.

JOSEPH E. RAMSEYER MEMORIAL
(Appreciation Subscription)

As a token of heart felt appreciation for the godly life of President Ramseyer, and for his years of faithful ministry at the Fort Wayne Bible Institute I gladly agree to subscribe to a memorial fund during the coming year the

amount of $................... per week or $...................

Name...............................................................