The Bible Vision

Fort Wayne Bible Institute

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I Send You Forth
Rev. J. A. Ringenberg

Faith Believes To See
Rev. J. E. Ramseyer

An Ideal Son of An Ideal Mother

The Bible Institute in Lima, Peru
Rev. R. B. Clark

With the Fellowship Circle

Bible Institute News

Let Us Go On
RESULTS OF LIQUIDATION CAMPAIGN

At a meeting of the Liquidation Committee on June 7, the Treasurer reported that a net indebtedness of $17,165.79 remains on Founders' Memorial. Against this sum is a total of $12,632.09 in pledges yet to be paid. This leaves an uncovered balance of $4,529.31.

Praise is given to God for His gracious blessing on this undertaking. The Liquidation Committee urges all friends of the Institute to take this need upon their hearts anew. By uniting giving with our praying the debt can be cleared up in the very near future. Fellowship Circle gifts and payments are made to Miss Jane Bedsworth, and for the General Fund to Rev. P. L. Eicher. Both may be addressed in care of the Bible Institute, Rudisill at South Wayne, Fort Wayne, Indiana.
Adieu

It is with mixed emotions that your editor is bidding you, the readers of the Bible Vision, farewell "for the duration" to enter the Army Chaplain Corps on June 11th. There is reluctance, of course, to sever even temporarily the associations that bind our hearts in Christian fellowship, but there is also the inner peace and joy of His abiding consciousness in following the cloud of His presence into a challenging field of service. Only after much prayer was permission sought from the Governing Board at its spring meeting on March 9 for a leave of absence for the duration. After the request was graciously granted, the many steps in making application were taken, and on May 24th orders to report for duty came.

Rev. B. F. Leightner has been nominated by the Bible Institute faculty to serve as the Editor of the Bible Vision. To all of you and to my successor and other members of the staff, I wish God's abundant blessing. In the words of the Apostle Paul I would "be-seech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." I shall remember you in prayer.

The Strength of Orthodoxy

Practically all Protestant denominations are orthodox in their creedal statements, but many condone the presence of liberals in their pulpits who deny the essential tenets of the Christian faith. The strength of orthodoxy is to be measured, therefore, not only by confession of positive truth but by renunciation of error. God pity the anemic church that has no power to "kick back." But there is another standard of orthodoxy,—the degree to which doctrines are incorporated in life through faith and obedience. We need, in certain circles of American fundamentalism, the orthodoxy of practical righteousness as well as orthodoxy of creed.

National Association of Evangelicals

Over 800 delegates, representing sixty denominations and many evangelical schools and societies, met in Chicago, May 4-6, to formally organize a national association of evangelicals for united action in matters of common concern. It was an inspiring event, characterized by God's manifest presence, Christian comity and fellowship, and capable leadership that responded to the pulse of the gathering. Great things are in store for the N. A. E. The meeting in Chicago was historic. May God bless the newly appointed officers who carry forward the work during the ensuing year.
I SEND YOU FORTH

(Baccalaureate sermon given by REV. J. A. RINGENBERG, Chairman of the B. I. Governing Board, May 23rd, Fort Wayne, Ind.)

The entire gospel age is characterized by the fact that there is a SENT ministry. This is clearly discernable throughout the ministry of Christ and in His instructions to His followers. Upon the sending forth of the twelve He said, “Behold, I SEND YOU FORTH as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves” (Matt. 10:16).

In referring to His own ministry Jesus often spoke of His having been sent forth by the Father. On one occasion He reminded the Father in His prayer that He had sent Him forth. Later He told the disciples that they were being sent forth just as the Father had sent Him forth. During His ministry He sent forth the twelve and later the seventy into the cities and villages whither He Himself would come.

Toward the close of His earthly ministry we find this thought emphasized until it becomes a definite command to the disciples. In the presence of the twelve He prayed, “As thou hast SENT me into the world, even so have I also SENT them into the world.” A little later we find Him saying to the disciples, “As the Father hath sent me, even so send I you.” Finally as He was to be taken up into heaven He gave them specific command saying, “Go ye into all the world, and preach the gospel to every creature.”

Nor was this to be limited to the time of the disciples then living, for we read that this gospel is to be published unto all nations on through to the end of the age.

God’s plan has always been an extensive and intensive evangelistic program. The church has been inclined to build fine buildings and set up elaborate programs, and then put out a sign, WELCOME. Jesus had primary concern to going out to where the needy are and to bring them to Him. Respectable church buildings and welcome signs are not to be condemned, but too often they are like some fine, large homes, elaborate and splendid in every respect, but so cold that no one cares to live in them. Probably the children are driven out to shift for themselves to spare the fine building and furnishings. The welcome should rather exist in a warmth and homelike atmosphere that attracts and holds those who enter.

THE PURPOSE

While it is very evident that we are sent ones, it is equally true that there is more expected than mere going. Jesus gave the disciples specific tasks to perform. Notice that Jesus said
to them, “As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.” A casual observation will make clear the fact that this ministry is to be twofold.

There is to be a social, a humanitarian ministry. Caring for the needy has always been a part of the ministry of the Church. Jesus made this a very vital part of His ministry. Among the proofs of His messiahship given to those sent from John the Baptist were the facts that the blind received their sight, and the lame walked, the lepers were cleansed, and the deaf heard, the dead were raised up. A study of the ministry of Jesus abounds with evidence that He was moved with the infirmities of men. He healed the sick, He restored those who had fallen into sin, He fed the hungry and comforted the troubled. In the first account of the activities of the early church we read that “all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.” One of the first recorded acts of the Apostles after Pentecost was the healing of a lame man. The first enlargement in the official arrangement of the church was the appointing of deacons so that the widows and poor might be properly and equitably served. Schools and hospitals have always followed the gospel. Your ministry must include a sympathetic and understanding of the physical and social needs of the people as well as those that are more specifically spiritual. You may be able to help many only as you have ministered to their physical or social needs.

Second, but first in importance, Jesus told the representatives from John that one of the things that they were to tell John concerning Him was that the poor have the Gospel preached unto them. To the twelve Jesus said that they were to preach saying, “The kingdom of heaven is at hand.” When Jesus was to be parted from the disciples He definitely commanded them to go into all the world and PREACH THE GOSPEL to every creature. In connection with His revelation concerning the plan for this age Jesus was even more specific. Not only were they to preach the Gospel, but it was to be preached as a witness unto all nations. The disciples later expressed their understanding of the matter in that through this preaching of the Gospel a people was to be gathered out of the Gentiles for His name. This phase of the ministry must always be kept in the foreground if we would fulfill the desire of our Lord.
The Field

In like manner Jesus was specific in His direction as to where they were to do their preaching. It was to be in the cities unto which He Himself would come. They were definitely instructed not to go into any of the cities of the Gentiles. This has ever been true concerning the followers of the Lord. He Himself directs into the right fields. Just to go is not enough. We must go where He sends. There is no reason for us to seek to crash doors of our choosing, nor dare we decide to go merely because we may have started in a certain direction. Paul furnished definite example in this matter. He decided to go into Asia. The spirit said no. Then waiting before God, the Spirit directed him toward the west and Europe. God has given to the church a commission that reaches into all the world but in doing this task He assigns to each a definite ministry in a definite field. May we ever learn to be true followers of His directions.

The Provisions for the Ministry

Before Jesus sent them forth He called them to Himself and gave them authority. No ambassador would think of going to the designated land without first getting due authorization from his government. So Jesus gave authority to do certain things in given places. When He sent forth His disciples just before going to the Father He commanded them not to go forth until they had been endued with power from on high. Though these disciples had been under the instruction of the greatest Teacher that ever lived for three and one-half years, He virtually shut the door before them until they received the special baptism of the Holy Spirit which He had promised them. If this was essential in His day how much more in the experience of those who sit at the feet of much lesser teachers. What a difference it would make if today again it were possible to lock the doors of Bible Institutes, colleges or seminaries, and shut in the graduates until they had definitely received this enduement from on High; until they became so conscious of the authority from God that they would forget about their diplomas before they were allowed to go forth.

Finally, let me say to you that when Jesus sends forth His disciples He takes responsibility for them. While it might not be practicable to go without changes of clothing as did these who labored right in their own small land, surely we may gather that He never sends forth His workmen at their own cost. He knows what things we have need of and how to supply those needs. If we go forth looking to men or churches to supply our needs we may have to go on short rations, but if we will remember that He has sent us forth and
look to Him alone to meet our needs we will find that He has servants through whom He can meet those needs.

