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# *The Bible Vision*

## **JOSEPH E. RAMSEYER Memorial Edition**

### **CONTENTS**

**With Jesus**

**Funeral Service at Founders' Memorial  
Tributes to Our President**

**Biographical High Points**

**The Child and Prayer - Helen P. White**

**As Seen by a Chaplain - S. A. Witmer**

**The Ministry of Sorrow - G. D. Watson**

**The Fellowship Circle**



# THE BIBLE VISION

*A Bimonthly Journal Reflecting the Light of the Bible  
on us and our times.*

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## THE FORT WAYNE BIBLE INSTITUTE

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## The Power of Jesus' Name

Oh, the precious name of Jesus!

Oh, the debt of love we owe!

It has brought us all we value,

Heaven above and peace below.

—By A. B. Simpson.

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# WITH JESUS

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The Fort Wayne Bible Institute yields with deep reverence to the claim of heaven upon its founder and president. On Tuesday morning at 4:25 o'clock, January 25, President Joseph E. Ramseyer passed quietly from this earthly scene to be with Christ.

Until the Christmas holidays President Ramseyer addressed the student body in chapel services on Tuesday and Thursday of each week. His last service in the chapel was at the monthly day of prayer on December 17. Through the first semester, when physical weakness was frequently evident, brother Ramseyer never complained but repeatedly affirmed his characteristic remark, "I am walking by faith and not by feeling."

The article entitled "**Jesus**" which appeared in the December issue of the Bible Vision was born from a depth of trial which not many realized was taking place. Undoubtedly God was giving the necessary preparation which the soul needs to trust fully in God for the ordeal of death. The following excerpt from the article may be appropriately repeated as the testimony of our brother during the times when his faculties were normal.

### **"A Memorable Night"**

"I was sick in body, and severely tested in my soul and spirit. I did not sleep a wink, and heard the clock strike every hour. I was reminded of how I was saved behind the plow on my grandfather's farm in Canada—but I could not lay hold on that blessed experience. Then I was led to think of how, in the willow bush on the little farm in Michigan, the Lord gave me the Holy Spirit, and filled my

being with His glory so that I sprang to my feet, and sang a heavenly song—but I could not cling to that. I recalled how He had brought me back from the jaws of death; how He had healed me at different times; and of many, many other manifestations of His grace and power in my own life and in many others; but, nothing helped me—all was dark—and I saw that, though He had done so much for me, yet I would go under, unless Jesus would hold me up.

“After praying for a long time, all I could say was Jesus! Jesus! Jesus! I repeated the name hundreds of times: then this word came from Him, ‘As they went they were healed.’ This is the way it came to me. I leaned hard on this word, and obeyed: and He brought me out into a larger place than I had ever known before.

“In that night I learned more fully the blessing, and power, and value of the name of JESUS.

“If it were not for Jesus, we would not have any experiences in heavenly things. But, let us never forget, that it is Jesus that holds us, and carries us through, and not our experiences, however scriptural they may be.

“The great Physician now is near,  
The sympathizing Jesus;  
He speaks the drooping heart to cheer,  
Oh, hear the voice of Jesus.

“Sweetest note in seraph’s song,  
Sweetest name on mortal tongue;  
Sweetest carol ever sung,  
Jesus, blessed Jesus.”

## Funeral Service at Founders’ Memorial

A service in honor of President Ramseyer was held at 2:00 P.M., Thursday, January 27. The large number of friends who came to view the body while it lay in state and the capacity audience who attended the service were evidence of the wide extent of our brother’s influence. One of the most common remarks gathered from neighbors was, “He was such a kind man.” Floral offerings were lavish from the churches of the Missionary Church Association, from the Bible Institute, and from many friends.

Participating in the service proper were Rev. J. A. Ringenberg, chairman; Rev. William Egle, co-laborer with President Ramseyer in earliest times; Rev. Robert Strubhar, pastor of the First Missionary Church in Fort Wayne; Rev. T. E. Thompson, representative of the New York board of the Christian and Missionary Alliance; Rev. B. F. Leightner, Secretary of the Missionary Church Association; Rev. S. A. Witmer, Dean of the Bible Institute; Rev. C. E. Rediger,

representative of the Defenseless Mennonite denomination; Dr. R. L. Stuart, President of Taylor University; Dr. J. A. Huffman, representative of the Mennonite Brethren in Christ denomination; and Rev. Chris Eicher, cousin and early associate of President Ramseyer.

At the close of the service the ministers present gathered about the form of their beloved leader in consecration and prayer.

Knowing that many friends of President Ramseyer could not attend this service and that many who were present desire a definite account of the service, we are giving condensed accounts of the principal addresses.

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### Tribute from Rev. T. E. Thompson of the Christian and Missionary Alliance

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It is my privilege this afternoon to express to you who have gathered here in loving memory of Rev. J. E. Ramseyer, the high esteem in which he was held by the Board of Managers of the Christian and Missionary Alliance. Brother Ramseyer was an honorary vice-president of the Society and acted as the point of contact for the Fort Wayne Bible School and the Missionary Church Association. It was through him that arrangements were made whereby missionaries from the Missionary Church Association might reach the fields of their calling, serving under the Christian and Missionary Alliance.

Today while coming to this service, I stopped at one of the eating places down town in Fort Wayne. After finishing my meal, I had a few minutes to spare before coming to the Institute, and looked through a stack of magazines on the table of the restaurant. Lying on the top of the pile, I found a copy of the BIBLE VISION, the splendid paper put out by this school. As I opened it, the first article to face me was by Rev. J. E. Ramseyer. It was called "JESUS." His picture was there beside the article. I thought as I looked at him—"Yes, he is with Jesus now. He had written about Him, now he is in His presence." He is on the other side now. He has that advantage over us. He is seeing face to face, the One whom we see by faith. What a privilege!

Brother Ramseyer lived close to Jesus. It was Jesus who said, "Other sheep I have, which are not of this fold; them also I must bring." Our brother felt that heart beat of our Lord—he was a man of far spiritual horizons. He saw the ends of the earth and those for whom Christ died who were not of this fold. He had a wide ministry at home but it reached beyond our land into the mission fields of

the world. Out there today there are many who mourn his passing just as keenly as you do here. Their hearts are beating in unison with yours in the sanctified sorrow that we shall see his face no more until Jesus comes.

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**Tribute from Rev. B. F. Leightner, Secretary of the Missionary Church Association**

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It is needless to state that our hearts are sad today, and well may they be, for we, the Missionary Church Association and the Fort Wayne Bible Institute, have suffered a great loss in the departure of our beloved President. As we thought of Brother Ramseyer as he was several years ago, it was our hope that he would be permitted to remain with us to continue his ministry for many years to come. But our fond hopes have been blasted—the Lord has seen fit to take him to Himself.

In this connection we were reminded of the words of the Lord through the prophet Isaiah: “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” Again, the words of Jesus to His perplexed disciple, Peter: “What I do thou knowest not now; but thou shalt know hereafter.” Also those wonderful words of the apostle Paul in Rom. 8:28: “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” In the light of these statements of Scripture, it is proper that we meekly submit to God’s wise providence even though we do not now understand the meaning of His actions.

It was my good fortune to be closely associated with Brother Ramseyer for about thirty-three years. He was truly a man of God. This was made evident by the fruits of his labors. All through his life God honored his ministry to the salvation of souls and the edification of believers. The Missionary Church Association which has been formed and the Bible Institute with its present equipment and the many students who have gone forth from these sacred halls to herald the Gospel in all the world are proof that he was a man of God and a man of vision.

