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The Bible Vision

DECEMBER • 1943

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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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What?

What are churches for but to make missionaries?

What is education for but to train them?

What is commerce for but to carry them?

What is money for but to send them?

What is life for but to fulfill the purpose of missions—the crowning of Jesus Christ in the hearts of men?—*Augustus H. Strong.*

EDITORIALS

Dedication

The Bible Institute is pleased to dedicate the Christmas issue of the Bible Vision to its alumni and other friends in the armed forces. True to the ideals of the Bible Institute it is evident that our men are making their influence felt for Christ. Some are serving as chaplains and assistant chaplains. Others write of their opportunity to testify for Christ to large numbers of men who are thinking seriously of their relationship with God and who seek spiritual guidance. It is our fervent prayer that they may keep their hearts so filled with divine love that even amidst prevailing passions of war the clear and radiant glory of God may shine abroad.

A General Faces Life With Christ

Lieutenant-General Sir W. G. Dobbie, Commander-and-Chief at Malta, and with the distinctions K. C. B., C. M. G., D. S. O., clears the person of Christ of any legendary atmosphere as he tells us in clear-cut evangelical style what Christ means to him:

"I gladly give my testimony to the saving and keeping power of God in Christ.

"I came to know Him as my Saviour forty-seven years ago, and all through my military service to the present day He has been my Saviour and Lord. Although I have often and often been unfaithful to Him, yet He has never been unfaithful to me, nor has He let me down. I have always been sensible of the fact that my sins, which were forgiven me when I first accepted Him as my Saviour, were blotted out once for all, and that in spite of my failures I have become 'a new creature in Christ Jesus.' That realization has given me a profound peace which none of the circumstances of army life in peace or war have been able to disturb.

"I should also like to testify that to serve God and to follow Him is a very real and practical thing in the Army. The help that He gives is also real and practical, as I have proved times without number. I have made it a habit to bring all my problems to Him, both great and small, both professional and private, and I can testify that the help He gives is certain and convincing.

"I have known Him now for forty-seven years, and I could not face life without Him. I pity from the bottom of my heart those who are trying to live without Him. They little know what they are missing—it is no small thing to know that all the past has been forgiven, that help from the hands of Almighty God is available for the present, and that the whole future for eternity is assured. I am

not presumptuous when I say I know that, because it has all been given to me by His grace--apart from my own deserts. I commend such a Saviour to all."

Where is the Christ of Christmas?

As the story of the Christ-child is retold this Christmastide it may be well to clarify our minds as to the present day bearings of this child's birth for us. Twentieth century versions of the Christ have obscured His true identity. The Christmas story has been lowered to the status of legendary and mythology by men in high ecclesiastical positions. The influence of this prodigal scholarship has made itself felt in church pulpits, church schools, and eventually at the very fireside. Thus Jesus has come to be commonly associated with the "once upon a time" dreamy culture heroes of mythology.

How the clear facts of Scripture contrast with the modern versions of Christ! Christ is alive. He is in heaven at the throne of power and grace. He waits to hear prayer. On behalf of those who call upon Him His presence is manifest in all the earth. He is a compassionate, sympathetic high priest. He receives the spirits of those who die believing in Him. He will one day return to establish everlasting peace and righteousness in the earth, banishing the blight which afflicts humanity. Christ has assumed a complete redemptive program which will restore humanity to a glory never yet realized. Even the present blessedness of Christian fellowship is but the earnest of the future order. Paul says that through Christ we (Christians) have been raised up that in "the ages that are coming, he might show the surpassing riches of his grace in kindness to us through Christ Jesus."

"THE GREATEST MISSION-ARY"

Christ was a home missionary, in the house of Lazarus.

Christ was a foreign missionary, when the Greeks came to Him.

Christ was a city missionary, when He taught in Samaria.

Christ was a Sunday School missionary, when He opened up the scriptures to two disciples of Emmaus and set them studying

the scriptures.

Christ was a children's missionary, when He took them in His arms and blessed them.

Christ was a missionary to the poor, when He opened the eyes of the beggar.

Christ was a missionary to the rich, when He called Zacchaeus.

Even on the cross, Christ was a missionary to a lost thief, and His last command was the missionary commission.—*Anon.*



Jesus

By

President

J. E. RAMSEYER

"Thou shalt call His name Jesus"
(Matthew 1:21).

The angel of the Lord spoke the words of our text to Joseph when he announced to him the nativity of our ever blessed Redeemer.

At this time of the year the Church is speaking and writing more of the Babe of Bethlehem than at any other season.

We would call attention that in the Bible more than one hundred and twenty names and titles are given Him who is called "Wonderful." One name or title could not express fully who and what He is. Each name is expressive of some specific aspect of His wonderful character and ministry. The most glorious part of this fact is, that all that these titles signify, He is for them that love and follow Him now. O what a heritage!

I want to call attention here, that the name JESUS stands at the head of this long list. It is His human name. The name which stands out more than any of the others, in connection with His great redemptive work. In addition to what the angel said to Joseph, "Thou shalt call his name Jesus: for he shall save his people from their sins" -- note, three other passages: "For there is one God, and one mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time" (I Tim. 2:5, 6).

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2:8, 9).

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; where of he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

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."

"BIG MONEY"

I am twenty-five cents.

I am not on speaking terms with the butcher.

I am too small to buy a quart of ice cream.

I am not large enough to buy a box of candy.

I am too small to buy a ticket to the movies.

I am hardly fit for a tip—

But, believe me,

When I go to church on Sunday I am big money.—*Anon.*

What Will You Do Without Him?

By FRANCIS RIDLEY HAVERGAL

I could not do without Him!
 Jesus is more to me
 Than all the richest, fairest gifts
 Of earth could ever be.
 But the more I find Him precious,
 And the more I find Him true,
 The more I long for you to find
 What He can do for you.

You need not do without Him,
 For He is passing by;
 He is waiting to be gracious—
 Only waiting for your cry;
 He is waiting to receive you—
 To make you all His own!
 Why will you do without Him,
 And wander on alone?

Why will you do without Him?
 Is He not kind indeed?
 Did He not die to save you?
 Is He not all you need?
 Do you not want a Savior?
 Do you not want a Friend?
 One who will love you faithfully,
 And love you to the end?

What will you do without Him
 In the long and dreary day
 Of trouble and perplexity,
 When you do not know the way,
 And no one else can help you,
 And hope comes not with morning
 And hope comes not with morning
 And rest comes not with night?

What will you do without Him
 When death is drawing near,
 Without His love—the only love
 That casts out every fear—
 When the shadow-valley opens,
 Unlighted and unknown,
 And the terrors of its darkness
 Must all be passed alone?