WORLD-WIDE MISSIONS AFTER THE WAR
By Rev. A. C. Snead, Secretary Christian and Missionary Alliance

Immediately after the war, if Jesus tarry, three or four hundred thousand dollars will be needed to return experienced missionaries to the fields, to repair and rebuild mission centers, especially in the Far Eastern fields ravaged by war, and to send out new missionaries to enter new areas in our fields with the gospel message. Shall we not ask God that this year might see a large portion of these required funds provided through the increased giving of God’s people even above the increased need of our monthly budget? God is faithful and will prosper and provide as we pray, trust and obey.

Seeking the Lost
We should be as zealous and faithful in praying for the salvation of souls as we expect the missionaries to be in preaching and lovingly wooing them to Christ. In Alliance mission fields live seventy-nine million souls for whom Christ died and to whom we have the responsibility to give the gospel message. Only a mere fraction of this great number are now being reached with the Gospel. May God give us all the burden of prayer for the salvation of these souls. Pray that every missionary and member in each field shall be constrained by the love of Christ to spend and be spent for Christ in winning souls to Him.

In a pamphlet entitled, “He Beholds New York,” issued by the Greater New York Federation of Churches, we find many startling facts concerning this great city: In New York City there are 500,000 families living in slums; 1,000,000 arrests; 7,000 children arrested; 5,000 cases of neglected children brought to court; 100,000 couples living together unmarried; 1,163 suicides; 1,200,000 children untaught in any religion; 5,000,000 without any association whatever with any church. Nearly every Protestant Church in New York City is supported by mission money from without. Very few are self-supporting. Our American metropolis is pagan and practically unevangelized.

“I reiterate the statement which I have made many times before, that a revival of religion is what this country most needs — that in such a revival we would find the solution of all our problems, whether political, economical or social.”

FRANKLIN DELANO ROOSEVELT.
"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:13, 14).

In this expression, David touches the secret of believing God. He shows that seeing is not believing, but that faith believes to see—faith shall see the "goodness of the Lord in the land of the living," i.e., the land in which we are now living.

If the Psalmist had wanted to see before he believed, he would never have seen what he wanted to see, nor entered into the rest of faith.

Jesus said to Martha at the grave of her brother Lazarus, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John 11:40.) No wonder that we read in this connection that Jesus "groaned in the spirit, and was troubled . . . Jesus therefore again groaning in himself." The tears flowed down His lovely face when He saw the unbelief of the crowd and the lack of faith, even on the part of them that loved Him.

If we want to understand before we believe, we shall never understand. Speaking of the creation of the universe, we read in Heb. 11:3, "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." In other words, the worlds were not developed of things that already existed when God began creation. Or as Luther puts it, "Through the word of God, all that see we came forth out of nothing." Only faith can understand these things.

If we want to have a special manifestation from God before we believe, we shall never have a heavenly manifestation.

In reading Hebrews 11, under the illumination of the Holy Spirit, we cannot but be profoundly impressed with the following facts:

1. The wonderful things those men and women of faith saw, the natural eye cannot behold.
2. They possessed knowledge of things that puzzle the best informed men who know not God. Someone said, "Faith runs ahead of science and philosophy, and with a smiling face awaits their arrival at the goal of truth."
3. With the arms of faith they embraced the things which God has promised, as we read in verse 13, in this great chapter: "These all died in faith, not having received the promises, (i.e. the promised things), but having seen them afar off, and were persuaded of them, and em-
braced them, and confessed that they were strangers and pilgrims on the earth.” These words show, that faith has clear vision, deep understanding, and long arms.

These things are written that we who believe might be encouraged to follow their example.

Of Abraham it is said “that he might be the father of all them that believe . . . who also walk in the footsteps of that faith of our father Abraham” (Rom. 4:11, 12). That means that all who believe “Walk in the steps of that faith.” This was not Abraham’s faith, but it came to him because his ears and heart were open to God, and he obeyed the heavenly voice without any hesitation. The father of all them that believe did not make an effort to believe, but faith came to him as he was perfectly open to God and then always ready to obey Him. Here we find the secret of obtaining this precious gift.

Above, we said “faith” belongeth to God. Jesus said to His followers — and He says to all of us — “Have faith in God,” or, as it reads in the margin. “Have the faith of God” (Mark 11:22). It is also called, “The faith of the Son of God,” (Gal. 2:20). He gives this wonderful gift of grace to us all through Jesus Christ on the same condition that He gave it to Abraham.

In the opening of his second epistle, the Apostle Peter writes in the following manner: “Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. According as His divine power hath given unto us all things that pertain unto life and godliness,” etc.

The apostle reminds us here, first, that faith is “obtained” from God, and that it is a precious gift.

Second, that God has “given us all things,” i. e., He has put everything we need to live a godly life within the reach of all who believe.

“Faith cometh by hearing . . . the word of God” (Rom. 10:17). What an encouragement this is to all who want to know the Lord Jesus: “Faith cometh,” to us. We need not go anywhere to get it. Many would live and die without ever receiving this living and life-giving gift, if we had to go to a certain place, or person, or church to obtain it. It cannot be bought with money — nor can it be had by working for it. It is a gift — and it “cometh” to all who “hear” God’s Word and are willing to follow the Lord Jesus.

Faith links our helplessness
not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord” (I Thess. 4:14-17).

TEN MARKS OF AN EDUCATED MAN

What characteristics do you think an educated man should have? Here are ten suggestions by one writer:

He keeps his mind open on every question until the evidence is all in.

He always listens to the man who knows.

He cross-examines his day-dreams.

He never laughs at new ideas.

He knows his strong point, and plays it.

He knows the value of good habits, and how to form them.

He knows when to think, and when to call in the expert to think for him.

He lives the forward-looking, outward-looking life.

He cherishes a love of God.—Selected.
AN IDEAL SON OF AN IDEAL MOTHER*

In a world of imperfection, it is natural for the meaning of ideal to shift from a standard of perfection to something that is imaginary and unreal. It would be natural to assume that a perfectly ideal son of a perfectly ideal mother never existed except in poetry. But here is the record of a living ideal given by a physician who made a careful study of the facts. It is Dr. Luke speaking of the relation of Jesus to His parents: “And he went down with them, and came to Nazareth, and was subject unto them” (Luke 2:51).

Now this is an extraordinary statement because it is the only fact given by any of the Gospel writers as to what Jesus did from the time that He visited the temple at the age of twelve until He was inaugurated into His ministry at the age of thirty. Eighteen years filled with activity are passed in complete silence except for this one sentence: He was subject to His parents. Luke might have related His progress at the synagogue school, or His aptness in learning the carpenter’s trade, or His fondness for the hills and mountains and streams of His native Galilee. But the one significant statement given is that Jesus was subject to His parents.

His being subject to His parents is all the more extraordinary when we bear in mind that Jesus was the incarnate Son of God. It was He who spoke the worlds into being; who ruled the universe by the sceptre of His power; to whom angels gave willing homage and glad obedience. When He laid aside the glory that He had with the Father and the free exercise of His divine attributes to take the garb of flesh and blood, He entered human life to live as you and I must live, or should live. From babyhood to manhood He was respectful of parental authority. He maintained the right and normal relation of a son to His parents.

In so doing He becomes a perfect example both to children in their obedience to parents and to mothers and fathers in the wise exercise of their God-given authority over their sons and daughters. Even a precocious lad is to be under parental discipline. Today a boy that would be able to talk with Ph. D.’s on more than even terms at the age of twelve as Jesus did with the doctors at the Temple, would be given the run of the house. Father, mother, brother, and sister would all be his servants. And that is the way human imagination has pictured the boyhood of our Lord. There are a number of spurious gospels

*Message given by the Editor over WOWO, Fort Wayne, Ind.
that attempt to fill in the years of silence and all agree that the Son of God did not act normally in His social relationships. For instance, in the First Book of the Infancy the boy Jesus is pictured attending school. Zaccheus was the schoolmaster. But the real master of the schoolroom according to this piece of fiction was Jesus. When Zaccheus raised his hand to discipline Jesus, his arm withered and died. Fortunately, Jesus had wise parents who discharged faithfully their God-given responsibility of maintaining parental authority over their children. They were sensible enough to be discreet about the precociousness of their child. Luke says that His mother kept all these sayings about His consciousness of a divine mission in her heart. They were wise not to capitalize on his unusual ability by making a boy preacher out of Him. Imagine what a handicap and what an inversion of the divine plan it would have been for them to tour the towns of Galilee advertising their child as "The Boy Preacher from Nazareth Who Astounded the Doctors at Jerusalem!"