Brother Ramseyer was a man of extraordinary poise. I do not know of another person with whom I have become acquainted who was more even tempered than he. He was not easily excited. He was able to keep both his feet on the ground when disturbing matters confronted him.

As a Christian brother he was kind, loving, sympathetic—always ready to share in the burdens of others and to give wise counsel. Students felt free to go to him with their problems and burdens, knowing they would be kindly received and would find in him one who really cared. Because of this fact he was known among them as “Daddy Ramseyer.” Many of us who are in the ministry have also been benefited by his fatherly advice and counsel. We as well as the students will greatly miss him.

His was an exemplary life. He had a deep and rich experience in God. And although he was prospered spiritually and in his ministry, he did not let success become the occasion of pride. He remained truly humble. His great concern was, not that he would make for himself a name, but that he might exalt the Christ who had redeemed him.

Brother Ramseyer was uncomplaining. On a number of occasions during the last two years when it was very evident that he was declining in strength, I said to him, “Brother Ramseyer, you are not feeling very well, are you?” He replied, “I do not go by feeling, I walk by faith.” Even during the last weeks of his life when I asked him how he felt the answer was the same, “I am walking by faith.” We shall do well to be followers of him as he followed Christ.

Although our leader has left us, his work shall live on, and eternity alone will reveal the greatness of his work. Brother Ramseyer’s task is ended. It is ours to take up the thread where he laid it down and carry on until Jesus comes.

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**Tribute from Chaplain S. A. Witmer, Dean of the Fort Wayne Bible Institute**

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I consider it an honor and a privilege to add a few words to what Brother Leightner has said regarding Brother Ramseyer and what his life has meant to the Fort Wayne Bible Institute. But Brother Ramseyer needs no wordy eulogy. His deeds are his monument. This institution, under God, stands as a tribute to his vision and sacrificial labors.

Brother Ramseyer often said that the Institute was “a vine of God’s own planting.” And I should like to add that Brother Ramseyer was the chief vine-dresser. It is true that other co-workers with him planted the vine. Still others at various times helped to care for and nourish the growing plant, but he alone has served continuously from its inception to the present. For forty years it has been his constant burden and care.



It is significant that just forty years ago this month the first building was being completed. Classes had been organized in the early part of the month and were meeting in downtown quarters. Occupancy of what we now know as the Administration Building followed in February. During these forty years there has been a steady growth in enrollment. The average attendance for the first ten years was 57; for the second decade, 75; for the third, 117. During the past ten years the average enrollment has been 168, climaxed by a record, but incomplete, enrollment for this year of 216. Growth has also been registered in buildings, including this fine edifice dedicated to the founders of the Institute.

But the real monuments of his life are living men and women who have left these halls to bear the impress of his teaching and spirit. I am certain that many in that day will rise to call him blessed. Some of the most successful evangelists and preachers who received their training here had a Bethel or a Peniel experience in Brother Ramseyer's study.

That brings us to an estimate of Brother Ramseyer as an educator and moulder of Christian ministers. Now you soon have the measure of most men—even scholars. If you circumscribe their specialty, you have their number. But not so with Brother Ramseyer. He was a humble man with simple habits and tastes. He made no pretensions of erudition. It was only in the early years of the school that he taught classes regularly. Yet there was an element of true greatness about the man that defied analysis. It was not easy to appraise him, for there was a breadth of soul, a loftiness of vision, a height of spiritual stature that transcended ordinary means of measurement. I wonder whether those who were closest of kin didn't also feel that way about him. I think we are too close now to make a true appraisal of him, and I hope that no one will immediately break into print with a biography. Let the years first cast their shadow before we attempt to measure his stature.

We know, even if we can't circumscribe it, that his greatness came from God. He walked and talked with God. He lived in the heavenlies. And from the vantage point of eternity he saw what was of supreme worth in education. Wisdom is much more important than merely acquiring factual knowledge. The true end of an education is growth into Christ-like character. Even in Biblical knowledge Brother Ramseyer majored in essentials. He was never given to speculation in the field of prophecy. He stressed prayer, faith, praise and the reception of God's grace for spirit, soul and body.

It is that scale of values that is needed in education today. A president of a large American University said that we do not know what to teach or whom to teach. We do not know what is important and what is irrelevant. Brother Ramseyer knew. May a double portion of his spirit come upon us.

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**Tribute from Rev. C. E. Rediger, Foreign Secretary of the Defenseless  
Mennonite Denomination**

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On such an occasion as this, even the most choice words, are inadequate, to express ourselves as we desire to do. Brother Ramseyer's life was rich and fruitful. Evidence of this is all about us. It is quite natural that some one should ask the reason back of such a profitable ministry. In tribute to our brother, I should like to honor him, by saying what I feel certain he would have me answer to such an inquirer, and also say what he would say, could he yet speak to us. There is but one answer, it is because of the Gift of God, in the presentation of the Gospel through the sacrifice of His Son. Our Brother Ramseyer, early in life appropriated unto himself this glorious Redemption, and then yielded his life to God, to be used as a channel for service, as the Holy Spirit directed.

It was during one of my recent visits here at the Institute, that he shared this profitable comment with me;—"The Holy Spirit Operates in the realm of Faith. Satan Works in the Sphere of Emotion. Most People Live in the Territory of Feeling." Brother Ramseyer "Believed God." The last sermon that I heard him preach, he gave this comment on Romans 8:28. He acknowledged it to be ordinary, but, said he, "It is so practical." "This is the Christian's rocking-chair. When I meet a confrontment, or experience in my life that I do not understand, I simply examine my heart; I learn I still love the Lord. Therefore the promise is mine, and I may thus rest, as it were, in my rocking-chair, and see the good' being worked out."

I am happy for the opportunity to testify here, that my life, and that of our people have been enriched because of God's grace being permitted to operate in the life of our dear Brother Ramseyer. We thought of him as a man, "filled with the Holy Ghost." God honored his faith by giving him a large ministry, blessings from this, we, as a conference, were also privileged to share. We are thankful for them. His labors were honored by fruitful service.

At a certain occasion, I remember him saying, "God removes the work-man, but the work goes on." How fitting again, is this truth to us today. "And their works do follow them." This is the

challenge to each of us today. The provisions of God's grace, abound. They are for "Who-so-ever will." His work must go on! His ordained plan is, to carry it forward with human instrumentality. He has always proven himself faithful. Are we not all challenged to buckle the armor of the Lord a bit closer?

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**Tribute by Dr. R. L. Stuart, President of Taylor University**

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As a colleague of your wonderful President, Joseph E. Ramseyer, I want, along with the other friends, to pay tribute to a great and holy man. His colleagues in Christian education held him in the highest esteem. Everyone of us feels that he lived all that he professed, and was a great Christian leader of youth.

A Christian educator has a tremendous opportunity of directing youth into the kind of a life that will count through the years to come. I heard Dr. Russell H. Conwell say one day that in his later years when he was to speak some outstanding citizen would ask for the privilege of introducing him, and invariably they would say, "All that I am, I owe to this Christian educator."

I stood once at the head of the casket of a former college president. Some 1500 to 2000 people had been in the church, and as they walked by his silent form, time and again some outstanding man or woman would stop and drop a tear down on the face or casket, as they declared, "All that I am in life, I owe to this Christian educator."

Today as we gather here we are not only thinking of this magnificent plant as a tribute to the ability of this man, but we are thinking of the scores of young men and women all over the world who are preaching this glorious Gospel because they came in contact with President Ramseyer.

I want today as President of Taylor University to pledge to the memory of President Ramseyer that we intend to carry on in this world-wide program of bringing the lost to Christ as never before in our history. May God continue to bless Fort Wayne Bible Institute.