Why will you do without Him?
 He calls and calls again,
 "Come unto Me! Come unto Me!"
 Oh, shall He wait in vain?
 He wants to have you with Him,
 Do you not want Him, too?
 You cannot do without Him,
 And He wants—even you.

What will you do without Him
 When the great white throne is set,
 And the Judge who never can mistake
 And never will forget—
 The Judge whom you have never here
 As Friend and Savior sought—
 Shall summon you to give account
 Of deeds and words and thoughts?

What will you do without Him
 When He has shut the door,
 And you are left outside because
 You would not come before?
 When it is no use knocking—
 No use to stand and wait;
 For the word of doom tolls thro' your
 heart
 That terrible "Too late!"

You cannot do without Him!
 There is no other name
 By which you ever can be saved.
 No way, no hope, no claim!
 Of love and life and light!
 Without Him—everlasting loss
 Without Him—everlasting woe
 And everlasting night.

But with Him, oh, with Jesus!
 Are any words so blest?
 With Jesus, everlasting joy
 And everlasting rest!
 With Jesus—all the empty heart
 Filled with perfect love;
 With Jesus—perfect peace below
 And perfect bliss above.

Why should you do without Him?
 It is not yet too late;
 He has not closed the day of grace,
 He has not shut the gate.
 He calls you—hush! He calls you!
 He would not have you go
 Another step without Him
 Because He loves you so.

Celebrating Christmas

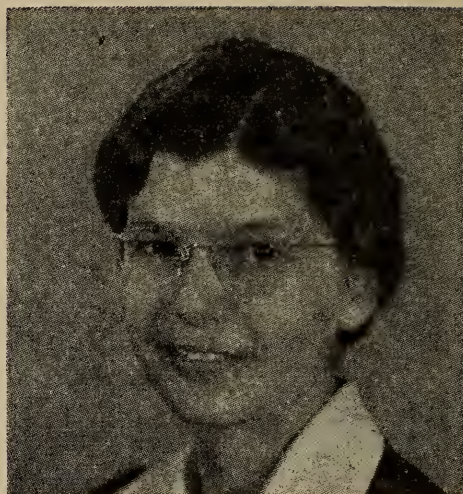
By HAZEL E. BUTZ

The writer is Dean of Women and instructor of English and History at the Fort Wayne Bible Institute. This article is her response to the Editor's request that someone ought to dismantle popular Christmas celebration and set forth the really essential elements of the celebration.

Have you ever wondered as you approached the Christmas season just how you could best celebrate the birthday of Jesus? Have you ever seriously sought to commemorate the Advent of your Lord in such a way that He would be honored and pleased? Or have you permitted a rereading of the Christmas story; attendance at Christmas programs; the lighting of the Christmas tree; the gift shopping for friends; the cheery greetings by card, word, or letter; the preparation and consumption of a delicious dinner to constitute the observation of the birth of the Central Figure of time and eternity? Each one is good in itself, but even a combination of all falls far short of the real Christmas spirit. Are there not transcending and more satisfactory ways of keeping Christmas?

IN MEDITATION REMEMBER

As you meditate upon the story again and recall the incidents surrounding the birth of



Jesus, remember that God sent His only begotten Son, the most priceless Treasure that has ever been given to humanity. Clothing this heavenly Gift in the visible and tangible garments of flesh, God sent Him through His chosen instrument, the virgin Mary, that all might be fulfilled which was spoken by the prophet. At the appointed time, in the "fullness of times," when under the Roman government Greek culture, transportation facilities, and temporary cessation of war together with other factors had completed setting the stage for His coming; Mary delivered God's Gift in Bethlehem of Judaea, as the prophets had said.

Remember, too, that Jesus came as Deity in the flesh. The prophet had said that His name should be called Emmanuel, which is interpreted, "God with us." The Gift came to earth both as the express image of God and as the brother of men. In Emmanuel God and man were

made one. Jesus, by virtue of His Deity and His flesh, was in vital relationship with both God and man. Thus it was possible for Him to accomplish the purpose for which God sent Him.

This brings you to the third thing which you need to remember at this season: Jesus came for the purpose of saving immortal souls, who like Himself dwell in houses of clay for a comparatively short time. The prophet had said that His name should be called Jesus because He should save His people from their sins. In meditating upon His purpose ask yourself the question: "Has His purpose been accomplished with me?" If not, there could be nothing finer for the observance of His birthday than to let Him save you from your sins and be admitted to your heart. Then it will be your privilege to celebrate Christmas in the highest sense that you have ever known.

IN SPIRIT REJOICE

Those who had eagerly anticipated the coming of the Messiah rejoiced at His birth. Mary, when she knew that she was to mother the Son of God, magnified the Lord and rejoiced in God her Savior. As she laid Him on His lowly bed, the heavenly host appeared with the angel praising God. The shepherds who heard the angel chorus and who went promptly to see the Child returned, glorifying God for all they had heard

and seen. A few days later when the parents brought Jesus to the temple to be dedicated, Simeon blessed God while he held in his arms that precious One in whom dwelt all the fullness of the Godhead. While Simeon rejoiced that he had been allowed to see the Salvation of God, Anna came upon the scene; she, too, gave thanks unto the Lord. Later (how much later, we are not sure) the wise men worshipped Him as they knelt, expressing their gratitude in the presentation of valuable gifts. From these who were nearly two millenniums nearer His birth than we, there is wafted to us the fragrance of joy which pervaded human and angelic spirits that first Christmas season.

As you reread the beautiful story of the first Christmas, and as you feel the spirit which characterized those worshipping hearts, rejoice. Rejoice that God sent His Gift not only to men as a race but to you as an individual, that He is born in your heart and lives there today, that you have been permitted to see the Salvation of God. Sing with the hymn writer:

"Joy to the world! The Lord is come,
Let earth receive her king;
Let every heart prepare Him room,
And heav'n and nature sing."

Or appreciate with Helen P. White the following lines which she has written:

"O King Emmanuel
We hail Thy coming
In lowly, humble birth.

The gift unspeakable,
Our God, Himself, Incarnate."

IN GRATITUDE GIVE

There is another way of celebrating Christmas which is prominent in the Christmas story, that of giving. God gave His Son and Christ gave Himself to a very needy world. Gratitude for God's supreme gift ought to prompt you to respond with the best that you have to give. No better gift can you offer to God than yourself. No greater donation can you make to this needy world than yourself, cleansed and accepted by God. This bringing of self to God ought to precede all other giving, since the presentation of money, deeds, and words are to no avail unless they proceed from pure motives and a self-giving spirit. The wise men first brought themselves to Jesus in humility and worship; then they presented their gifts of gold, frankincense, and myrrh.