According to the inspired record given by Luke, an important development followed the subjection of Jesus to His parents: He "increased in wisdom and stature and in favour with God and man." According to the modern philosophy of self-expression just the opposite result should have followed. By obedience to His parents He should have developed an inhibited, a stunted, and dwarfed personality suffering, from an inferiority-complex. I heard the actual account of one college professor who permitted his boy to make audible, disturbing remarks at a concert and defended the boy by telling objectors that he was expressing himself. On the other hand, Jesus demonstrated the validity and the eternal worth of the law of obedience of the human spirit. Written into the fabric of the moral universe is the dictum: " Honour thy father and thy mother." It is reiterated in this age of grace by the Apostle Paul: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise." Through parental discipline Jesus grew physically, intellectually, morally, socially, and spiritually. He increased in wisdom. He had a sense of values in the right use of His knowledge. He was educated to discriminate between right and wrong. He was trained to make right decisions under the guidance of godly parents; thus worthy habits and sturdy character were formed. All of his impulses and desires were subordinated to the one worthy aim in life—to do the Father's will.
And by this discipline in obedience to righteousness, Jesus Christ was fitted to carry out the supreme will of the Father in giving Himself at Calvary for the salvation of the world. "Though he were a son," says the writer to the Hebrews, "yet learned he obedience by the things which he suffered: and being made perfect, he became the author of eternal salvation unto all them that obey him."

Today our nation is facing a crisis at the home front. A social disaster far more serious than a setback on the battle front is upon us. The home, which is the keystone of our social structure, is in grave danger of disintegration. Juvenile delinquency has risen to alarming proportions. Forty per cent of the 1,436,742 major crimes in the United States last year were committed by persons less than 21 years of age. By age groups the greatest number of persons arrested was 19. Arrests of minor girls increased 55 per cent over the year before. Shocking facts have recently been given the American public of the alarming increase of sex offences and social diseases among teenage girls. We call it juvenile delinquency. We should call it parental delinquency. Mothers and fathers have failed to assume the responsibilities of parenthood in the religious and moral training of their children. The moral and spiritual crisis which is upon our nation—which makes it difficult to maintain discipline in the army and self-denial on the home front—is primarily due to the breakdown of authority in the home.

**Fallacy of Self-Expression**

In this hour we must recognize the utter fallacy that worthy character can be developed by permitting children to do as they please. Dr. Henry Link, one of America's leading psychologists, in "The Return to Religion," tells of his own disillusionment in this theory. He and his wife as intellectual agnostics had come to certain broad-minded conclusions: They would neither discourage nor encourage their children to go to Sunday School, but would let them make their own free choice. They accepted the commonly held theories that corporal punishment was psychologically harmful; that a child should be reasoned with rather than dogmatically coerced; that the child should not be repressed —on the contrary, it should be allowed to express itself. But after finding out how impractical his theories were and that mere psychology was inadequate to meet the desperate problems of his clients, he returned to the religious and moral basis of life as found in the Bible. Now he plainly says that "physical punishment, orthodox child psychologists now agree, is not only permissible but at
times the most effective way of dealing with a child and much less injurious than prolonged discussion and reasoning. Arbitrarily enforced demands by the parents and the lessons of unquestioned authority are considered an indispensable element in the rearing of a child.”

Then we must recognize God-vested authority in parenthood. Of course, it is to be vested in mothers and fathers who themselves recognize the authority of God’s truth and His will in their personal lives. Only parents who fear and love God are worthy of bringing human life into the world and moulding it into Christian character and useful citizenship. Jesus Christ must be brought back into our American life, or the American way of life will become a byword instead of a slogan. And if this is to be done, Christ must be enthroned in the hearts of mothers and fathers as Saviour and Lord. His presence and His lordship must be reverenced and respected in the home—then children will be brought up in the fear and admonition of the Lord.

The Bible Institute of Lima, Peru, Accepts the Challenge

By Rev. R. B. Clark

After some fifty years of missionary effort here in Peru it is generally recognize as an urgent need the training of a native ministry to effectively assume the leadership of the church of Christ in this country. We constantly emphasize the principles of self-government, self-support, and self-propagation. And in this we do well. But it is essential that we recognize as indispensable an adequately trained native ministry, both intelligent and spiritual.

It is a fact, speaking in general terms, that up to now the missionary has been the spearhead in the field of evangelism, the corner-stone of church government, and the indispensable source of economic support. But we have now arrived in Peru at the period of transition. No one demands it. The change is natural and desirable. It is the consensus of opinion in missionary circles that it should be the responsibility of the native evangelist to take the Gospel into the unevangelized areas, and that the pulpits in the city churches should be occupied by Peruvian pastors. Furthermore it is agreed that nationals should be trained for the work of Bible-teaching and the edification of the believers, as also for leadership in matters of church-government. The work of the missionary has not yet been completed in Peru. His counsel and cooperation are still very neces-
necessary. Nevertheless, the time has come for the national to assume leadership in the church and to prepare himself for the work to which God has called him.

This transfer of responsibility becomes necessary not only because present world-conditions put the work of missionary societies in a dangerous position and make the permanence of the missionary precarious, but also because both Scripture and History teach that the Church of Christ in any country should be the charge of the sons of that land. The New Testament also reveals the plan of God for the continuance of His work, a plan both simple and effective. This plan calls for men of each successive generation to prepare themselves for the work of teaching others, who in turn will teach still others who follow after. "The same commit thou to faithful men who shall be able to teach others also." This being so, the greatest responsibility of the missionary becomes that of preparing a generation of young men for the task of church leadership both in the field of spiritual and administrative effort. That's the challenge.

Our Bible Institute was founded in the year 1933 and exists to serve the whole evangelical community in the country. Its interest is not limited to any particular region or group. It functions on a basis of spontaneous cooperation between various organizations, including the two Bible Societies, and in this same spirit of cooperation it makes it its aim to prepare young men from any evangelical organization who may apply. Up to the present it has had the privilege of matriculating students from no less than ten different Departments of the Republic and who represent ten distinct missionary organizations. One student has come from the neighboring republic of Bolivia. There are at present fourteen students enrolled.

The Institute Faculty consists of missionaries who represent six missionary organizations and who spontaneously offer their valuable collaboration. The Board of Directors, which is responsible for the governing and administration of the Institute, is composed of representatives of the Evangelical Union of South America, the Free Church of Scotland, and the Christian & Missionary Alliance, the Principal being a member of the last named society. The faculty meets twice a year in the capacity of a consultative body in all matters pertaining to the courses of study.

Up to the present year the course has been one of three years of six months, but from now on it will be one of seven years of eight months each. This does not include the Prepara-
atory Course of one year for those who need it. The course is divided as follows:—

1. Preparatory Course of one year of eight months.
2. Intermediate course of three years of eight months.
3. A two-year course by correspondence for those who have given proof of competency in the Intermediate course. Students taking this course are required to engage in active work in the field under the supervision of missionaries or experienced native workers, this practical work being considered an important part of their course.
4. On the completion of the two-year correspondence course the student returns to the Institute to take advanced study for two years of eight months.

In view of the great need of adequate training for Sunday School teachers it has been urged that the Institute offer a course of one year for such workers, and this is under serious contemplation. Dormitory space however, is even now inadequate, and this makes it impossible to offer such a course. The sum of $500 would probably be sufficient to erect the necessary accommodation.

Requests, too, had been continually coming from all parts of the country that the Institute provide a course by correspondence which would enable young men and young women who are unable to attend the Institute to obtain instruction. Such a course is now offered by the Institute and is being taken by a large number of students.

Dr. Kenneth Grubb, in his books “The Advancing Church in Latin America,” says:—“The ultimate and best contribution of the Evangelical Churches to the life of the republics, whether in the religious, social, or political spheres, will be found to be in the creation of sincere, pious, and morally solid personalities, men and women who, at the same time are dominated by the all-absorbing passion to win others for Christ.” This, precisely, is our objective, and with God’s help, we will attain it.

READ IT THROUGH
To encourage those who have never read the entire Bible, we pass on the following poem by Amos R. Wells:

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis;
Certain chapters of Isaiah,
Certain Psalms (the twenty-third),
Twelfth of Romans, first of Proverbs,
Yes, I thought I knew the Word.
But I found a thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.
You who like to play at Bible,
Dip and dabble here and there,
Just before you kneel a-weary
And yawn out a hurried prayer;
You who treat the Crown of Writing
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view—
You will kneel in very rapture
When you read the Bible through.
WITH THE FELLOWSHIP CIRCLE

FOREIGN GLEANINGS
Bungalow 20, Cantonment,
Ahmedabad, B. P., India.

Dear Praying Friends at Home:

Greetings to each and every one of you in the name of our precious Saviour.

My heart is so full today that I must share my joy with you. But to plunge you right into the story with an account of the wonderful day yesterday, would be to give you the climax at the beginning. So come with me back to July soon after we returned from the hills at the beginning of the cooling rainy season.