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**VITAL GODLINESS EXEMPLIFIED—Tribute by Dr. J. A. Huffman, Representative of the Mennonite Brethren in Christ**

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Vital godliness or genuine spirituality consists of two things: right relation with God, and right relations with fellow men.

Before being informed that I would be asked to pay tribute to

our departed Brother, today, having received the message of his passing, I gave myself to a bit of contemplation upon the life which he had lived. Immediately there came to my mind this definition of vital godliness, and the strong impression that Brother Ramseyer had evidenced this experience beautifully in his life.

A comparatively few Sundays ago, I accepted an invitation to speak in the First Missionary Church, morning and evening, and was entertained in the Institute. On that Saturday evening, Brother Ramseyer had charge of the worship in the dining room, and asked me to participate, which I gladly did. I shall never forget the tenderness with which he introduced me that evening to the students. In his own inimitable manner, with that accent so familiar to those who knew him, he said: "My very dear Brother Huffman will offer prayer." It was not because it was I, as he would have said the same thing in introducing a thousand others, but his very words bespoke his right relation with his fellows.

Upon the same visit, Brother Ramseyer and I spent a little time in private conference over a matter of mutual interest. Summing up, at the close, expressing an attitude in which I also joined, Brother Ramseyer said, "If it be the Lord's will let us do it," again illustrating how solicitious he was, that God's will should be done in everything. Right relation with God and right relation with one's fellow men were not only ideals, but ends, for which he always strove.

As for me, I could ask no greater grace or spiritual attainments than those which Brother Ramseyer so beautifully exemplified throughout his long life.

A great man of Israel has fallen, but God buries his workmen and carries on his work. May we all prayerfully seek to measure up to the tasks which God has given us, as Brother Ramseyer did to the call which God gave to him!

Brother Ramseyer and his good wife have been long time friends of Mrs. Huffman, myself and the Mennonite Brethren in Christ church which we represent, and have had throughout this period the confidence, love and esteem of all of us. We speak both for our people and ourselves.

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**THE MAN OF GOD—Tribute by Rev. C. L. Eicher, Secretary of the  
World Wide Prayer and Missionary Union**

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"Let a man so account of us as the ministers of Christ and stewards of the mysteries of God." I Cor. 4:1.

The Lord calls and anoints men for leadership in the church,

as we see from this and the preceding chapter.

When we received the word by long distance telephone of our beloved leader's homegoing, the following Scripture verses came to mind as thoughts of comfort . . . "For so He giveth His beloved sleep," and the parting word by the Patriarch Jacob to Benjamin, "The beloved of the Lord shall dwell in safety by Him, and the Lord shall cover him all the day long, and he shall dwell between His shoulders." Deut. 3:12.

Foundations for great and durable buildings must be laid in the depths of the unseen, so also when the Lord calls a man and anoints him for special service and leadership in the building of His eternal structure, the Church; He often begins with His workman at a very early age, as in the case of Samuel, Isaiah, Timothy, the Wesleys, and many others—such was the case with our beloved leader.

Cousin Joseph, as we always called him in our home, was held before us as an example for good Christian behavior. As a boy he was very unusual, possessing an innate love for the things of God and for the reading of the Bible.

We cherish memories—it seems only fitting that we should recall certain outstanding experiences in the molding of this character. How well we remember when the young man experienced salvation and it was said that "Joe Ramseyer got saved."—There came the retort by neighbors who knew him well,—“What, Joe Ramseyer got religion? He always was a Christian, he did not need to get converted,” while the Bible enlightened young man by the spirit's conviction had come through deep repentance and felt himself to be “the chief of sinners.”

As a young man pioneer, seeking a home of his own, he with four others left Canada on the new venture. They moved by horse-drawn caravans all loaded with necessary pioneer implements, simple house furniture and furnishings, crossed the border and located at Elkton, Huron County, in the swamps of the thumb of Michigan, a large territory that had just then opened up to new homesteaders. Here they each took up their forty or eighty acres respectively.

During those early days, while clearing his farm and building a future home, it soon became evident that God's call was not farming for this intrepid pioneer leader. While witnessing for his Lord and leading the group of new settlers in the things of God at Bible readings and prayer meetings, the Lord appeared to him one day beside a willow bush, calling upon him to yield his life in full surrender. After some spiritual struggle, he laid his life on the altar

of God and was wonderfully sanctified and filled with the Holy Spirit.

God's anointing for service through this new revelation of Christ was so real that it was recognized by all everywhere he went. The untiring young evangelist with a burning passion for the salvation of men and an ever increasing love for His Lord answered many calls throughout the Middle states, in the Southland and later, on the West Coast.

His work of revival blessings began at the new homestead, and close to the site where the willow bush was located, a house of worship was erected fifty years ago. This his pioneer Missionary Church has since been known as the White Church near Elkton, Michigan.

Fifty years ago this God-anointed leader, evangelist, Bible student and teacher, our President; received his full-orbed vision of an all-sufficient Saviour for every need of man. His God-blessed ministries and the fruit of his labors are making themselves felt around the world. His works will follow on until "the trump of God shall sound" and "our gathering together unto Him." How wonderful if that glad event should happen now, today, and gather us all home together!

What could be more fitting than the report just brought us by Evangelist Clauser, and Joseph Klopfenstein pastor of the Elkton Missionary Church, in this fiftieth anniversary year of this pioneer church—that they are in the midst of a great spiritual revival,—while our leader and President has entered into the full realization of the Jubilee year of his earthly ministry in the presence of his Lord.

These buildings surrounding us, including the one in which we have met, are but some of the memorials of his work, all completed in his day. But the greater monument of this Master Builder is spiritual and everlasting.

Let me again read the text, so appropriate, "Let a man so account of us as the ministers of Christ and stewards of the mysteries of God." In the preceding chapter we read of Paul the wise master builder, having laid the foundation. Today we cannot but reflect—we have received a goodly heritage, and we as a representative group here gathered are challenged with a tremendous responsibility. Our leader under God started us out as a wise builder. He faithfully and consistently kept true to the full-orbed vision given him fifty years ago, of an all-sufficient Saviour for the whole need of man and of all mankind.

This Bible School work must go forward—"true to the vision."

Our churches and missionary work must continue—"true to the vision."

Our message of the whole Gospel for the whole man and for the whole world must not fade nor change since our pioneer builder, who laid these foundations, has been promoted to higher service. The challenge to us is, "Let every man take heed how he buildeth thereupon."

The man of God has gone to his reward, and we shall all greatly miss him until we meet again.

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**THE VISION FULFILLED—Tribute by Rev. J. A. Ringenberg, Vice-president of the Missionary Church Association**

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"I was not disobedient unto the heavenly vision." This verse has truly been verified in the life and work of our beloved President. In his early manhood God in an unusual way poured out His Spirit upon him. Frequently he referred to that outpouring as his "willow bush" experience. As a result of that outpouring God gave him a vision that influenced his entire life. It is evident that he did not know what all would be involved thereby, and that he had no thought of beginning anything new. The very opposite is evidenced by the very manner in which the work was carried on. One thing above all else seems to have been uppermost in that vision, that was a new revelation of the Lord Jesus Christ. All his message and ministry was directed only to exalt Jesus. In Him he found all, and about Him all centered.