Self-giving in service glorifies God, edifies others, and refreshes the giver. Or as James Russell Lowell so aptly has Christ to say in "The Vision of Sir Launfal":

"Who gives himself with his alms, feeds
three
Himself, his hungering neighbor, and
me."

At this Christmas season you are faced with limitations of the tangible expressions of the Christmas spirit. Transportation difficulties and the war will

prevent many a family reunion; scarcity of commodities may eliminate some friends from the gift list; even the dinner table may not be so generously set as in other years. Does all of this mean that the Christmas spirit must in consequence be limited too? No! If meditation upon the significance of God's Gift to you; a rejoicing spirit inspired by Messiah's coming; and self-giving to God and to others in loyal, loving service are the true expressions of the Christmas spirit,—then no circumstance, however stringent, can keep you from celebrating Christmas.

FORCEFUL FACTS AND FIGURES

There are in the United States 436 places to get a drink for every 210 places to get religion.

The liquor dealers frequently say that they pay large taxes to the United States Government, but they fail to say that they collect these taxes from their customers, together with several times the amount by way of income for themselves.

Last year the liquor sellers of the U. S. took in between \$8,000 and \$10,000 each. They also "took in" the suckers who spent the money, the legitimate business men whose sales were less, and the silly chumps who voted for repeal and now have to pay greatly increased taxes to care for the consequences of the legalized sale of liquor.

—The Voice.



Observations of An Army Chaplain

By

CHAPLAIN S. A. WITMER

This contribution will be welcomed as a regular feature of the Bible Vision from Rev. S. A. Witmer who is on leave of absence from his position as Dean of the Fort Wayne Bible Institute for the duration of the war. He is serving as chaplain at the Army Air Base, Harvard, Nebraska.

In complying with the Editor's request to contribute an article to each issue of the Bible Vision, it occurred to me that miscellaneous accounts of experiences and impressions of my work as an army chaplain might be interesting to readers and acceptable to the Editor. Besides, it will relieve me of the difficult undertaking of attempting to produce literary expositions with little time and less books on hand. I therefore hope that this type of contribution will be acceptable to all concerned.

One of the first experiences in the army is at once baffling and humbling. It is the consciousness of one's insignificance in an organization of vast size and amid forces far larger than one can comprehend. One sees only a small segment of the whole,

and he frequently can only guess what relation it has to the entire pattern. The structure of the army is exceedingly complex, and one has difficulty at times knowing all the angles of his own job let alone attempting to understand how it meshes into the larger gears at the top.

For instance, an air base chaplain works under the authority of his Base Commanding Officer, but he is also responsible to the Supervising Chaplain of his Wing, to the Chaplain of his Air Force, the Chaplain of the Air Corps, and eventually to the Chief of Chaplains. The detailed monthly report of his activities passes through these consecutive echelons.

In his work on the base, the chaplain is related to many different departments. As the custodian of the chapel and its

equipment, he secures some supplies from his area Service Command, some from the Quartermaster, some from the Post Engineer, and some from the Chief of Chaplains. For assistance and information regarding men he goes to S-1 (Personnel). For clearance of certain civilian activities he goes to S-2 (Intelligence and Public Relations). For educational helps such as maps, projectors, etc., he goes to S-3 (Training). For office supplies he goes to S-4 (Supply). If he needs transportations he calls the Motor Pool. If it is necessary to check a soldier's family status, he gets in touch with the Red Cross. He also confers frequently with Special Service Department and the Courts and Boards Officer, as well as the respective commanding officers of squadrons.

It follows that when one is inside the army he is hardly in a position to gain a perspective of the whole nor does he necessarily become familiar with the progress of the war in its global aspects. One occasionally hears a soldier say that he was up on news of the war before he got into the army. There are news releases and excellent maps posted for the information of soldiers but they usually transmit news that civilians have through their newspapers and radios.

But a chaplain on an air base does see many interesting things. He sees men from privates to

colonels, flying crews and ground echelons, motor vehicles from jeeps to tractor-transporters, functional buildings of all shapes and sizes, aeroplanes and hangars. But of far greater importance, he sees the desperate moral and spiritual needs of men with their varied problems and ill-adjustments, their heartaches and their *sins*. He sees men in the raw as the thin veneer of culture is removed and the more elemental forces are revealed. He sees life at its best and at its worst. Through the exigencies of war some live nobly and unselfishly. Others tend to live on the low level of animal satisfactions after the restraints of home are removed.

In the face of these desperate needs, the healing, cleansing, purifying, ennobling power of the Gospel is appreciated anew. The heroic qualities of the Christian faith stand out with new luster as blustering "he-men" turn weak and cowardly through fear when mortal danger looms ahead. It is gratifying to see that men can live a victorious life for Christ in the army.

But at this point a chaplain faces a serious problem. He stands between men who are in desperate need and God's great salvation. It is his task to bring men to realize God's plan and offer of salvation. And that is his problem, for the religious illiteracy in the army is almost unbelievable. Most young men

have had no adequate Christian training and many of them had become skeptical before induction largely through skeptical teachers in schools and colleges.

There are, of course, a few who know God and who know their Bibles. Their influence is great. God bless each one of them. But on the whole this is a generation that needs to begin with the primer and to learn the "first principles" of the faith.

One must therefore speak plainly and simply in the army.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.

—*F. W. Farrar.*

When God says to us, "Give Me your load, trust Me; what you cannot do, I will do for you," He puts our faith to one of the strongest tests. He never consents to carry our burdens unless we give them to Him.

—*T. L. Cuyler.*

Jesus, Thine all victorious love
Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God.

FORCEFUL FACTS AND FIGURES

Mrs. Franklin D. Roosevelt recently called attention to a great increase in the number of illegitimate children born to adolescent war-workers and girls of high school age, and suggested that placing the accent on ice cream sodas, rather than on liquor, might help correct the situation. Girls around 13 to 16 years old, whose mothers work, loiter around factories, where boys from 17 to 19 are employed to replace their older brothers who have gone to war. These youngsters, said the first lady, have money in their pockets for the first time, and are eager to spend it. Inevitably their steps lead to speak-easies, night clubs, honky-tonks, and the result is a great increase in illegitimate births. She advocates a recreation program that emphasizes ice cream sodas rather than beer or liquor.

The Christian forces have been advocating this for years. If our youth are to be saved from ruin the places that bring it about and the liquor traffic that causes it must be stamped out. What a tragedy that the first lady failed to see this long ago instead of helping to repeal the 18th Amendment and telling the American women that it is all right to drink if they drink like ladies (as if a woman could drink and remain a lady).

—*Exchange.*

The Third Generation

By

LILLIAN M. ZELLER

As Librarian at the Bible Institute, Miss Zeller browsed one day among her volumes and was thrilled to find a shelf worn volume suddenly made modern by the rise of Lt. General Sir William Dobbie the illustrious defender of Malta. Her abridged report of the volume is a most fascinating instance of the high art of fishing for men.