One Saturday we were invited to attend a weekly prayer meeting which had been started while we were gone, and this is how it had all come about. One day a fine young Parsi woman came to one of the Indian pastors and asked to be baptized. (Parsis are of Persian descent and of fair complexion.) He took her to his missionary friend and she told this story:

About twelve years ago her godly music teacher gave her a Bible to read, and during that time she had read it more or less and in some things had sought to live by it. True, she had gone to the fire temple to worship, but needed to go only occasionally, for her husband claims to be an atheist. There were times when she stood before that fire altar to pray, that her prayer was in the name of Jesus.

Then last year her father lay dying. How she longed to step up to his bedside and pray for him in the name of the One she was really beginning to love, but she did not have the courage to do so. Was she not the only child of a widely-known and wealthy doctor? And were not her husband's people also a family of famous and wealthy Parsi doctors? How much it might cost her and them thus to take openly the name of the Lord, perhaps only she knew. But her failure brought heavy condemnation to her soul.

Several months slipped by and again an occasion arose for special prayer. Again she turned to the Lord Jesus, but He seemed to say to her, “You cannot be sure that I will answer you because you are not a true Christian. You have never been baptized.” Thus it came about that she had come, tremblingly and in tears, but with a great desire to be baptized.

The missionary introduced her to an Indian lady doctor and two school inspectresses, all of them earnest Indian Christians. And it was they who had opened their little home and given their one free afternoon every week that these times of fellowship might be held with this new believer. After meeting with her several times for teaching and instruction they were all assured that this was the Lord's doing, and like Peter, felt that no one could forbid water that she be baptized.

But as yet, for the sake of her aged father-in-law, she dared not come out openly, and baptism, they felt could not be administered privately. However, by this time all of the native pastors of the city had begun to join in the fellowship of this group, so it was decided that in the presence of them all she be permitted to follow the Lord in the thing He was asking of her. So last July she was granted her heart's desire and given baptism.

Then came the conviction that her husband must be informed and since this could be better written than told, she wrote out her testimony and placed it together with a signed statement of her baptism on the table before him. He read them and became most angry with her even threatening divorce. To this she replied, “I have no desire to leave you, but I cannot give up Jesus.” He, seeing that this argument would not avail, took the news to her mother. Her mother, as
any devout Parsi would, grieved that her daughter had become a Christian. Yet she answered the husband saying that it would avail him nothing to divorce her, for she had plenty of money and would not allow her only daughter to starve. Ah, she had courageously confessed Christ, and He did not fail her in her trial. Hence the matter was dropped, except that she was forbidden to attend church.

But “as the hart panteth after the water brook” so was she thirsting for the fellowship of the Lord and His people. Consequently these little meetings have been continued and that little place has become a veritable Bethel to all of us who meet there. From these came an intense longing that she might partake of the Lord’s Supper. Again she was instructed and questioned until as someone remarked, “She seemed more ready than we.” So a week ago we met and together with her remembered our Lord’s death. It was a precious service as she tremblingly, yet so eagerly, partook of the sacred emblems with us.

In our midst that day was a young Brahmin who had taken a few days’ leave from the army to come here and be baptized. His story, too, is an unusual and wonderful one. He comes of a very high caste, and of a very religious South Indian family. For four generations they had all left home in search of Truth and Salvation, and when a young man, Ganpati also went on a pilgrimage.

He went to the sacred city of Benares and studied their scriptures, but failed to find either peace of heart or true joy. When he required of their holy men they, too, confessed that they had not found them. So he decided to drown himself in the Ganges river, but after he had gone down into the holy waters, something seemed to tell him not to throw away his life, because God wanted to do something more for him. Then one day he saw a signboard on which were printed the words: “Come unto Me all ye that labor and are heavy laden, and I will give you rest.” He went inside the mission building and enquired who could give him this peace, and the worker told him of Jesus. Ganpati thought the man was mad for how could he teach the spiritual truths which he felt only India had the right to give to the world. Nevertheless as he drifted from place to place those words kept ringing in his ears.

Having failed in his search for Truth, he was ashamed to go home, and finally came to Ahmedabad. Here he obtained a good position in a bank, but still he longed for peace. Those words, “Come unto Me” were irresistible, and he longed to know more of Jesus. He contacted the missionaries, and found they had “the something” in their lives which he did not possess and again was told that Jesus was the secret of it. He began earnestly studying the New Testament. When he came to John’s Gospel he felt that here was everything that he wanted. Then thoughts of his family and their reaction, and especially of his beloved widowed mother, became almost more than he could bear. But finally, he decided he must give himself wholly to the Lord, there could be no half and half way for him. If he accepted the claims of Christ for his life, he must become wholly Christ’s.

He has had much opposition in the past two years and even to the last his old friends begged him not to declare openly his faith in the Lord, but he was settled in his purpose. Since he does not understand the Gujarati readily, arrangements were made for him to be baptized at the Union English service last night. What an impressive service that was! And oh, the sense of God’s presence as he told us in brief his testimony and then took the step which in the eyes of his people would make him an outcaste. He
was radiantly happy and then an interesting thing happened: there was a row of English Air Force men there; and they were the first to step forward at the close of the service and welcome this soldier of the Indian Army into the Army of the Lord. I wish you could have watched the thrill our Indian young men received as they shook hands with him. It was glorious! He expects to come back here again on his next leave to partake of his first communion service.

There was still another great joy in store for us, because it was the first time our Parsi friend was allowed to attend church. Oh, how she had longed to be present at this particular service, and how we had asked the Lord that it might be so! It seemed as though it would not be and then came her word, “The Lord be praised! I can come!” It was a day of double victory over Satan and our hearts simply overflowed with joy.

Heaven, too, seemed to be rejoicing with us, and granted a fitting climax to the day. After the service us missionaries and the Indian pastors gathered at the doctor’s home with these few friends to enjoy a feast which had been prepared by our Parsi friend. Oh, the sweetness of the fellowship as we of four nationalities and of as many denominations sat around that table. We felt that truly our Lord had been glorified and His presence was so real in our midst. The entire atmosphere seemed heavenly that when we conversed it was with the sense of a holy hush upon us. Surely this was a foretaste of that great Marriage Supper of the Lamb, and my heart echoes with the angels around the throne that chorus: “Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing!”

Oh, friends, rejoice and praise God with us for these souls, but let us hold them up in prayer. Their path is not an easy one, and it may cost them yet more than we have even anticipated. Oh, that they might be the means of winning their loved ones and friends to the Lord. Pray, too, for three other young men who are asking for baptism. One especially who has tuberculosis of the spine, though he doesn’t know yet it is so serious, was pointed to the Lord by the brother of one of the school inspectresses when both young men were in the hospital together.

Fray, also, for the matron of the large Civil hospital here in the city. The last day I was there when Miss Wing was so ill, she told us that when she thought of the war and all the troubles around, she felt like committing suicide. I talked with her then about the hope the Christians have. Now I hear that she contemplates giving up her work and worldly goods to seek peace by becoming an ascetic. She was educated in a mission school so knows something of Christianity and was wanting a New Testament when miraculously someone sent her one through the mail from Bombay. Oh, that she, like Ganpati, might come to know through the Word of God that Christ is all she needs.

Another real need for prayer is that our young people will get the burden of soulwinning on their hearts. They can reach souls that we can never contact, just as this doctor and the inspectresses are doing. The Gospel is all the more appealing when it comes through native young people. Then, too, in these days when we are finding it hard to go to some places because of what it would mean for those people to be seen with Europeans, it is all the more necessary that the Gospel be presented by their own people who are living transformed lives and rejoicing in Christ alone.

We are praying and hoping that soon we may have Young People’s Societies in every church. We have needed them for years and all the more now that many have really met the Lord in the past two years. It is a dif-
ficult thing to have in India because young men and women are not used to being together, nor are the Christians accustomed to having the young people have their own services. How else can the energy of our present generation be united and directed toward the things of God, and how else can we hope to prepare spiritual leaders for the future days? It is being done in a few places in India and surely it ought to be here in this great city where we have actually hundreds of young Christians who come in from our other churches to this center in order to find work. The city is so full of the vices and worldliness of both the native and European types that it is easy to get caught in the swirl of it all and lose out spiritually. Much of the responsibility for this young peoples' work will fall upon our own missionary, Rev. Jesse Ringenberg ('20). Let us back him and these young people with such a mighty cry of prayer that Satan shall not be able to hinder in any way, but that Christ may truly become the center of young hearts in all our work.

Much of my work at present is among the Juniors with classes for them in several different places. We would like to have a Junior church for them as well. I long to see them saved while they are eager and tender-hearted.