However, this vision has developed in a three-way movement. These three all converge in the one aim, that of making Christ known to men and seeking to prepare men for their Lord. This three-way development is briefly stated as follows: First, there is the carrying out of the message in the homeland. This has resulted in revivals which in turn meant that churches sprang up and many pastors are now ministering in these churches. Second, a center in which men and women might be trained for Christian service was established. The Institute as we see it here today is the result of that vision. The student body here to my right is the evidence of it. Pastors serving throughout this land, in many different denominations add to this number, and the many missionaries that received training in these halls who are now serving in all continents and in many countries of those continents and under many boards complete the picture of this part of the outworking of that vision. Third, there was the ultimate goal of the entire vision, that of making Christ known to the uttermost part of the world. The

missionary work carried on by the Missionary Church Association bespeaks this. Through this medium missionaries have gone into all continents and many countries in those continents of the world to carry forth that great command of our loving Lord.

This is the vision that God gave to our beloved President. We have entered into that work. It is for us now to carry forward that work which, under God, he was instrumental in beginning. We need to keep clearly fixed in our deepest convictions the center of that message. We need to contend earnestly for the faith which has been the bulwark of the beginnings. Second we must keep clearly in mind the method whereby this is to be carried onward, keeping each in its right relationship to the others. Then we must wait before God until there shall be an outpouring of that same Spirit which operated in our deceased brother, so that He may operate in us to carry on that same work that has been begun under His direction and anointing. We need a double portion of that spirit which rested upon our President upon us if we would fulfill the work which he so graciously began. Shall we not, then, seek His face for that outpouring. Shall we not present ourselves anew to Him and be dedicated anew to that vision and work, that it shall be carried on in increasing measure. I believe that it would please God, and also our dear brother Ramseyer, if we would gather about the casket and here present ourselves anew to God, dedicate ourselves anew to that work that now must rest upon our shoulders. Shall we join about the front here for a word of prayer and mutually pledge ourselves to that work? I speak especially to the workers of the Missionary Church Association. If others of our ministering brethren here wish to join us we would welcome you also.

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## Biographical High Points

Perspective is a vital factor in adequately composing biography. We shall have to let time carry us to some distance from the presence of President Ramseyer if the true view of his life is to be portrayed. Until a biography is forthcoming, however, we may receive inspiration from glimpses of high points in our brother's life.

He was born near Zurich, Huron County, Ontario, February 7, 1869. When he was only four years old he was left fatherless. The faithfulness of his mother to his needs is evident from the fact that at a very early age he loved to read the Bible. At the age of 12 he had read the Bible through.

He was converted at the age of sixteen while following a plow



on his grandfather's farm in Canada. Subsequently, in July of 1891 he experienced a crisis infilling of the Holy Spirit in a willow bush on the Huron Peninsula.

He was ordained to the ministry in March, 1892, at Elkton, Michigan, by Bishop Joseph Egle of Linn Grove, Ind.

In August, 1896, after coming to new convictions regarding baptism, he was baptized by immersion in Lake Erie at Beulah Park by Reverend D. W. Kerr.

On October 27, 1896, he was married to Katherine Zeller, a teacher in the Bluffton, Ohio, public schools and also a valued instructor in the Bible Training School at the same place. She died July 31, 1899.

Marriage to Macy Garth of Union City, Tennessee, occurred May 15, 1902, which union was unbroken until the recent departure of our brother. The mutual devotion and consideration for one another on their part has been a continuous example of the felicity of true wedded love.

From 1902-1904 the Ramseys were engaged much of the time in an itinerant evangelism.

In 1898 the Missionary Church Association was formed with Reverend A. E. Funk as its President and Reverend Ramseyer as Vice President. In 1900 Reverend Ramseyer assumed the presidency of the Association. The Missionary Church Association has always been closely associated with the Christian and Missionary Alliance. Through the years Mr. Ramseyer has been an honorary Vice President of the Christian and Missionary Alliance.

In September, 1904, Mr. Ramseyer came to Fort Wayne and assumed responsibility in the establishment of the Fort Wayne Bible Training School at South Wayne and Rudisill. He served in the capacity of President of the school subsequently.

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“Whatever else may be said of the early Church, this undoubtedly is true, that its back was toward the world and its face toward the coming of the Lord. Its course was steered not alone by the chart of its creed but by the polestar of its hope. The foregleam of the day illumined its dark hours, and saved it from present fears. Its moral and ethical life found surest impulse in the certainty that Christ would come, just as it had found firm foundation in the certainty that He had come; and the inspiration of its splendid sacrifices, conflicts and triumphs was in the same sure consciousness.”—*J. Stuart Holden.*

## The Child and Prayer

Sound minds and balanced lives are the outcome of well integrated personalities. It is an accepted fact that the nourishment of the religious instinct is an essential requirement of every individual.

There is a specific aspect to be considered relative to this "religious instinct." As adults we realize that this "religious" sense cannot remain as instinct and at the same time have any constructive contribution to our lives. As Christians, we are aware of a determined turning to God and a seeking of His redeeming grace in our lives. There is a communion with Him. This communion is carried on through prayer.

How much it means to us to pray. It opens for us a vista of unlimited extent, for it ushers us into the presence of a holy God whose riches are unsearchable and whose ways are past finding out. We, as adults, revel in this experience, we covet its contribution to our lives, with the dawning of each new day.

To be in keeping with the purpose of our article, we may ask at this point, how young can one be in order to enter into an intelligent communion with God, to speak with Him?

One is led to believe that so soon as a child can put thoughts into words at just so young an age he may be led to direct some of those words to God.

It is one thing to believe that your child can be led into the experience of prayer but practically how can this be brought about. As Christian parents, Church School teachers, or counselors of children it is definitely a part of our responsibility to face this question and to cope with it.

Prayer involves worship and true worship requires preparation. The adult may practice daily devotions but if these devotions are truly effective and practical to him, he must be in an attitude of worship with heart and mind prepared. There must be a laying of certain concepts. Fundamental principles are involved.

The more a child knows about God, the more easily he can love Him and loving Him the more easily he can pray to Him. How shall we make this approach! A specific example may be cited. In a class of primary children in a Sunday Church School, the Sunday came which we call Mother's Day. This was a splendid opportunity to prepare the children for entering into a new spirit of thanksgiving, and to establish some accurate concept relative to God. We talked together of the mothers whom God had given us to care for us. Without solicitation they told of the things Mother did for them and the ways in which she cared for them. Through this con-

crete means, they seemed to have no trouble in accepting the fact of God's care. This particular concept at least of God, seemed clear. One child in the class had lost both mother and father and on his little face could be read an expression of loss. But when it was stated that sometimes God chose other people to look after us, aunts, grandmothers, or friends (for example), a distinct look of satisfaction settled on his countenance and he entered into the experience of the other children in his thanksgiving to God as the One who cares for him and loves him. In turn the joy of loving God and loving mother for what they *were* was touched upon to offset the idea that God and mothers were only valuable to us for what they do for us.

Often children have very strange ideas of God. To some, in fact to many, He is only an anthropomorphic creature and because of this they attribute to Him naive and strange characteristics and ways. Since God is a Spirit without corporeality, and since at the same time the child is taught to pray to Him as a person, it is only natural that there should be a play of imagination when the child visualizes God. This idea may be further fostered by the fact that the child is often taught to pray to God first. This is not illogical, if the child does it easily and naturally, for God is spoken

of as the Father and he often hears Him addressed in that manner. The reasonableness of this is further seen by the parallelism we have just mentioned of the protection and care provided by the earthly parent in making more real the work of God as Protector and One who loves him.

Let us not be shocked at the seemingly startling attitudes of children in prayer. They may at times seem to be irreverent. It is not that, but rather an expression of the way the situation actually appeals to them. However, it is quite within our province to direct and redirect the child's thinking and expression of it in the use of his phraseology, if it seems necessary.