More than a hundred years ago a British battalion was lying in The Madras Presidency during one of the hottest monsoons. All day long the cantonments were as still as death, for it was only before sunrise and after sunset that any European could move. In the midst of this *ennui* an announcement was made, "Hebich is coming." This news was the topic of conversation at mess that evening. To Major Dobbie and most of his company this unique character was a stranger.

Samuel Hebich, who went to India from Basel Mission college in Germany was known as the "Master Fisher of Men." Like his Lord he would rather save a soul than eat. This passion sent him to the haunts of all classes, from the proud British officer to the slaves of the lowest caste in India. The secret of his success lay in the bait he used — the Book, the holy Word of God.

Herewith Major Dobbie tells



his own story.

"I think it was just the very hottest part of the day, if there could be any comparison in the heat. There wasn't a man stirring, even the blacks were overcome. I was lying, lazily smoking a cigarette, dreamily listening to the slow creaking of the punkah going above my head, doors and windows all open, without a thought of a visitor, when a step sounded through the verandah. Had I been more wide awake I might have taken a different kind of interest in the stranger's approach, and been more on my guard. I heard the footsteps grow more distinct as their owner drew nearer. There was a fascination about their even and firm tread, which made one listen. They somehow conveyed an idea of dignity and command.

"I listened for a challenge of some kind from my servant, but he must have taken advantage of the heat to have a nap on his own account. The footsteps crossed the threshold and came up to the door of my room. I turned my head to see who it could be, and there stood a tall, gaunt man; his first appearance indeed might have provoked a smile. He looked almost a subject for burlesque, with his long, loose, black coat, his huge green umbrella under his arm, and large hat in his lean hand. But as you looked into his face you felt yourself wicked for having such a thought. It was his look at you that impress you. It was the power in those eyes to read you through and through, not with contempt, but with pity for yourself which you could not resent, nay, which made you ashamed of yourself, and ready to do what he told you, as one who knew far better what was good for you than you yourself.

"Mr. Hebich, for it was he, advanced into the room. I rose to meet him, tossing my cigarette out of the window. He made me a profound bow, and, holding out his hand in a friendly manner, wished me 'Good day.' I returned his salutation awkwardly, but without knowing what to do next.

"He was quite as much at home as I was away from it. He politely motioned me to a seat, and took one himself at a little

distance.

"After a few moments' silence he said abruptly, 'Get down the book.'

"I crossed the room and stood before my book-shelves. I did not need him to tell me what book. There were books of fiction there, I knew it was none of them; it was truth he wanted, and somehow I seemed for the first time to despise them myself. There were regulation books, and technical works on tactics of war; but these were not for him; his was an errand of peace. There in a neglected corner was my Bible, a book that formed part of every officer's outfit, as well as private's kit. But I had never even opened it. My hand sought it readily now.

"I brought it back to my seat near the table, and looked inquiringly at Mr. Hebich. He gave an approving gesture and continued gravely, 'Open at the first chapter of Genesis and read the first two verses.'

"I read aloud: 'In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.'

"That will do, shut the book. Let us pray.'

"He kneeled down, so did I, but what he prayed I do not

(Continued on page 18)



FOUNDERS' MEMORIAL



BETHA

THE FORT WAYNE BIBLE INST

Distinctiv

1. It is essentially a school of the Bible, credit in Bible courses constituting half of the credit required for graduation.
2. It adheres to the method of direct Bible study as the ideal means of leading its students to a normally balanced view of divinely revealed truth.
3. It believes that Bible study should have as its first result the begetting and developing of the spiritual life of the student.
4. It believes that the Bible places upon its student the mandate, and high privilege of sharing with the whole race a knowledge of the Person whom it discloses.
5. It offers courses for both men and women, with specialization in Theology, Missions, Christian Education, and Sacred Music.

The PEACE of this world hinges, not upon wars nor tre of its work, which is to proclaim the Gospel of Christ of the kingdom at Christ's return is not the mere vision if this world is ever to have an adequate solution to the possible of realization. Let our best young men and wo thing of the same devotion which has been given to v pletion of its task.

Persons interested in preparation for Gospel minist

THE FORT WAYNE

Fort Wayne



HALL

ADMINISTRATION BUILDING

UTE IN ITS FORTIETH YEAR

acts:

6. Its standard courses are for High School graduates, but advanced standing is given students who present college credits, and preparatory courses are offered for those who have not had the required High School courses.
7. Its faculty is chosen for their special spiritual and educational fitness.
8. It operates interdenominationally, four denominations being represented on the Governing Board, five on its faculty, and more than twenty in its student body.
9. It provides one semester of training for a net cost of \$156.50.
10. It has first class equipment including five large classrooms, men's and women's dormitories, gymnasium, library, soundproof music studios and practice rooms—all situated on a spacious wooded campus in an exclusive residential part of Fort Wayne.

s of peace, but upon the completion by the Church His kingdom to all people of the earth. The coming impractical philosophers; it is a practical necessity which plague it. Nor is the goal of the church im- a respond to the task of world evangelism in some- and this generation, we believe, may see the com-

invited to write:

LE INSTITUTE

ndiana

THE THIRD GENERATION

(Continued from page 15)

know; I was moved with a strange, new impulse. I could not think two thoughts together. I didn't know what to think, or say, or do. I was bewildered with these questions:—What must I do? What is it I want? To whom shall I go?

"Mr. Hebich rose, and gravely shaking hands, bowed himself out, and departed as he had entered. I could not go to mess that night. Partly I was afraid, though no one ever accused me of being a coward; partly I was unfit to meet any one. It was as much as I could do to go through my duty.

"Next day I was lying idle as on the previous day, only with a strange wondering on me and a sort of dread as to what was coming, and yet a desire to see it all out. Not a sound or movement, but just the punkah going overhead.

"Once more a step was heard—the same step as yesterday—away outside, entering the compound; crossing it; on the threshold; at the door; and there was Mr. Hebich again.

"Again I rise to return his 'Good day.' Again I am awkward and off my guard. Again I am motioned to a seat, and after the same solemn silence the order comes: 'Get down the book.'

"Again the walk to the bookshelf, my hand unerringly reach-

ing down the Bible, and I take my seat.

"Open at the first chapter of Genesis and read the first two verses.'

"I read again aloud: 'In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters.'

"That will do, shut the book. Let us pray.'

"This time I listened to his prayer. What a prayer it was! I had never heard prayer but from a book before. It was just like a man talking to his friend. He told the 'Dear Father' all about me. He asked Him to show me to myself, and make me abhor myself, and flee from myself to Christ.