We have reopened our Gujarati Bible School this year at Mehdedabad, and we thank God for the young people He has sent in to prepare for Christian service. My Bible woman is there now because she is just beginning her work and still must take her training. Pray for Estherbai that she may get a real burden for souls. I do miss her, but Miss Wing is kind enough to let dear old Hannahbai help me when I need her.

Now I want to thank all of you who have been so faithfully backing us in prayer. Often when the battle presses hard or there is a special need, I am conscious that suddenly and for no explainable reason the tide turns and the load is lifted. Surely it must have been because someone prevailed at the Throne. Let us continue to press the battle together, and to advance that souls may be brought into the glorious liberty of Christ.

Yours in him,

Luella Burley ('31).

We are so thankful for what is being done for our field. It seems that this is China's day. I doubt if we will even have the opportunities we have there now after the war. These masses that are turning to atheism will have their influence. I have often thought that people do not realize that when a field lies open to the Gospel it also lies open to other seeds. And I think of that parable, "When the man slept the enemy came and sowed tares in the wheat." While the Church of Christ has slept the enemy has sown his seed and we are reaping some of the harvest today.

We would like to request special prayer for Pastor Chu's eldest daughter who has been troubled with mental melancholia for several years. This is a great burden to the parents. We have had special prayer for her and anointed her in the name of the Lord and are looking for deliverance; from Him alone such help can come. Please publish this request as widely as you can. Pastor Chu is one of our main pillars in the work and is himself also suffering from a weak heart. We are longing for the hand of the Lord to be present and heal in our midst. It has been much upon my heart that the churches should in having normal spiritual life be abounding in the gifts of the Spirit.

Paul and Ina Birkey Bartel ('23).

Boma, Congo Belge, Africa.

In a period when so many lands have suffered the sorrows and horrors of war, we have been able to carry on our mission with compara-
tively few handicaps.

This present itinerary will take in six week-end quarterly meetings. On Sunday we closed the second and largest of these. At the communion service we used 12 trays, which indicates that the fellowship embraced fully 500 members. In this section of the field we have a good following. In the area in which the March meeting will be held there are but a few who believe. Everywhere we have gone the services were well attended. Each night except Sundays we sleep in a different village. All our traveling is on foot. We take our camp cot and food supplies with us.

Clarence I. Birkey ('23).

Mouila, Gabon, French Equatorial Africa.

Dear Friends:

The Lord's work is going forward in this land of Gospel opportunities. We praise God for good health with which He enables us to do His biddings in this peaceful section of His great vineyard. We are trying to show our gratitude to Him by utilizing all available means and opportunities to spread the Gospel Tidings while it is day. The work has been especially encouraged during the past four months, due to times of visible reaping as well as joyful sowing. Many hungry hearts have inquired about the way of salvation. Seventy-seven Christians have been baptized since Easter. In the Saturday evening service of our last Quarterly Meeting, fifty natives arose and confessed their sins very penitently. We praise God for this awakening among the natives. Many different tribes were represented in this group of new converts.

We also saw encouraging evidences of spiritual desires and growth during our four week Short Term Summer Bible School. One hundred and fifty seven were enrolled of which one third were teachers and their wives. Three hours of daily Bible studies were given to the men. The women received teaching in Bible, sewing, reading, and hygiene. Many of the students did effective personal witnessing for Christ in week-end services held in Bongolo's surrounding communities. At the close of the term the teachers and their wives returned to their villages in their respective tribes with a renewed vision of the Living Christ.

During the months of April and May, the mission entertained a group of sixty pigmies. They are the most interesting and primitive tribe in the entire Gabon. Their life consists mostly of roaming and hunting in the dark jungles. These nature loving little people are also interested in the Gospel. A number of them have confessed their sins and are now followers of Christ. After the morning service they usually spent the remainder of the day in hunting. The station workmen and the missionaries appreciated the thousand pounds of meat which they caught and brought in during their visit.

Mr. and Mrs. Cook are planning to leave Bongolo soon for Muabi village, located in the heart of the Bapouno tribe, to open a new mission station. They have learned the Bapouno language and will be prepared to do effective service among their people immediately. A lovely location has been chosen for this new mission site and we know you shall remember Muabi also as you continue to pray for Bongolo.

Permanent buildings — large and small—are being completed one by one under the supervision of Mr. Lentz the missionary carpenter. How we do thank the Lord for the comforts and conveniences these new buildings provide! Permanent buildings are indeed indispensable in this tropical humid climate where moisture and insects cause native materials to deteriorate very rapidly. There is much building work to be done at Bongolo and the new prospective stations.

Mr. Fairley and I made a nineteen day trip to the Bongomo and the Ba-
tumbidi tribes up into the mountainous bush country away from civilization. The Bongomo tribe is still considered to be very savage. Mbudi, the big Cantonal Chief, was the first one to confess Christ and burn his fetishes in his village at this time. Many others did likewise before we left Dienga. Mbudi accompanied us into the interior of his territory to tell his people about his new found joy and to urge them to accept Christ also. He preceded us into the villages and many times groups of people fell under deep conviction and brought their fetishes into the street before our arrival. Never before had we seen the Spirit of God work so definitely in Gabon! The Spirit of God went before us to prepare the hearts of the people to give up all and follow Christ. People arose in the midst of preaching services to go after their skulls and fetishes, however, there were usually some who remonstrated for fear that the evil spirit would bring misfortune or sudden death upon them. Leaders, such as village chiefs and witch doctors were the first ones to accept Christ. Literally scores of villagers burned their fetishes and turned to Christ. Around thirty human bones including skulls and human heads (full sized) were buried. A man came with two adult heads, one in each hand, saying, “These are the heads of my father and mother which I have kept since their departure. I accept Christ today.” His countenance reflected the joy of his heart as he dug the grave for these members of human bodies. One witch doctor in particular poured out his heart to God and his people in humble confession of his sinfulness in deceiving and murdering many of his people. Some of the murderers are too horrifying and repulsive to put into print. Twenty-one Christians were baptized in three of the church centers visited on this trip. Mr. and Mrs. Cook have also had some very profitable itinerations among the Bapouno and the Eschira tribes recently. The large Cantonal Chief of the Eschira people was led to the Lord by Mr. Cook a short time ago. We thank God especially for these influential leaders.

I wonder if you have ever realized how varied missionary activities really are. Seems like a missionary must have the combined talent of a preacher, teacher, doctor, lawyer, dentist, farmer, carpenter, mechanic, brick maker, brick and stone mason and so forth. He must be practical and be on the lookout constantly for new workable ideas. Station routine is different than itineration work. A new missionary usually considers itineracies as the most important phase of missionary work and it is only when he is engaged in such work that he feels that he is doing what he really came to do. But, he learns quickly that regular station routine is of equal importance and one must not neglect it if he desires to build a serviceable mission center.

Pray for us daily as we continue to witness lost humanity in this long neglected needy field of Gabon.

Mr. ('29) and Mrs. ('29) Waldo Schindler (nee Cecil Davison).

Colombia, S. A.

“Greetings to you all from Colombia! “First of all, I have a big praise in my heart that the Lord brought us here safely. Before going farther I wish to say the trip both by boat and plane were very exciting. We had reasons for being fearful while on the water because we were in a storm that lasted for three days and nights. But though the boat rocked from side to side we rested in the Lord and all was quietness in our hearts. This was a new assurance that we were in divine order. The Board requested that we along with five others coming to Colombia, should come by plane from Balboa because so much time would be lost waiting for another boat. You should have seen the clouds. They looked like large balls of cotton standing on end and as though they were illuminated. We were made to enjoy God's great handiwork anew because of this trip.
“Popayan is in the southwestern part of Colombia . . . and a little more than 100 miles north of the equator. It is about 5,000 feet altitude and at the same time in the foothills of the Central range of the Andes.

“As to the climate—it has rained nearly every day since our arrival, November 18, 1942. The temperature varies from 60 to 68 degrees in the shade. Very seldom it goes above this. When the sun is shining it is very hot and penetrating.

“The work here is not pioneer. There is a small group of believers who gather to worship in the home of the native pastor. The schedule of services is as follows: Sunday School at 9 a.m., morning worship at 10:00 a.m., evening service at 7:30 p.m., Young People’s meeting on Tuesday evening at 7:00 p.m., Women’s meeting Wednesday at 3:00 p.m., and Prayer meeting on Thursday evening at 7:30.

“Other missionaries have preceded us, and at present there are three besides us. But in spite of this, there are numerous fields about us without a Gospel witness. The harvest truly is great, but the laborers are few.”