Auntie "M" was visiting in the home of a young niece. It so worked out that the two of them shared the same bedroom. Soon after awakening one morning the time resolved itself into a little prayer session. They each had their turn. The young niece seemed to be entering into the period with considerable satisfaction. Suddenly she exclaimed: "Oh, aren't we having the ritz!" Such a thing to say!? Perhaps it was that the child was not accustomed to having so much time given her and being recipient both of the affectionate attention of another who herself had entered into a prayerful attitude was pleasantly responsive and chose this un-

usual combination of words to express herself. Auntie "M" would have been quite out of order if she had reproved the child for her choice of words but through a response expressed in her own better choice may have redirected the child's thought though indirectly. Children are quick and will often catch the contrasts more readily than we would think.

This leads us to mention briefly that children are imitators not only in the things they try to do but in the things they try to say. A little lad was heard to pray one night "And God bless my aged grandmother." It is very certain that that child had no notion of the meaning of aged but he often heard grandmothers spoken of in that way. The grandmother of whom he was speaking was unusually energetic and evidenced probably as little as one could the earmarks of "agedness."

Children should be shown that there is reasonableness in prayer. Their little ears are open and catch what others say. If brought up in a Christian home, it is quite likely that the parents have been heard to comment on the fact that God can do everything, that nothing is impossible with Him. A little girl heard her mother express a deep desire to have their front porch screened. For nights she prayed diligently that God would give mother screens for

the porch. Just as diligently she went to the porch each morning to see if her prayer had been answered. A little boy was very anxious for a puppy and prayed to God to give it to him. One morning upon looking out of the French doors what should he see but a puppy sitting up in front of him. After making due effort to locate the owner, without success, the parents allowed him to keep his prize. Together they thanked God for answering his prayer. Now this answer did not come because his prayer was any better or because he prayed more faithfully than had the little girl. In reality, if one were going to appraise the two, the little girl's prayer was more deserving of fulfillment for it was utterly altruistic in its motive, she was seeking an answer to her mother's desire. The point of difference is in the nature of the request. It is quite reasonable that a puppy should have strayed away and found this particular place (he may not have been wanted where he was) but it was quite unreasonable to expect that screens would just suddenly appear from most anywhere onto that specified porch. The little girl could well have been encouraged to make her request but *guided* into it, perhaps suggesting that God would help them to earn the money or to acquire the material as the case may be, so that they could have this desire

granted. This would in no way take away the wonder and thrill associated with the idea of a miracle working God or that nothing is impossible with Him but would help them to be reasonable and more logical in their thinking relative to the matter of prayers being answered. At the same it would avert shock to the child's confidence when some things do not come to pass.

Children take this matter of praying seriously and make a real business of it. Billy aged five, had been prepared for bed but as the custom was he knelt to offer a bedtime prayer. He was talking to the Lord with a very simple childlikeness and seriousness. Suddenly he raised his head, pointed his finger to the adult at whose knee he was bowing and said, "Don't you laugh at me." There was almost a troubled look on his countenance. He was a youngster given to expressing himself in a very individualistic manner and evidently someone had responded with an attitude of amusement which had caused him considerable concern. Let us be as serious as the child is and respect his feelings.

Another aspect of this seriousness is seen in the child's faith and confidence in God to perform in matters of real issue. Donald's mother had strained her ankle and was suffering from the consequent pain of it. Donald was much distressed over

her suffering. Finally the four-year-old asked his mother if he could pray for her. She responded gladly to his request. He knelt beside her, folded his little hands over the ankle and prayed: "Dear God, make Mother's ankle all well by morning." When morning came that ankle was well.

We are all familiar with similar instances of God honoring the faith of the little ones.

Let us encourage our children to believe that God can and does do things, that they too may have a rich experience in communion with Him and in encouraging them find that we ourselves are farther on the way, that we have put our hand into the hand of the child and been led by him.

—HELEN P. WHITE.

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### "THOU ART THE FINGER"

The story is related of an old deacon who was leading in prayer at a prayer meeting. One of his stereotyped phrases was this, "O Lord, touch the unsaved with Thy finger." As he intoned this phrase in this particular prayer, he stopped short. Other members came to his side and asked if he were ill. "No," he replied, "but something seemed to say to me, 'Thou art the finger.'"—OTTERBEIN TEACHER.

## As Seen by a Chaplain

NO. II

By CHAPLAIN S. A. WITMER, located at the Army Air Base, Harvard, Nebraska

To one who is used to the more settled ways of religious work in church and school, the army in time of war presents only constancy and variety of change. Nothing is permanent—except the Articles of War and a few age-old customs. Regulations, conventional courtesies, organization, procedures, methods, schedules, and particularly personnel, are all subject to change and modification.

Of course, this must be so where the functional plan of winning the war governs everything. The ebb and flow of success in the combat zones determine expansion or contraction of training schedules. New techniques and inventions call for revisions all along the line. Bitter experience is a harsh teacher that spares neither the greatness of rank nor the age of custom. If a man is not doing his job effectively, the army's solution is to get someone that can. Shifting from the phase of preparation to that of active combat also calls for major changes in movement and placement of troops.

Chaplains, too, are affected by this continuous state of flux. Transfers are much more frequent than in civilian life. And these changes in appointment are not by invitation of congregations at the close of conference

years, but by "Special Orders" which may strike from the blue at any unexpected moment of the week!

But it is his work rather than the chaplain himself that is the subject of this review. He is not ministering to a settled parish but to men on the march! They come to a base for a few weeks, perhaps a few months, and only infrequently for a year or more. One soldier told me that he had been on sixteen different posts and bases in the twelve months of his service. And how much less is a chaplain's work identified with fixed times and places in combat zones where troops are literally on the march! One overseas chaplain recently wrote: "The little white chapels have long ago become memories. We have learned to worship wherever we are, aboard troop trains, on decks of transports, in holds of ships and out under the vaulted sky. We have found the Master's words to be true, 'Neither in yonder mountain nor in Jerusalem is the place of worship,' but wherever and whenever men lift up their spirits to the Highest!"

It follows that a chaplain's methods must be geared into this state of affairs. His message need not change, but he certainly can't be a slave to

fixed ecclesiastical forms. In the right use of the term, he should be an opportunist who is ready to have an informal "meeting" wherever he happens to find a group of men who will listen. He will get nowhere if he is thinking in terms of "building up a church" over a period of years. He works in the present tense, trying to make the most of the opportunities as they present themselves. He is given the good advice to start in working as soon as he gets to a new post.

I am just completing six months of service on a training base for heavy bombardment groups. During this time there have been many changes in administrative personnel. The whole organizational structure has been radically overhauled. Thousands of men have come and gone. Many now are overseas. The most gratifying experience is to receive letters from former attendants who express their appreciation for a spiritual contribution to their lives. Yesterday a letter was received from a sergeant in England, in which he said, "I certainly do miss the fine lessons given us back at Harvard, and especially the mid-week services."

As one sees an army on the march—training, moving, going, getting to its objective — one cannot but reflect on the condition of the "army of the Lord."

Is it really on the march or has it settled down to permanent conditions? Are individual Christians settlers or pilgrims? Are mission stations stationary? Are ministers themselves sufficiently detached from "earthly things" and the very human desire to settle down to carry out Paul's injunction to Timothy, "As a good soldier of Christ Jesus accept your share of suffering. Every one who serves as a soldier keeps himself from becoming entangled in the world's business — so that he may satisfy the officer who enlisted him" (Wey.) In a word, are we *static*?

At any rate the "church militant" doesn't impress one with having very much militancy in carrying out the marching orders of its Commander-in-Chief as given in General Orders No. 1, Matt. 28:19-20.

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"Expect great things from God; attempt great things for God."—WILLIAM CAREY.

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### CONSIDER THE HAMMER!