"Again he left as he had done the day before. The Bible lay open on the table. I could not close it, or put it away. I could do nothing but go back to it, and sit down there like a schoolboy that has been turned at his lesson. I read those verses over and over again, until they burned into my very soul.

"I did not need an interpreter. The words were their own commentary. It just meant me. Yes, I was like that earth, without form, and void. It was sin that made me so, and the darkness of unconcern and unbelief just kept my real state out of sight, and out of mind.

“‘And the Spirit of God moved upon the face of the waters.’

Was this strange man's wonderful power over me, bringing me by his prayer into contact with the living God, just the moving of the Spirit of God? If ever man was humbled, convinced of his need as an undone man, if ever sin in all its sinfulness became a reality to any one, it was so with me. The scales of pride, prejudice, worldliness, fell from my eyes.

“How I passed the time until next day I know not. I thought not of the heat. I was aroused to a new interest. It was the stirring towards a new life, the hour that precedes the dawn.

“Again that step was heard entering the compound. I waited with suppressed expectation. I had my Bible open, I was ready with my book for the teacher. My heart was full. I rose and grasped his hand. ‘Mr. Hebich, I see it all. What must I do?’

“He looked on me with all the yearning of spiritual affection. ‘My son’ (his faith took me to his heart as already such in the Gospel), ‘God said, Let there be light!’ ‘Believe on the Lord Jesus Christ, and thou shalt be saved!’

“He pointed me to the Cross of Calvary, where Jesus took my ruin and made it His, and then upward to the throne, where, as my Risen Life, He could make God's righteousness mine.

“We knelt down together, and that day I prayed for the first time without a book, and thanked the Lord for life eternal through faith in Jesus Christ.”

This striking story is closely related to our present interests in this global war, for this Major Dobbie is the grandfather of Lt. General Sir William Dobbie, the valiant defender of Malta and an outstanding Christian. His testimony of divine protection and deliverance during the siege of Malta, when his forces were far outnumbered by the enemy, is as wonderful as that of Elisha at Dothan. The same words, spoken to the old prophet, came to him with fresh assurance. “Fear not, for they that be with us are more than they that be with them.”

Here is the fulfillment of God's promise to the third generation of them that fear Him.—Adapted from the biography of Samuel Hebich.

“When we fill our time with regret over yesterday's failures and with worry over tomorrow's problems we have no today in which to praise God.”

—Mrs. Charles Stalker.

Christ is the holiest among the mighty, the mightiest among the holy, whose pierced hands lifted empires off their hinges and turned the streams of time into new channels and still governs the ages.”—John Paul Richter.

The Testimony of a Man Who Knew

J. PRITCHARD AMSTUTZ

Words penned by this writer may not hold much weight. But I should like to write through the words of a man who spoke and wrote hundreds of years ago. His message still burns as forcibly if not more so than it did in the hour of its penning and this man needs no introduction or apology.

Let me take a minute to introduce you to the real writer of this article. His credentials are not those written by man nor are they letters inscribed behind his name. They are in the chain scars upon his wrists and ankles. They are in the long, visible welts that criss-cross his back, mute mementoes of the Roman lash. They are in the irregular contour of his features and body where the stones have mangled him. They are in his deep sombre eyes, grown wise from experience of hardship and suffering.

Pause at this wise man's feet for a moment and hear his story:

"I am a Jew by nationality but a Roman citizen by choice. I was educated in the best schools of my day. I was respected as a scholar in both Jewish history and law and in my knowledge of Roman teaching and culture. I was one of three thousand earnest students of the finest teacher of our land, Ga-

maliei. Here in addition to Jewish and Roman culture we learned all there was to know of Greek culture.

I had riches and authority. I had influence with both the Jews and the Roman government. I had a great future as a ruler. If ever the gods smiled on a man, so to speak, I was that man.

"I was zealous in my church work and took it upon myself to defend the faith of my fathers against all heresy, especially that fanatical little group called Christians.

"It was in my persecution of these that the thing occurred that changed my whole life. I was coming across the desert wastes on my way to the city of Damascus when suddenly the light of heaven shone down upon me and I was knocked to the ground by an unseen force and I heard a voice saying, 'Saul, Saul, why persecutest thou me?'

"The things of my life that I saw in that flash can never be revealed. The vision that I had is beyond the power of expression, but I was keenly aware that I was in the presence of *the* living God. In the short time that He spoke to me I was positive that here was the person for whom my heart had craved for many years. I yielded my life to Him and felt the sweep

of peace creeping over my innermost being. Ah, yes, that was the day I began to really live—the day that Christ came in.

“The years have fled in haste and the way has been hard and discouraging at times, but I’m glad I met Him. It was a bit hard when my old friends wouldn’t understand. It gripped my heart sometimes to pass by the mansions and possessions that had once been mine and see the richly clad throng passing to and fro while I had no place to call my own and only rags to cover my shivering body. Sharp pangs pierced my heart when I saw the crowds in the synagogue and market-place listening spell-bound to a silver-tongued orator discoursing on the law and politics and things about which I knew so much, when I remembered so vividly how they now reviled me, cursed me, and stoned me when I was only striving to help them on to God!

“I have lived from hand to mouth always just a step ahead of the executioner’s axe. I’ve lived in prisons and suffered much chastisement. I’ve been shipwrecked and drug before courts. My Roman friend, Burrushas, died and now I am confined here in the midst of the Roman barracks awaiting trial and probably death.

“What are my thoughts? Am

I glad for the choice I made? Would I do the same thing again if I had to retrace my steps? I shall answer with an emphatic ‘Yes.’ Since the day I met Jesus first He has never forsaken me. When I slept on the cold stone, He watched at my side; when I suffered from hunger, He satisfied my soul; when I stood before princes and rulers, He filled my mouth; when I faced the angry mob, He held my hand as cruel stones battered my cringing body until my senses fled. Life has been rich. He has never forsaken me, never left me alone.

“How many lives have been changed! How many hell-bound wretches have I seen look upon the Lamb of God and receive rest! How many there are that call me blessed!

“‘I have fought a good fight, I have finished the course, I have kept the faith, henceforth there is laid up for me a crown of righteousness. . . .’ I am homesick for heaven. My struggle will soon be over and I shall walk the streets of Glory very soon and see my blessed, blessed Jesus face to face.

“Now what is my testimony to you? I, Paul the Apostle of the Lord Jesus Christ, hereby go on record with this testimony:

“But what things were gain to me, those I counted loss for Christ . . . and I count all things but loss for the excellency of the knowledge of Christ Jesus

my Lord: for whom I have suffered the loss of all things, and do count them but dung (refuse), that I may win Christ . . . that I may know him, and the power of his resurrection. . . .”