“I would like to say here that we (Mary Keinrath, ’41, Marjorie Jones and I) have been appointed to another station, “Santander.” It is one day’s journey by train or bus. We’ll be moving in about another month. You will pray for the Lord to prepare us for the work there, won’t you?

“We are studying Spanish every day and praying that the Lord will also prepare us for the day when we can go out into the villages to preach and give forth the ‘good news’ that is upon our hearts. It is quite an experience to see a need and know the source of help for that need, but because of language barriers be unable to express one’s self. Sometimes our hearts feel as though they would burst for want of expression.

“Yours in His glad service,

“Elizabeth Wise (’33).”

IN THE ARMED FORCES

Long Beach, Calif

I am glad to write a few words for The Bible Vision telling a little of the Lord’s goodness to me during the past few months that I have been in the Army. I have been one of Uncle Sam’s soldiers for only about four months, but during that time the Lord has been good to me. He has strengthened me in my spiritual life, and I have come to realize more and more the necessity of living close to Him and of depending on Him for His continuous guidance. I have found that one must display openly the characteristics of His Christ-centered life in spite of what others may think of him. The Lord has presented opportunities for me to be a witness, for which I am thankful.

There are comparatively few Christians in the Army, but I am thankful that I have met several with whom I have been able to fellowship wherever I have been thus far. And as Christians we know that we are noticed by others because worldly vices are absent from us. But we are merely fulfilling the love of Christ in our hearts and living as He commanded us when He said that we should “come out from among them, and be ye separate . . . and touch not the unclean thing; and I will receive you” (II Cor. 6:17). One cannot know very far ahead what may be in store for him in the armed forces; but I have entrusted my life to the Lord, and I want His will to be done in all things in my army career.


* * *

Opelika, Alabama

The Lord has been good to me and I cannot cease to praise Him for His watchful care over me. One of our speakers in Mission Band said that if we were in God’s will we would be safer in the midst of battle than in the security of our own home. I have certainly found this to be true and can testify that He never leaves us nor forsakes us. The hardest thing I have had to do in the Army so far has been to kneel by my bunk at bedtime and
pray. I can truthfully say that many times I have been tempted not to kneel in prayer, but the Lord has given grace to be the victor over the forces of evil. There have been many hard places to go through, but God only seems closer because of them.

I am stationed at an Internment Camp in Opelika, Alabama. This camp is for the purpose of housing and guarding Prisoners of War. On my last day at school, the students in Personal Evangelism Class prayed that the Lord would have his way about the possibility of my having to carry a gun. I am happy to say that the Lord has kept me from carrying one and has placed me in a position where I can serve Him. I am assistant to the Chaplain, and the opportunity to tell the story of redemption is great. The field is truly ripe for harvest and the Lord is calling for laborers. It was hard to leave school, but the Lord knows best and we must be content with His plans. I have had the privilege of conducting services in our chapel in the absence of our Chaplain. I am thankful that I had the opportunity to attend The Fort Wayne Bible Institute and to have had Spirit-filled instructors. The Lord has opened up the churches in near-by towns for preaching engagements.

There is a hunger in the Army Camps for the Word of God. It is my duty to see that the boys get their Testaments, and I am glad to report that over fifty boys have asked for New Testaments in the last two weeks. I have a Bible Class every Sunday morning and there is a definite working of the Spirit manifested. There is a definite need here for a trained choir leader, and I regret very much that I was not as faithful to Professor Gerber's class as I should have been. The first Sunday in camp I was called upon to sing a solo, and I certainly was glad for Music I; although I had thought that I would never use it.

God still answers prayer, and He is faithful to His promises. A buddy of mine was seriously ill and they were planing to take him to the hospital the next morning. I stopped by his bunk and tried to cheer him up, but he was so sick that he had given up hope of getting better. I got his sister's address from him and was going to write to her if he didn't get better. I am so glad that I could tell him of the healing power of the Lord Jesus Christ. His faith was restored, and the next morning he was well enough to go to the Mess Hall for his breakfast.

I was talking to a parachute jumper the other night from Fort Benning and his story cheered my heart. It is generally supposed that the parachute jumpers do not have any heart or any feelings, but I know different. When the time came for this young man to jump, he told me that he was "scared to death." He admitted that he had been praying all the way up, and that as a result he had strength to jump. Many of the boys, however, freeze in their seats. It is encouraging to know that in time of deep distress the soldier boy can turn to the source of all strength, the Lord Jesus Christ. There are boys coming to our Chapel services that have not been in church for eight and nine years. At night before retiring many of the boys take out their Testaments and read them.

Yours for souls,

Cpl. Curtis Bedsworth.

WEDDINGS

On May 6th Miss Geraldine Roth ('41) of Grabill, Indiana, became the bride of Rev. Tillman Amstutz ('38), of Royal Oak, Mich. The wedding took place in the Grabill Missionary Church with the father of the groom, Rev. M. N. Amstutz, officiating, assisted by Rev. Armin Steiner. Rev. and Mrs. Amstutz will be engaged in evangelistic work for the summer months.

Miss Alta Marie Nichols ('28) of Langdon, Alberta, Canada, was united in marriage to Mr. Charles R. Hornstra on May 14th. The ceremony was performed in the Christian and Missionary Alliance Tabernacle of Calgary, Alberta, Canada. Mrs. Hornstra, prior to her marriage, was engaged in work with the Missionary Workers of De-
troit, Michigan.

A quiet home wedding took place at the home of Rev. and Mrs. Simon Schindler, of Jackson, Michigan, on May 28th, when their daughter, Mabel, ('38) became the bride of Mr. William Whiteman ('43), of Cleveland, Ohio. The couple will have a preaching charge in Perrysburg, Ohio, and will enter upon their new field of service at once.

On Saturday evening, May 29th, Miss Bernice Trimble and Mr. Ellis Roth ('43), both of Grabill, Indiana, were united in marriage.

Miss Dorothy Slabaugh ('42), of Nappanee, Indiana, and Mr. Floyd Klotzbach ('43), of Ft. Atkinson, Wisconsin, were united in the holy bonds of matrimony on May 30th at the Hepton Union Church, Nappanee, Indiana. Mr. and Mrs. Klotzbach are to join the staff of workers at the Humboldt Gospel Tabernacle in Chicago, Illinois, under the direction of Rev. Edison Habegger ('32).

**JUNIOR ALUMNI**

Announcements of the following new members of the "Junior Alumni" have been received.

Larry Philip, weighing six pounds and five ounces, arrived on March 31st at the home of Mr. and Mrs. ('40) Wendell Arnold, nee Bernina Rupp, of Toledo, Ohio. Mr. Arnold is pastor of the Nazarene Church in Bowling Green, Ohio.

Rev. ('31) and Mrs. Harold E. Wiswell, of Butler, Indiana, are the proud parents of a son, James David, born April 1st.

On April 28th little Paul Edward came to gladden the home of Mr. and Mrs. ('33) Samuel Hara of Detroit, Michigan. Mrs. Hara was formerly Lillian Zimmerman.

A baby girl, Jane Carol, was born on May 18th to Rev. ('32) and Mrs. ('33) Clinton Moser, of Flint, Michigan. The announcement stated that she weighed seven pounds and seven ounces. The Mosers are engaged as pastors in the First Missionary Church of Flint.

**DEATH**

Word was received at the Institute of the death of Rev. Spencer Brooks, of Portage, Pennsylvania. Rev. Brooks was a graduate of the class of '27. No details accompanied the notice of his death.

**NEWS ITEM**

Rev. George M. Hostetler, of Westover, Maryland, writes:

"Enclosed please find check for one dollar to renew my subscription.

"I was among the first on the list of subscribers and want to express my appreciation. On May of 1911 I was one of the fourteen to go out from the Bible Training School. I still refer to the notes taken in class work there. I esteem very highly the foundation of Bible knowledge received there. I have been a minister in the Mennonite Church since July 1914 and bishop since September 1933."

**ANNUAL FELLOWSHIP CIRCLE MEETING**

For those who were unable to attend the annual meeting of the Fellowship Circle we wish to make the following brief report.

Nearly 400 members and guests gathered in the dining room of Founders' Memorial on the evening of May 26th. Truly our hearts were made to rejoice that we, as an Alumni, could meet together on the campus of our Alma Mater. A lovely buffet luncheon was served by the Institute and we took our places at beautifully decorated tables. The theme of the evening was "Victory Through Christ" with red, white, and blue in all the decorations.

Devotions were conducted by our President, Rev. J. E. Ramseyer, using as a basis for his brief message Psalm 103 emphasizing the three words, "And forget not." Music was furnished by students of the Institute.