It keeps its head.  
 It doesn't fly off the handle  
 It keeps pounding away.  
 It finds the point, then drives it home.  
 It clinches the matter.  
 It is the only knocker in the world that does any good.

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"How great the virtue and the art,  
 To live on little with a thankful heart."  
 —Anon.

## The Ministry of Sorrow

By G. D. WATSON

Sorrow is the normal state of a world that is fallen, and yet under conditions of redemption. Sorrow on earth is the root out of which can be made to grow and blossom the sweetest joys of heaven. Sorrow in man is his natural capability for the joys of the supernatural. Sorrow is a species of suffering with hope in it. Suffering with no hope in it is despair, and that is the normal condition in hell. On the other hand, joy, pure, boundless joy, without a trace of sorrow, is the normal state in heaven. In the true sense of the word, sorrow is pre-eminent-ly a thing belonging to this world, because it occupies a middle ground between the hopeless anguish and hatred in hell and the bliss of heaven. Hell is a starless night, and heaven an endless, cloudless noon; but sorrow is a night into which is sifted the silvery light of moon and stars. Sorrow is the pathetic poetry of a fallen world in which hope still lingers. The heavenly life on earth is tinted all through with many kinds of sorrow. When Scripture says that "sorrow is better than mirth," it is with special reference to life in this world, and not to the life in heaven. There is nothing on earth that is not in some way related to sorrow, or hedged in by it, or that does not partake of its

color and tone. We are redeemed by sorrow. Our Savior, in pouring out His precious blood for our everlasting salvation, said, "I am exceeding sorrowful, even unto death." Repentance is made up of many kinds of sorrow. The consecration of the believer is steeped in holy sorrow. Almost all prayer is saturated with various kinds of sorrow. The power of music depends on the sorrow there is in it. The poetry of the great masters, that holds our intellects spell-bound, derives its mighty magic from the sad strains of sorrow that run all through it. It is the sorrow element in everything that seizes and holds the hearts of mankind beyond any other influence. It is sorrow that immortalizes battlefields, and monuments, and tombs, and great heroes, and martyrs. It is the sorrow piled up in the Westminster Abbey that draws thousands annually to walk through its halls with silent, uncovered heads. It is the sorrow in the Bible that makes it the most natural as well as the most divine book on earth; and kings, philosophers, young men and maidens, beggars and lonely savages in the forest, are more deeply touched with the pathetic lives of the dear old weeping patriarchs than with the shallow, heartless noise of mere fleshly events.



Sorrow is the universal language of earth, and more easily understood by human hearts than any other one thing. It is the background of all our brightest joys. The Holy Ghost does not prohibit this element of our nature, but bids us to sorrow not as those who have no hope." Though sorrow may have an Ethiopian complexion, yet, like the eunuch under Queen Candace, it is a thing of great authority, and has charge of the golden treasures of knowledge and wisdom and everlasting life (Acts 8:27). When sorrow comes under the power of divine grace, it works out a manifold ministry in our lives.

1. *It is the ministry of sorrow to break down hard natures, and melt stubborn wills.* There are men who have plenty of mind, and capacity to see truth, to sanction righteousness, but whose heart-nature seems made of that. They lack feeling, warmth, tenderness. They look upon religion as a cold morality, or a set of business-like duties, or as a financial and political transaction with God. They look upon religious emotion as weak and womanish, and if they are church members, and make any pretense to religion, they are more like baptized mules than little children with their Heavenly Father. God takes His time, and watches His opportunity, and slowly undermines these tough natures, till

some day an uneasy feeling comes up from the fountain of their being and creeps all through them. Calamity takes hold upon them. God allows most bitter disappointment to crush some darling hope, or plan. Clouds gather; misunderstandings, separations, sharp and sudden turns in the intellectual or financial or social life transpire; or health breaks down, or bereavement turns life into a walking cemetery. Then sorrow gets in its beautiful week, and fairly laughs behind its mask of tears at the work it will do. As in the late afternoon, the shadows of the great rugged mountains stretch themselves across the low valley, as if the proud mountain peaks had knelt down to pray on the dewy meadow in the evening hour, while the stars of evening begin to light their lamps, as if to make a sanctuary of the spot; so it often happens that sorrow is an afternoon gospel on many a stubborn soul, and gets many a proud heart to bow down in the valley of tears.

2. *Sorrow weans us more effectually than anything else from many things that prevent our perfect attachment to God and heaven.* We are not only all of us children, but we are always children, and always taking on new kinds of childhood. When we drop one form of childhood, we simply take on another kind, or another degree of childhood, on a different

scale of life. Children cry for toys, and men have shed tears for failing to get the White House, and Generals have wept aloud on battlefields for not being allowed certain positions of honor, and great doctors of divinity have cried like whipped babies when they failed to get some ecclesiastical toy. No nurse on earth can wean the soul from its old loves, its ambitions, its own good works, its manifold entanglements, like dear, old, dusky sorrow. As mothers pour sweet balm over the chafed limbs of their little children, so sorrow puts a quietness into restless characters, stills the noise, soothes the pain, and works such a revolution that the soul is perfectly content to lose everything and relinquish, let go, give up, and turn away from its dearest idols, its fondest dreams, its strongest ambitions, with a tranquil indifference that is in itself really sweeter than if all its old desires had been gratified. Sorrow over their failures has brought more peace than they would have had if successful. Sorrow is the great power of disenchantment. It takes the veneering from what we thought was solid mahogany. It pulls off the cheap paper that we thought was some great master's fresco. It unties strong cords that seemed to defy every other power.

3. *Sorrow widens the soul.* Nobody ever suspects the little,

mean narrowness in his heart till God's flint hammers have broken him all to pieces, and scattered the fragments over the great fields of time and providence. Human biography is filled with instances which show that the men and the women of great, world-wide hearts have been those who were the children of deep sorrow. Proud royalists dug up the bones of Cromwell and burned them, and scattered the ashes upon the winds of heaven. They acted in blind hate, but God saw that the grave was too small to contain such bones, and from that on, the spirit of civil liberty has been spreading, as if all mankind had sucked into their lungs a potion of the ashes of Cromwell's bones, which were tossed to the universal winds. This is the ministry of sorrow. It lifts the soul out of geographical lines and sectarian walls, and contemptible caste, and bitter racial prejudices, or little, narrow religious cliques, and makes it a citizen of heaven, a universal lover and friend of all mankind, and a princely heir of the ages to come. There is among some narrow Christians a water baptism which pens one up to what is called "close communion." The soul that God chooses to be baptized into sorrow is made a thousand worlds too large for such earthly littleness. Joseph had more sorrow than all the sons of Jacob, and it led him out

into a ministry of bread for all nations. For this reason, the Holy Spirit said of Joseph, "He was a fruitful bough by a well, whose branches ran over the wall" (Gen. 49:22). It was through sorrow his heart grew big enough to run over the Jewish wall, and feed the Gentiles with bread; and now Gentile Christians need a baptism that will lead them over the church walls to love and feed the scattered children of Israel. Sorrow is the Mary that breaks the alabaster boxes of our hearts and lives in order that the costly perfume may fill the entire house, instead of being pent up. God never uses anybody to a large degree, until after He breaks them all to pieces.