What kind of an acquaintance is this of which Paul speaks? If a man will consider all these desirable, legitimate things as loss or refuse in order that he might know Christ, surely to know this Christ must be the highest achievement a human being can attain. Certainly a testimony like this holds great weight! We can not pass over it lightly.

Note that after serving Christ for many years, and after having communion and fellowship with Him time after time, and after proving Him in many circumstances, Paul still expresses his heartfelt desire to know Him better. “That I might know Him and the power of His resurrection.” Do we who profess to be Christ’s followers know Him well enough?

Let us ask ourselves several questions in connection with Paul’s testimony.

Do we know Christ as our personal Saviour? (II Peter 1:10.) That is the basis or foundation of our Christian walk (John 5:24). Do we know the time when our sins were forgiven and were washed in His precious blood? That is the first step.

Then do we know Him as our Sanctifier? (Ephesians 5:26.)

Have we consecrated all to Him and do we know of a time when He set us apart for His glory and filled us with the Holy Spirit? (Luke 11:13.) We need to be very definite concerning this great privilege. It is for us and we know when it takes place.

Do we know Him as the Great Physician, our Healer? Do we believe that provision for healing of the body was included in the atonement? To have Him care for our physical bodies is also our high privilege (James 5:14, 15).

And last, do we know Him as our Coming King? (Matthew 25:31.) Are we waiting for His glorious return and the time when we shall see His face? What a blessed day that will be!

With Paul, let us resolve anew to know Him and the power of His resurrection!

GOD BLESS OUR SERVICE BOYS

(Tune: God Bless America)

God bless our Service Boys
Boys whom we love;

Walk beside them and guide them
In the light of Thy love from
above

Hold them safely in Thy keeping
Till this world-wide war is
o’er,

God bless our Service Boys for-
evermore

God bless our Service Boys for-
evermore.

Children Are Real People

By

HELEN P. WHITE

This is the first of a number of articles of practical importance to teachers of children. Miss White is professor of Christian Education courses at the Fort Wayne Bible Institute.



Edward, aged four enters the room.

A visitor has come to the house and is carrying on a conversation with the adult members of the home. She speaks with a naturalness of voice and manner. Edward has been lingering at the portal but having heard a new voice has hesitated about entering. Finally his curiosity has triumphed over timidity. He steals into the room, probably creeping softly towards his mother, his eye all the while on the visitor. The introduction is made. The visitor responds with a smiling voice:

"Oh, is your name Edward, that's a nice name isn't it!"

He is shocked, perhaps, by the sudden change of voice from what he had been hearing while he was still in hiding. He simply stares and says nothing, much to the embarrassment of his mother and to the surprise of the guest. Edward is neither interested in the smiling voice nor in the announcement that he has a nice name. How much better it would have been to have made

a simple recognition of the introduction. She may have spoken even so briefly as this: "How do you do, Edward." The average child has heard such expressions and is likely to feel at home with them. Even if he does not feel at home with the words, he will feel the sincerity of the visitor's pleasure in knowing him. A smile in the voice is thoroughly welcome upon the occasion of meeting children when it is natural but when it is that colorless eternal smile it becomes exceedingly monotonous.

Every child is not like Edward; timid and reserved. One may be like the little lad the writer had in a Church School primary department. Someone who was more or less of a stranger to the group asked this little lad in very "honeyed" tones:

"And what is *your* name little boy?"

The answer came forth emphatically and with no little air of disconcerted spirit:

"You know my name, you just heard her say it," making reference to a teacher in the group. It is true that she had heard his name. Although the child is not to be commended for his abruptness of reply yet to him the lady was showing obviously that she was at a loss as to what she could say to him who had come innocently into her path, so had resorted to this familiar and trite means of approach. Had she forgotten or misunderstood the name, it would have been quite reasonable for her to tell him in simple frank tones that she did not remember or would he tell her again. Children are far more understanding and reasonable than we give them credit for being.

There are recollections of the gushing lady who always spoke in italicized words.

"Oh, my dear! *How* you have grown! *Why* the *last* time I saw you, you were just a *tiny* little girl. You'll soon be taller than your *mother*, won't you!"

This was the greeting on practically every meeting. Needless to say it became very tedious. The child came to a place where she dreaded meeting this lady. She didn't like being told how fast she was growing and determined that she would *not* be as tall as her mother.

Children are more sensitive to personal remarks than the adult sometimes realizes. How many children have wriggled and

squirmed with genuine embarrassment because they have been made, consciously or unconsciously to feel that they were victims of gushing palaver.

Then there is the one who insists on asking countless questions only to feel somewhat "let down" when a child finally answers "I don't know" in tones of disgust, disinterest and resentment. Or, if he does not answer thus verbally, he makes a bodily escape as soon as he can, leaving the questioner feeling unwelcome and unappreciated.

Is not this unnaturalness and feeling of being ill at ease due in part at least, to the fact that we forget that children are real folk! It is true that they are very immature in their development along all lines and greatly lacking in experience but these things make them no less real. They are not mere toys for our amusement when we chose to lay aside our otherwise self absorbing occupation, nor objects singled out simply for our care that they may be kept clean and clothed; nor are they necessary evils or solely creatures soliciting our demonstrations of love and affection. Children are live human beings, subject, commensurate to their development, to many features of life that touch the older folk. They are then in need of treatment that bespeaks a well-balanced maturity on the part of the adult.

This unnaturalness may be

due again to a lack of understanding of children.

There come to mind memories of two teachers of young children. The one succeeded well in every way, the other fell short. A very little time spent with them caused one to observe that the children were with the one because they had to be. They were with the other, not only because she was assigned to them but because they *wished* to be with her. Whenever she entered the place where they were, they followed her. They hurried over each other's heels to get next to her. It was not so with the other. Indeed she was equally as bright and well versed in all she was expected to teach them. The former was not only able and equipped but had the ability to see through the children's eyes. She understood them. She shared with them the richness of her personality and realized that they had something to give to her.

Memories linger vividly and pleasantly of a certain gentleman who visited in a home where there were younger members in the family. He endeared himself especially to the little girl of four and one-half. So far as she knew, she was as definitely a part of the group as any of the older members. It was not that she was always included in the conversation, however. In fact the words addressed to her were, in general quite casual. But

when this gentleman spoke to her his manner of voice was just the same as when he was speaking to the mother or to the father. It was easy for that child to talk to him. She was one who naturally felt considerable shyness in the presence of strangers but upon this very first visit, there was such a responsiveness toward his friendliness that later she was heard to say: "I like Mr..... He is very interesting" (a word somewhat out of the usual choice of a child that age). He had shown such a sincerity and exhibited such a naturalness without effort that he was winsome and attractive. Before the first evening was over, she was sitting on his knee sharing with him the affairs of her own little world and together they talked as if on matters of truly mutual concern and interest. He had the ability of recognizing young children as real people.