The result of the election of officers was as follows:

Vice-president, Rev. Warren E. Manges

Secretary, Dorothy Ball
Corresponding Secretary, Luella Miller
Treasurer, Jane Bedsworth

For various reasons Rev. Strubhar, president of the Circle, presented his resignation from presidency, and it was decided that the newly elected vice-president would serve out the unexpired term of the president.

The entire evening was a precious time of fellowship in the Lord and with former students.

Rather than having the reading of the minutes of the annual meeting of a year ago it was voted to publish them in this issue of the Bible Vision and they read thus:

"The annual Fellowship Circle meeting was held at the St. Paul's Lutheran Hall, May 27th (1942) at 6:00 p.m. Approximately 300 alumni and friends attended this joyous occasion.

"After singing the chorus, "Friendship With Jesus," Rev. Paul Steiner led in prayer after which a lovely dinner was served and enjoyed by all.

"The program after the meal was as follows:

"A group of rousing choruses led by Prof. Ira Gerig.

"Devotions—led by Rev. J. E. Ramseyer.

"Vocal solo entitled, 'The Rose of Sharon'—Ira Gerig.

"Two beautiful piano numbers rendered by Prof. Raymond Weaver.

"The class reports of classes: 1912; 1922; 1932; and 1942 by the Reverends Norman Hirschy, Albert Hager, and Mark Burgess, and Mr. Alfred Shadwick respectively.

"Roll call of classes.

"Ladies' Trio—Mesdames Don Miller, S. A. Witmer, and Newell Neuhauser.

"Treasurer's report and evening offering.

"A special offering was given for Melvena Basinger.

"The report of the election is as follows: Vice-President, Rev. Warren Manges; Treasurer, Jane Bedsworth; Corresponding Secretary, Luella Miller; Recording Secretary, Eunice Gerig; Nominating Committee, Lillian Zeller, Mrs. Loyal Ringenberg, and Rev. Har-vey Mitchell.

"The School Song closed the meeting and the benediction dismissed the meeting.

Mrs. Wesley Smith, Recording Secretary.

* * *

The Treasurer's report for the past year is as follows:

Financial Report as of May 26th, 1943
Cash on hand, June 1st, 1942 $ 250.19
Cash Receipts .................................. 3491.70

Total ............................................ $3741.89
Disbursements

Expenses ........................................ $ 68.50
To Bldg. Fund .................................. 3573.39

Total ............................................ $3641.99

Cash on Hand ................................... $100.60
Unpaid Pledges on Hand ..................... 4745.75

$4845.76

Jane Bedsworth, Treasurer.

THY WAY IS PERFECT

Long is the way, and very steep the slope,
Strengthen me once again, O God of Hope.

Far, very far, the summit doth appear;
But Thou art near, my God, but Thou art near.

And Thou wilt give me with my daily food,
Powers of endurance, courage, fortitude.

Thy way is perfect; only let that way
Be clear before my feet from day to day.

Thou art my Portion, saith my soul to Thee,
Oh, what a Portion is my God to me,
MISSION BAND

Every agency through which God can work to fulfill His redemptive purpose He seems to enable with His manifest blessing and with unusual opportunities in these strategic days. As one of these, the Students' Mission Band has been signal favored in several respects.

First, the speakers have brought messages both timely and urgent. From April 2 to May 21, they were Reverend Jared F. Gerig and Reverend C. J. Gerig, Missionary Church pastors; Reverend C. D. Carlson and Miss Irma Schneck, Africa; Reverend T. R. Francis, Japan; Reverend O. W. French, China and Korea; and Reverend Carol G. Tamplin, Central and South America. Since world conditions are stimulating unusual missionary effort for South America, Mr. Tamplin's message was of special interest. In answer to the all too common excuse that South America already has the Gospel (in the Catholic Church), after describing each abuse or neglect of Romanism, he asked, "Do you think this would be enough for your salvation or for that of your loved ones?" For instance, among the Catholic Indians, there are many images, each image being understood as a Christ, so that these Indians conceive of as many Christs as there are images. These offer healing for every kind of disease except sin. At heart, these Indians still have pagan belief and practices, supplemented only by a superimposed Romanism. They worship skulls and ask advice from them. They worship tribal gods. But upon receiving the truth from the messages of Protestant missionaries and yielding to Christ, they render immediate obedience and destroy their idols and shrines. Mr. Tamplin directed his remarks to the searching climax. "Do we as readily destroy the idols of our hearts?"

On May 14, the service was in charge of the Missions I class. A court room scene was represented, in which persons in various walks of life were charged with some aspect of neglect of Missions, either in praying, presenting the cause to others, teaching, supporting, or seeking God's will for their own calling. A girls' trio from the class sang two numbers, concluding the program with "Is it nothing to you that they perish?"

On May 21, a men's quartette contributed much interest and blessing to the service. It was composed of Dean S. A. Witmer, Reverend P. L. Eicher, Reverend L. R. Ringenberg, and Professor Robert Pfundstein.

In money, the Lord sent from His store the silver and the gold, enough to support Reverend Clayton Steiner in Peru, South America, and to distribute $830 among various home missionary enterprises.

"The Lord hath done great things for us, whereof we are glad."

COMMENCEMENT EVENTS

Train time at a railroad station is one of the most fruitful opportunities for a study of human emotions. Joyful meetings, happy launchings, grief-stricken departures and arrivals—all are represented. Commencement at B. I. is a sort of "Station-Stop." We linger for a little, and in the lingering, we rejoice in growth in grace and the knowledge of our Lord and Saviour Jesus Christ: we regret the coming partings with various degrees of intensity; and we set our faces forward to live in the center of the will of God, "commencing" new efforts for Him or continuing old ones with new power and zeal. To mark these important inward movings and objective accomplishments, certain events must take place before the train moves on to take new territory.

This year, the first of these was held on May 5, at 8 P.M., the piano recital by students of Mrs. Juanita Gray and Professor Robert Pfundstein. The following students participated: Kathleen Lunati, Gloria Sprecker, Dorothy Markham, Dorothy Williams, Mary Schumm, Doris Geohring, Mildred Smith, Dorothy Lehman, Anna Neuen-
schwander, Jeanne Schleicher, Joyce DeWitt, Mildred Hirschy, Loretta Lugbill, Bessie Firestone, Stella Augsburger, Elsie Rupp, and John Blosser. They were a credit to their instructors and a blessing to the audience. The music was of the highest order. Besides hymn variations, there were numbers by the great composers, such as Rachmaninoff, Mendelssohn, Firestone, and Schubert.

The voice recital followed on May 12, presented by the students of Professor C. A. Gerber. Again excellent work was done. The Holy Spirit indicted the messages conveyed by the songs and, we believe, is translating them into life. The singers were Phyllis Meier, Mary Evelyn Slabaugh, Alice Cone, Marjorie Shipman, LaVera Amstutz, Mildred Hirschy, Loretta Lugbill, Virginia Meier, LaVera Sauder, Eleanor Waltman, Joyce DeWitt, David Ives, Robert Collins, Floyd Klotzbach, Robert Harle, George Schäfer, Peter Lunati, Harold Warner, Victor Poser.

One of the outstanding closing events was the Junior-Senior Banquet. The dining room was strikingly arranged and decorated in the senior class colors, blue and white, with the motto suspended in double letters from a string on the back wall, the last word, FAITH, being below the others on a shield. V-for-Victory menus were used, and victory songs sung by the entire group, as well as by smaller combinations, and some were played by a brass quintette. Dr. Slote gave the address to the senior class on the class motto, "Earnestly Contending for the Faith." Of course, the food was delicious and well prepared by our excellent cook, Miss Dorothy Rothfuss, and her efficient student helpers.

On Sunday, May 23, at 7:30 P.M., Professor Pfundstein opened the Baccalaureate service with the Prelude, "Concert Overture in B Minor," by Rogers. President Ramseyer conducted the service. The men’s chorus, under the direction of Professor Gerber, sang "Rock of Ages" and "To Thee, Jehovah." Reverend Robert Strubhar, pastor of the First Missionary Church, read Matthew 10:1-15 and led in prayer. Reverend J. A. Ringenberg, Chairman of the Board of Managers of the Institute, delivered the Baccalaureate sermon at the invitation of the class. It is published elsewhere in this issue of the Bible Vision.