4. *Sorrow reveals unknown depths* in the soul, and unknown capabilities of experience and service. Gay, trifling people are always shallow, and never suspect the little meannesses in their nature. Sorrow is God's plowshare that turns up and subsoils the depths of the soul, that it may yield richer harvests. If we had never fallen, or were in a glorified state, then the strong torrents of divine joy would be the normal force to open up all our soul's capacities; but being in a fallen world, sorrow, with despair taken out of it, is the chosen power to reveal ourselves to ourselves. Hence it is sorrow that makes us think deeply, long and soberly. Sorrow makes us

go slower and more considerately, and introspect our motives and dispositions. It is sorrow that opens up within us the capacities of the heavenly life, and it is sorrow that makes us willing to launch our capacities on a boundless sea of service for God and our fellows. We may suppose a class of indolent people living at the base of a great mountain range, who have never ventured to explore the valleys and canyons back in the mountains and some day, when a great thunder-storm goes careering through the mountains, it turns the hidden glens into echoing trumpets, and reveals the inner recesses of the valley, like the convolutions of a monster shell, and then the dwellers at the foot of the hills are astonished at the labyrinths and unexplored recesses of a region so near by, and yet so little known. So it is with many souls who indolently live on the outer edge of their own natures until great thunder-storms of sorrow reveal hidden depths within that were never hitherto suspected.

5. *It is through sorrow the soul learns obedience.* Scripture tells us that even Jesus "learned obedience by the things which he suffered." Many have stumbled over this Scripture. Jesus had in Him the principle of perfect obedience from His birth, and He never once disobeyed the Father in thought, word, or act. But that perfect

spirit of obedience had to be brought out and unfolded in a thousand various applications and directions, and under all sorts of human limitations and vicissitudes among those who constituted the world's sinful society. Now, in the carrying out of His perfect obedience there were circumstances painful and sorrowful, and through suffering He learned the importance, the true value, and the best way of obedience. In a similar way, the true child of God finds out through sorrow the very deepest and most loving obedience. It is sorrow that brings the soul into the Calvary-life of Jesus, and introduces it into the priestly life of Christ, that of compassion and sympathy and prayer for others. As the mordant fixes the colors in a dye, so sorrow gives fixedness, perseverance, to the spirit of obedience.

6. *But sorrow will pass away.* It ministers now in the heavenly life, but its ministry will pass away when the curse is lifted from the earth, and the age of glory succeeds to the age of grace. It is in the day when the saints of God shall be gathered at Mount Zion, "with songs and everlasting joy upon their heads, that all sorrow and sighing shall flee away." It is when the Lamb is to gather His redeemed ones in the New Jerusalem, and "lead them by fountains of living waters, that God

shall wipe away all tears from their eyes." Sorrow is the pathetic moonlight that in the present dispensation ministers to grace, and brings forth some delicate flowers that are not strong enough at first to bear the hot sunlight of supernal joy.

NOTE: This article is taken from the author's book, "The Heavenly Life." The book may be ordered from the author at 75c postpaid. Address is 1707 Third Ave., Los Angeles, Calif.

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### ONE LONELY SNOWFLAKE

I saw one lonely snowflake  
Come floating through the sky,  
Dressed in robes of spotless white  
Come down to earth to die.

If only then I could have told  
That little feathery friend  
Of all the heartache, grief, and care,  
Of which there seems no end.

But since it had no little ear  
In which I could confide  
I had to let it flutter on  
Without a friend or guide.

And then my heart beheld the One  
Who came from Heav'n above  
Down to earth His life to give  
Oh, wondrous, matchless love.

Sometimes I grow so very weak,  
Perhaps neglect to pray,  
Then Jesus whispers, "Lean on Me,  
I am thy staff and stay.

Remember, child, I promised not  
A life that's free from grief,  
But cast on Me thy every care  
And thou shalt find relief!"

**Thelma Van Scoik.**

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In the straight and narrow  
pathway the traffic is all one  
way.

## THE FELLOWSHIP CIRCLE at home and abroad

### PRE-CHRISTMAS ACTIVITIES

The Institute buildings began early in December to take on the colorings of Christmas. A tree was provided for the reception room of the boy's dormitory; poinsettias, and red and green crepe paper added color to the dining room. Founders' Memorial was not without a share, and Bethany Hall had been well taken care of in the use of candles, evergreen and other usual colorful decorations for the holiday season.

On the afternoon of December 13th the committee-in-charge was busily engaged in converting Class Room One into a parlor for the Christmas Fireside meeting. It was a room "behind closed doors" until 9 o'clock. All the "Silent Sisters" were admitted at that hour and placed their gifts around the tree. Alice Cone led the group in the singing of carols and Carolyn Meier assisted at the piano. Mrs. S. A. Witmer read the Christmas story from the Word. The opening of gifts was revealing to us all as it was then we learned for certain who had been doing all the "nice little things" for others since the last meeting. Refreshments were served by the committee and soon the meeting was "adjourned."

The anticipated holiday vacation was fast approaching and was to begin at noon Friday December 17th and continue until 8:55 Monday morning, January 3rd. Varied plans were nearing fulfillment, and teachers found some difficulty in holding the attention of the students, we are sure.

The committee in charge of social activities previously planned a buffet supper in the dining hall for December 16th. Everyone seemed to enjoy the freedom of the hour but due to the caroling scheduled for the evening no program had been arranged. Those who desired to go caroling at 7 o'clock gathered at the appointed time and after visiting several homes in the community returned to the recreation

room of Founders' Memorial. Miss Yoder and Mrs. Head had prepared hot chocolate and cookies for the carolers. A little time was spent in the playing of various games before they disbanded for retreat.

It seemed most fitting that the last half day before vacation be set aside as our monthly half-day of prayer. God's blessing and anointing was sought for all as they would so soon be going their various ways. Rev. Ramseyer led us in our devotions and God was in our midst.

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### MID-SEMESTER BRIEFS

Students returned from the vacation period on January 3rd to resume studies for the close of the first semester and all became busily engaged finishing notebooks, collateral reading, etc. Examinations followed next in line and finally the "siege" was passed. January 21st was Registration Day for the new semester. A few students withdrew and several new ones were enrolled. We are looking to God for His continued blessing on the new semester.

The January half-day of prayer was held in the auditorium of Founders' Memorial on the 20th, with Rev. Edison Habegger bringing the message. He used as a basis for his sermon Ephesians 3:16-21 and especially emphasized the thoughts: "inner man," "inner might," "inner Master" as suggested in verses 16 and 17. "We will only have **inner** might in the **inner** man when we have Christ as the **inner** Master and Him alone." Mr. Habegger's ministry was greatly appreciated by all, and many of those who attended took new steps with the Lord as a result of the Holy Spirit's working in our midst.

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### REV. REGINALD SHEPLEY ADDED TO BIBLE INSTITUTE STAFF

Rev. Reginald Shepley pastor of the First Baptist Church in Warsaw, Indi-

ana joined the Bible Institute faculty this semester and will be teaching classes in Homiletics and the General Epistles. Rev. Shepley is a graduate of the Fort Wayne Bible Institute, being a member of the class of 1919. He has since earned the Bachelor of Divinity degree at the Northern Baptist Seminary and has had an extensive ministerial experience.

### REV. STANLEY DODGSON IN FOREIGN SERVICE

Lieutenant Colonel Stanley Dodgson of the class of 1922 has been assigned to a post of command in the army chaplaincy with headquarters in London. His command covers the parachute troops of continental Europe. He has had the rare distinction of preaching in the church attended by the royal family in London.

### ITEMS OF INTEREST

Chaplain S. A. Witmer spent a two weeks' furlough with his family in Fort Wayne during early January. As an Institute we appreciated his messages at the Chapel and Mission Band services. According to all appearances army life must agree with our Dean.

Rev. Eli Steiner ('30), evangelist of Bluffton, Ohio, has been at the Institute while conducting revival services at the Highland Bethel D. M. Church in the city. He addressed the student body in Chapel several times with very helpful messages.

Rev. Edison Habegger ('32), pastor of the Humboldt Gospel Tabernacle, Chicago, addressed the student body on the evening of January 20th. The service was held in the auditorium of Founders' Memorial.