As teachers, have you ever tried to listen in on your speech? If so what has it told you? How many of us have been or are guilty of talking *down* to children, our voices being on such a pitch as to make them appear to be waving to the child from way out there: a too breezy style.

Am I as a teacher, meeting these children with a man to man approach rather than with the air of condescension? Let us not tire them by *always* having

The Woe of the Gospel

To preach the Gospel under the irresistible compulsion of divine love is the ideal set before the servant of Christ. "Necessity is laid upon me," cried the one who was not a whit behind the very chiefest apostles; "Yea, woe is me if I preach not the gospel." There was on his soul an urge that he could not escape, a keen realization that he was a purchased bondman of the Saviour of mankind, an overwhelming constraint of his inmost spirit that dominated every thought and purpose, and sent him restlessly

"traversing continents souls to seek
For the love of the Crucified."

a smile in our voice, or *always* addressing them as "little children."

It is not to be overlooked that we are to adapt our vocabulary to the child's level of understanding and our topics to their particular stage of interest and development.

When we are considering a Church School teacher for our children, we are likely to be much concerned as to whether or not she measures up to our standard.

One of the requisites for a good teacher is that of naturalness and easiness of speech that not only puts the teacher at her ease but the children with whom she deals at ease as well. Let us live with our children as we live with each other.

The outstanding word that he uses regarding himself and his ministry is "called." He was absolutely certain of the divine summons to service and the divine endowment of power. Here is the great weakness of an alarming number of those who stand before men as messengers of God. They have no profound conviction of their call, and they lack the experience of the Holy Spirit in power from on high. The result is feebleness in testimony and little impression upon those whom they contact either through their pulpit ministrations or in personal work.

The son of one of our missionaries asked his father as to whether he ought to go to the field, where he had been brought up as a lad. "My boy," was the answer; "if you go to the field, remember I am not sending you there. Your call must be direct from the Lord Himself. Get it from Him, and you will not make any mistake." One of the problems that confront examining committees is that so many candidates who appear before them have no definite convictions. They are ready to go where they are sent, but they want instructions from this or that board as to their destination and work. But when the woe of the Gospel is in the heart, there will be also the go in the feet and the assured light of the Lord upon the path.

—Alliance Weekly.

The Bible Institute Fellowship Circle at home and abroad

*"Truly our fellowship is with the Father,
and with his Son Jesus Christ."*—I Jno. 1:3.

LUELLA MILLER, Alumni Editor

YOUNG PEOPLE MASS FOR FOURTH ANNUAL YOUTH CONFERENCE

As their theme: "American Youth for Christ," hundreds of young people massed in the spacious auditorium of Founders' Memorial on the beautiful campus of the Bible Institute to profit by the services of the Fourth Annual Youth Conference conducted by the students of the Institute, October 22-24. Through the ministries of Rev. James Gibson, the "Irish Evangelist" of Fort Thomas, Kentucky, and Song Evangelist Rev. Roy D. Ramseyer ('39), pastor of the North Street Bible Church, Jackson, Michigan, the Lord graciously poured out His blessings on hungry hearts.

The five services of this conference were attended by a larger number of young people than were those of any previous conference. Youth thronged together from numerous churches in the city, from surrounding towns and cities, and even from adjoining states. In every service souls responded to the urgings of the Holy Spirit and lined the altar seeking salvation, reclamation, a closer walk with the Lord, and the infilling of the Holy Spirit.

The revival spirit started among the students several weeks before the Conference and volumes of prayer ascended in behalf of unsaved youth. In the regular chapel service Friday morning, October 22, the Rev. Charles Stalker, delivered a stirring message which brought students to their knees asking God for a mighty outpouring of His Spirit. Throughout the entire Conference this same spirit persisted not



only in the hearts of students but in the hearts of visitors as well.

A highlight of the Conference was the Sunday afternoon Singspiration conducted by Rev. Roy Ramseyer, song evangelist, in which the large auditorium echoed and re-echoed with praises to God. This program was concluded with the coloring of a picture depicting the "Love of God" by chalk artist Dingeman Teuling, Institute student.

To these young people "living in a critical period of the nation's history" Rev. Gibson presented such questions and challenges as: "Why Do Some People Have More of God's Spirit Than Others?"; "Why Do Certain Individuals Refuse Christ a Place in Their Lives while Others Give Him a Whole-Hearted Welcome?"; "To Be Clay In the Potter's Hands"; and "Life's Most Important Days."

Special music for each of the services was furnished by various Institute musical organizations.

STUDENT MISSION BAND EM- PLOYS VARIED SPEAKERS FROM FAR AND NEAR

During the current month varied speakers from far and near and ranging

in luster from eminent missionary lecturers to local students have addressed the Students' Mission Band services on Friday nights presenting the needs of the fields of the world and demonstrating the fact that the field is the world.

On September 24 four students, Mrs. Edgar Neuenschwander, Misses Wau-neta Shoup and Lavera Amstutz, and Mr. Wayne Brenneman, who labored for the Lord in the mountains of Kentucky during the summer vacation, narrated their experiences with the mountain folk. At the close of the service several of the student body won victories at the altar of prayer.

Rev. P. L. Eicher, business manager of the Institute, and a returned missionary to India, lectured concerning his former missionary work among the brown peoples, October 1. He illustrated his message with colored stereoptican views of heart-stirring conditions in the land of his labors.

Students were privileged to hear Mrs. Tamar Wright Sterling, missionary to India, and prominent missionary lecturer of this country, as they attended Mission Band, October 8. She graphically pictured the needs of this heathen land and challenged her listeners to live lives that are within calling distance of the Lord. She gave examples of the Lord's saving power even among the despised outcasts and told how they are being used to witness even to the superior Brahmans.

Mrs. F. Lee Jeffries, missionary to Japan, Korea, and China under the Oriental Missionary Society, addressed the Mission Band group Friday night, October 15. She plead with the students to make thorough preparation now while the door is closed so that they will be completely ready to take the story to the far East at a moment's notice when the door is reopened.

HISTORIC "CAMPUS DAY" OBSERVED BY STUDENTS AND ADMINISTRATION

With classes completed for another day, the students and administration of the Institute withdrew from their studies and work and gathered togeth-

er on the campus to observe the historic "Campus Day" Wednesday, October 20.

Arrayed in working clothes and armed with rakes and baskets, student and instructor alike raked, gathered, and burned the dead leaves that had served their usefulness and were ready for cremation. As the leaves trickled down laying bare the trees, and the air was laden with the briskness of advancing frigid weather, and amid all signs of a fleeting autumn, new friendships budded and blossomed forth into **petite** romances among stalwart strip-lings and fair lassies as they united their efforts in beautifying the grounds.