Monday night, May 24, was Senior Class Night, consisting of a representation of a Senior Class Meeting. First, devotions were conducted by the class Chaplain, Mr. Paul Wagley. He gave a brief, helpful message on the class motto, "Earnestly Contending for the Faith." Then he called for testimonies on the subjects of initial salvation, appreciation of B. I., and plans for the future. Among these was that of Mr. David Clark, who, with Mrs. Clark, will soon be going to Mr. Clark's home in Jamaica, where they will shepherd a Christian and Missionary Alliance Church until world conditions will permit missionary effort in Latin America. Then Esther Marks submitted the secretary's report, giving high lights of the year, leaving blessing in their train. A resume of the class outing was read by Maurice Hall, in which he stressed a good breakfast at Gerber's, a late start, recreation, secretive private expeditions, and good devotions. A sale's talk on the "Light Tower," by Dale Moser, was a feature of class business. A practice of numbers for class night was the interesting method of presenting the special features of the program. Mr. William Whiteman, as chairman, announced them, flavoring with a modest sprinkling of humor, including an apology for his mistakes by saying he would need more practice in order to avoid those on class night. The class song, "Contending for the Faith," composed by Stella Augsburger, was sung by the class, directed by Victor Poser. A men's quartette and octette shared in contributing blessing. Miss Harriet Sweeten described the blessed Home-going of an aged saint in the reading, "Grandmother's Spectacles." A girls' trio and an object lesson by Miss Gwendolyn Chapman told the Old, Old Story, fresh and
gladsome again. Mr. Robert Harle, to
the accompaniment of piano, organ, and
Scripture, drew a beautiful chalk pic-
ture of our Heavenly Home, which in-
tensified our aspirations to reach it. 
The class Chaplain closed the event
with prayer.

ANNUAL CONCERT
The music department presented its
annual concert on Tuesday, May 25, at
8 P.M., Professor C. A. Gerber direct-
ing with his usual excellence. Praise,
adoration, exaltation of our great God
and Saviour Jesus Christ, and exhorta-
tion, comfort, and hope in Him to the
children of men were the keynotes of
the music, including the instrumental
numbers beautifully rendered by Mrs.
Gray and Professor Pfundstein. The
choruses—general, men’s, and women’s
—manifested not only assiduous study
and splendid training but also the pres-
ence and anointing of the Holy Spirit,
approving that effort and interpreting
and using them to convey His message.
Misses Joyce DeWitt, Eleanor Walt-
man, and Mildred Hirschy, who bore
responsibility for special numbers, sang
with the Spirit and with the under-
standing also and thus were made a
blessing to the appreciative and re-
ceptive audience.

FELLOWSHIP CIRCLE MEETING
The Fellowship Circle meeting and
supper is described elsewhere in this
issue.

PRAYER SERVICE
Wednesday morning, May 26, was
given to prayer. The entire school met
in the chapel at 9 o’clock. A good
message by President Ramseyer, sing-
ing, praise, and prayer constituted the
carly part of the service—the last of
its kind, of which there were many
blessed instances throughout the year.
After a five minute intermission, the
group again convened for a Commu-
nion Service. “What a fellowship, what
a joy divine” surged in every soul, as
in remembrance of our Lord we par-
took together of the emblems repre-
sentative of His death on the cross for
us. At the close of the service, the
Senior Class presented its gift to the
school, a beautiful altar rail and rug
for the front of the Chapel. Dean Wit-
mer led in the closing prayer, asking
that many in years to come might find
the Lord at that altar in saving and
sanctifying grace and in the revelation
of God’s will for their lives. And all
the people said, “Amen.”

COMMENCEMENT
The Processional, Prelude Op. 28, No.
15, by Chopin, played by Professor
Pfundstein, ushered the staff, the Gov-
erning Board, and the graduates into
the Chapel at 10:30 A.M., May 27. The
invocation was offered by Dr. J. War-
ren Slote, followed by congregational
singing of “A Mighty Fortress Is Our
God.” Victor Poser, a member of the
class, sang, “I Do Not Ask, O Lord,”
by Spross. Then Reverend B. F.
Leightner conducted devotions, read-
ing Acts 20:17-35, and leading in pray-
er. Stella Augsburger, also a graduate,
played “Saviour Like A Shepherd” in
variations. Dr. Peder Stiansen, Dean
of the Northern Baptist Theological
Seminary and instructor at Winona
Lake School of Theology, delivered the
commencement address at the invita-
tion of the class. His subject was “The
New Incarnation of Christ.” Christ, he
reminded us, was God manifest in the
flesh. This meant much to the dis-
ciples, especially when they saw His
hands raised in parting blessing and
saw Him leave them. What, then,
would follow? Would the world be
without seeing God in human flesh un-
til Christ returns? No, Christ prepared
for Himself another body, the Church.
Its foundation is Christ; its strength
is assured in that the gates of hell shall
not prevail against it; and its wisdom
is manifested in its teaching of prin-
cipalities the mysteries of the King-
dom. Dr. Stiansen pointed out that
its ministry is aggressive; it will break
down the gates of Hades and take ter-
ritory for the Kingdom. In nature, it
is an organism. It is the body of
Christ, and as such consists of the sev-
eral members: “As the body is one and
has many members and all the mem-
ers of that one body being many are
one body, so also is Christ," II Corinthians 12:12. Christ is the head and there is no life in the body except that which comes through Christ. In the close relationship within the body, all are helped by the operation of each individual member. To illustrate, if an automobile honks, the ear hears it, but it is not the ear that jumps to the sidewalk but the whole body. If the eye sees a snake, the eye alone does not run away, but the whole body. It is the operation of the ear or the eye that helps the whole body; so the operation of each member of the body of Christ helps each and all. Not only did Dr. Stiansen describe the nature of the church but he also identified its activity. He spoke of Acts 1:1 as referring to Luke, which records all that Jesus began both to do and to teach. Luke gives the whole life of Christ. The Acts, then, in describing what Jesus continued to do and to teach, refers to the operation of His Spirit in His body which is the Church: as He is, so are we. And the same activity which Jesus manifested, is continued now in the Church: service, ministry, helpfulness. The purpose of the body of Christ is to help. The Macedonian said not come over to entertain us, nor come to inform us, but come to help us. And Paul went with the Gospel, which is the world's only help and hope. It is, first the power of God and, second the wisdom of God. One cannot know the wisdom of God until he has experienced the power of God. Atheists have been won to Christ, not by argument but by love and helpfulness and compassion, the manifestation of the power of the Gospel. Afterward, they have understood it. With a deep compassion for souls, the church fills up "what is lacking in the sufferings of Christ for His body's sake, which is the Church. Not that anything can be added to the sufferings of Christ, but that the Church which is His body must continue to suffer for others.

After an exhortation to the seniors to meditate and pray and feed upon the Word of God as a preparation for making the transition from this spiritual atmosphere to that of the world in which we must live and labor, Dean S. A. Witmer presented the diplomas. Then he told of the fine achievements of the class and gave special recognition to the two honor students, very close to each other in their scholastic standing: Mr. Ralph Ringenberg and Miss Gwendolyn Chapman.

President Ramseyer, who presided at the Commencement exercises, closed with prayer.

INTO THE SERVICE

One of the saddest events of this commencement season was the announcement that our Dean, Reverend S. A. Witmer, is leaving us for the duration to enter the service of the country as an army Chaplain. How greatly we shall miss his sympathetic understanding, his sound advice, his splendid teaching, his faith and prayer-life present with us, his efficient administration, and rarely (we often have wished that he would preach to us oftener) a worthy message that finds its way into our minds and hearts and lives. We are trying to be unselfish in loaning him to the boys in the forces who need him so desperately but we shall need much grace to do so. At the close of the commencement exercises, the student body presented him with a copy of the New Testament and Psalms and a seal-skin billfold. The faculty also plans an expression of appreciation. We trust that the readers will pray for Mr. Witmer as he goes forth on his mission for God and souls, for us that our loss might be sustained with grace, for Mrs. Witmer and the girls in this time of their need, for the school that God's will may be known and accomplished in the necessary adjustments, and above all for all that the duration may be short.
Let Us Go On

"Therefore, leaving the . . . first principles, . . . let us go on."—Heb. 6:1.

Some of us stay at the cross,
    Some of us wait at the tomb,
Quickened and raised together with Christ,
    Yet lingering still in its gloom;
Some of us bide at the passover feast
    With Pentecost all unknown—
The triumphs of grace in the heavenly place
    That our Lord has made our own.
If the Christ who died had stopped at the cross
    His work had been incomplete,
If the Christ who was buried had stayed in the tomb
    He had only known defeat;
But the way of the Cross never stops at the Cross,
    And the way of the Tomb leads on
To victorious grace in the heavenly place
    Where the risen Lord has gone.
So, let us go with our Lord
    To the fullness of God He has brought,
Unsearchable riches of glory and good
    Exceeding our uttermost thought;
Let us grow up into Christ,
    Claiming His life and its powers—
The triumphs of grace in the heavenly place
    That our conquering Lord has made ours.

Annie Johnson Flint.
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