Rev. Paul Wilbur, evangelist from Dodge City, Kansas was a guest of the Institute and Chapel speaker while conducting special services at the First Missionary Church late in January.

Rev. Elmer Wagler of the Southern Highland Evangels with headquarters at Grundy, Virginia, spent a few days at the Institute and addressed the student body at a Chapel service.

We were privileged to have as our

Chapel speaker, Rev. John Garth of Charlotte, North Carolina. He spoke on "the gloriously rich inheritance in the saints," Eph. 1:18. His message gave us much food for thought and inspiration. Mr. Garth is a writer of renown as well as a speaker. He is a brother of Mrs. J. E. Ramseyer.

Dr. E. R. Horton, of the city, was the speaker at the Men's Dormitory Meeting held on Friday evening, January 28. His subject was, "Social Hygiene."

Chris Nickert, of Carson City, Michigan and a former student of the Institute, has been employed as fireman for the furnaces in the Administration Building, Bethany Hall, and Founders' Memorial. The boys who had formerly done the firing heartily welcomed Mr. Nickert's coming.

Andrew Rupp, of Wauseon, Ohio, who will be graduated in the class of '44, has enrolled for the next semester at Taylor University, Upland, Indiana. He has completed his work at the Institute in the Theological Course and will return for the graduation exercises in May.

Miss Florence Habegger, also to be graduated from the Institute in the class of '44, will go to Chicago in February where she will assist in the work of the Humboldt Gospel Tabernacle.

### JUNIOR ALUMNI

Little Constance Elaine arrived on December 26 to gladden the home of Rev. and Mrs. C. B. Vollmar, of Swanton, Ohio. Mr. Vollmar is the pastor of the Missionary Church in that city, and a graduate of the Institute in the class of '36.

Word has been received at the Institute of the arrival of Beverly Mavis at the home of Mr. and Mrs. Laverne Anderson of Roseville, Michigan. Mr. Anderson is pastor of the Missionary Church in that city, and a graduate in the class of '43.

### DEATHS

Mrs. Carl E. Deihl (nee Irene Imler) went to be with the Lord on December

15. She was married just three weeks before her death and was living near

Garrett, Indiana. Mrs. Deihl was a student in the Institute in '42.

### CATHARINE GRATZ WRITES

French West Africa Mission

I am still here on the main station and don't get out much among the natives. My work is principally in the office and it keeps me busy. I will write a little of the work that others have seen, though. This is of our new work. It has only been open a few years and God surely is blessing there.

"What a privilege it was to see the working of God among the Bauili people. Just to think that the crowd of young people who came down the road to meet us singing so beautifully 'Hosanna,' as well as other songs, were only four years ago pagan fetish worshippers. It was hard to believe. Some of their churches which held between two and three hundred, were neatly decorated inside and out with mud and a brick red trim, and artistically be-decked with braided elephant grass and flowers. The singing was most impressive with both men and women nicely carrying their respective parts. Last, but not least, was a precious baptismal service at which twenty-seven obeyed their Lord's command. This was followed by a well attended communion service."

The Rupps are still out here and so are their children but not in this place now. The children will be coming this way in the future. Edna Pape ('38) is still here and busy as always. She is surely a fine missionary. I hear from her and Prudence Gerber ('39) once in a while. We are not so far apart and we get to see each other occasionally. Edna is a little thinner but is well. Prudence looks the same as always.

It surely is interesting to teach the natives. Sometimes I have morning prayers. We take turns and I do enjoy it so much. We always sing a song, read from God's Word and give a few comments, then we go to prayer. I

love to hear them pray and seek the Lord before they begin their day's work.

Catharine Gratz ('31)

### WORD FROM IRMA JUDD

Popayan, Cauca, S. Am.

With this Christmas greeting I want to send a note to tell you that the Lord has been very precious, good and faithful to me this past year here in Colombia. Surely God is good and greatly to be praised! It doesn't seem possible that a year has passed since I was traveling along on the Zephyr with Rev. and Mrs. Ramseyer on the way to the East and South. I often think of the encouraging words they spoke to me and the prayer they offered just before I had to leave them.

Mary Keinrath ('41) and two other girls are working in Santander, a town about fifty or sixty miles from here. They all came to Popayan to have some dental work done, and were here for five days. It seemed good to see Mary again, and to talk over the good days of Bible School, including what the various folks are doing now.

Ruth Erickson, my co-worker, a fine girl from Lincoln, Nebraska, taught in a five-week term of Bible School here in town this fall, and enjoyed it very much, and we both teach Sunday School classes. It seems good to begin to be useful in the work, and to be getting past the stage of feeling like little children just beginning to talk. We have a long way to go yet, but we can get most of our thoughts expressed in a simple manner now. We would appreciate your special prayers in behalf of our getting the language well, and also that we might be able to love and understand the people in such a way that they can feel it and know that it is because we know and love the Saviour, and want them to know and love

Him, too. It is easy for them to think that we simply want them to throw over one religion for another. Oh, how we want to be inspired and lead of the Holy Spirit in all that we say and do!

I plan to go down to Santander to be with Mary and the girls for New Year's, and then stay with one of the girls while the other two go on to Armenia to help prepare for the Conference which begins the 10th of January. After Conference, the girls and I plan to go on to Bogota for a couple of weeks' vacation together, so I shall see Mary for practically a month straight. It is so good of the Lord to permit that we should be as close together as we are with these opportunities for seeing one another. It is a big help when one is far from loved ones and old friends. The new friends are fine, but one needs the old ones too. However, I know that since I have been out among strangers with no well known friends around, that I have learned to depend more and more on the Friend that sticketh closer than a brother. I do love Him and want more than ever to serve Him well and faithfully, by His grace.

In His glad service,

**Irma Judd ('41).**

### THE EFFECTUAL PRAYER

Judson, the missionary, when he was dying, heard from the lips of his wife, as she read from the newspaper, that some Jews in Turkey had been converted through the published account of his sufferings for the Gospel in Burmah. Mrs. Judson relates that an unearthly solemnity came over the dying missionary's face. "Love," he said, which was his way of addressing her, "this awes me. This alarms me."

"Why should this trouble you?" said she. "This is good news."

He replied, "When I was a young man, I prayed for the Jews and tried to go to Jerusalem as a missionary, because I read the words of the Lord about 'Beginning at Jerusalem.' But God sent me here to preach in Bur-

mah, and to suffer tortures in Burmese prisons. Now, by this means God has brought Jews to repentance in Turkey." Then the very effulgence of eternity resting upon him, Judson, by the Holy Ghost, said, "What awes me is this, that I never prayed earnestly for anything, but it came soon or late, perhaps in the last way I could have imagined; but it came. God answers every earnest prayer." This account is given in both the standard lives of Judson.—**Heart and Life Bulletin.**

We search the world for truth, we cull  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From the old flower-fields of the soul,  
And, weary seekers for the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read.

—**John Greenleaf Whittier.**

### LOVE! PEACE! JOY!

There is a love, that dying,  
Seems to live;  
Through sobs, and tears, sighing,  
Life doth give:  
A love that never faileth,  
Never ends,  
A tender heart travailing  
For its friend.

There is a peace that reigneth,  
Over all;  
That calm, and still, remaineth,  
For God's call:  
A peace that lives forever,  
And for aye;  
A peace this world can never  
Take away.

There is a joy that singeth,  
Mid despair;  
What happiness it bringeth  
Anywhere;  
A joy, e'er full, unceasing,  
Filled with power—  
A joy in God, ne'er ceasing,  
Hour by hour.

**R. E. Neighbour, D. D.**



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