The work completed, the happy family assembled for a picnic lunch as the last withered foliage on the leave piles were yet smoldering. After lunch everyone encircled the dying embers and lifted his heart to God in joyful song and devotion.

VISITORS AT THE INSTITUTE

The Institute has been favored this year to have a number of very fine chapel speakers. Among the recent ones have been the following:

Rev. M. J. Remein, pastor of the Baptist church, of Hope, Michigan. Mr. Remein is the father of Theodore, who is a student at the school this year.

Dr. Homer Gettle, of the city, a prominent business man.

Mrs. Tamar Wright Sterling of Detroit, Michigan. Mention was made of her missionary talk to the Students' Mission Band, but at the chapel service she gave us the marvelous story of her healing following the automobile accident two years ago.

Mrs. B. Howard Alexander, missionary to China, and Rev. N. L. Tyler, missionary to Africa, have been spending several days with us and God has made their lives a blessing to us all. Rev. Tyler addressed the chapel service one morning with a challenging message to push forward with God.

Pvt. Darrell Journall gave us a surprise visit on October 26. He has been serving in the armed forces overseas

and has just recently been returned to McKinney, Texas. He is enjoying a furlough at the home of his parents in Salem, Indiana. It was encouraging to hear of the faithfulness of our God in Darrell's life during these many months of service.

Rev. David F. Siemens, of Van Nuys, California, and father of one of this year's students, David Jr., stopped at the Institute en route to his home in California after making a survey visit through the Dominican Republic in the interest of missions. The student body appreciated his timely chapel message.

FIRESIDE MEETING

On the evening of November 2nd all the women students, faculty or faculty-wives, and workers were invited to a fireside meeting in classroom No. 1 of Bethany Hall—much to the dismay of the men students. (The feminine part of the alumni of several years back will recall our fireside meetings held in the reception room of B. H. We have outgrown the capacity of that room in later years and find it more advisable to meet in the classroom.) As we followed directions and entered the room we found it dimly lighted and the decorations were in keeping with the Hallowe'en season. Cleverly designed programs in the shape of pumpkin faces had been prepared by the Student Council and were handed to each of us as we took our places. As one became curious and pulled the white tongue of the pumpkin face she discovered the name of her silent sister, to whom she will not reveal her identity until at the Christmas meeting. The program was as follows:

Volin Trio, Mrs. J. Pritchard Amstutz, and Misses Helen Kemmerer, and Eleanor Waltman

Vocal Solo, Mrs. Robert Pfundstein
"Living Together," a talk by Miss Helen white

Saxophone Duet, Misses Claudia Larson, and Phyllis Meier

A lunch was served at the close of the program.

THANKSGIVING DAY AT THE INSTITUTE

Thanksgiving Day forenoon was spent by observing the monthly half-day of prayer with all the students and faculty gathering in the chapel. It was truly a time of praise and thanksgiving to our God Who has manifested Himself in many ways to us during this school year. Our Thanksgiving dinner was served in the dining room at 5 o'clock. The room was crowded as students, faculty members and friends gathered around "the festive board" laden with the good things that usually are in vogue at that season of the year. The dining room was beautifully decorated in colors of orange, rust and brown. Programs at each plate were cut in the shape of the "horn of plenty." Rev. P. L. Eicher was chairman of the program which opened with group singing led by Prof. Gerber; devotions were in charge of President Ramseyer; a violin sextette was enjoyed followed by a chalk drawing by Dingeman Teuling; and a number by the men's quartet, the program closing with prayer. The Lord made the entire day a blessing to us as a "family" and we thank Him for His presence among us in all the activities.

ORDINATION OF A FORMER GRADUATE

D. Blanchard Leightner of the class of 1934 was ordained to the full gospel ministry on October 24. The service was held in the Madison Street Bible Church of Oak Park, Illinois, where Mr. Leightner has been assisting for quite some time along with his radio work at the Moody Bible Institute. The examining committee was composed of a number of ministers and the officials of the church. The Rev. Buchanan, pastor, gave the ordination sermon.

Rev. and Mrs. B. F. Leightner, parents, were present for the occasion. Mr. Leightner participated in the ordination service.

WEDDINGS

Word was received of the marriage of Miss Mary Deen Wright ('42) to Lieut. Hubert W. Comer on Sunday, October 31st. The ceremony took place in St. Louis, Missouri. Mrs. Comer is employed as Dentist's assistant in Louisville, Kentucky at the present time.

Miss Harriet Sweeten, of Camden, N. J. and Rev. Stanley Rupp, of Elmira, Ohio, were united in marriage on the evening of October 23rd. The ceremony was performed in the Saint George's Methodist Church in Camden. Rev. and Mrs. Rupp were graduates of the Institute in the class of '43, and are now serving in the Defenseless Mennonite Church in Bluffton, Ohio.

JUNIOR ALUMNI

Born to Mr. ('35) and Mrs. Vergil Gerber, of Chicago, a son on October 1st. His name is Richard Lawrence. Mr. Gerber is attending Northern Baptist Theological Seminary this year besides working at the Christian Service Center where he contacts scores of men in uniform with the gospel. He also is assisting with the devotional hour over radio station WMBI.

On October 12th little Stanley Ronald arrived at the home of Rev. ('42) and Mrs. Richard Reilly, of Nappanee, Indiana, where they have charge of the Mennonite Brethren in Christ Church. Mrs. Reilly was formerly Ruth Geiger of Pandora, Ohio.

Word was received from Sterling, Kansas of the arrival of David William Miller on November 4. He is the son of Rev. ('42) and Mrs. Don Miller who have charge of the Missionary Church in that city. Mrs. Miller was formerly Miss Viola Egle from Stratton, Nebraska.

Prof. ('26) and Mrs. ('31) Oliver Steiner, of Bob Jones College, Cleveland, Tenn. announce the arrival of little Barbara Sue on November 13th.

On November 23rd little Dennis Ray

arrived at the home of Mr. and Mrs. Wilbur Eicher, of Detroit, Michigan. Mrs. Eicher was formerly Miss Ruth Gerber.

The Lord's blessing be upon these little ones and upon the homes they have come to gladden.

TO BE WITH THE LORD

Friends of Rev. Hiram H. Amstutz of Pettisville, Ohio, were saddened to learn of his death, October 14, 1943, following a second paralytic stroke. Funeral services were conducted Sunday, October 17, in the Pettisville Missionary Church, in charge of Rev. B. F. Leightner, Rev. A. M. Clauser, and the pastor, Daniel Demmin. Rev. and Mrs. Amstutz were among the first students of the Bible Training School, having attended in 1905 and 1906.

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