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Fort Wayne Bible Institute, "The Bible Vision" (1942). *TUFW Alumni Publications*. 173.
<https://pillars.taylor.edu/tufw-alumni-publications/173>

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**THE
BIBLE
VISION**

Christmas 1942

Published at Berne, Indiana, by

The Fort Wayne Bible Institute, Fort Wayne, Indiana

THE BIBLE VISION

*A Bimonthly Journal Reflecting the Light
of the Bible on Us and Our Times*

Volume VII

DECEMBER, 1942

Number 2

Published bimonthly at Berne, Ind., by

THE FORT WAYNE BIBLE INSTITUTE

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ECONOMY PRINTING CONCERN, Berne, Indiana, Publisher

Yearly Subscription, 50 Cents; Single Copy for Ten Cents.

Address all correspondence regarding subscriptions or subject-matter to: The Bible Vision, Berne, Ind., or to the Fort Wayne Bible Institute, Fort Wayne, Indiana.

Entered as second class mail matter at the post office at Berne, Indiana, under the Act of March 3, 1879.

Note From Liquidation Committee

The Liquidation Committee wishes to thank the many friends of the Fort Wayne Bible Institute for the gifts and payments that have been made recently toward the liquidation of the debt on Founders' Memorial. It is gratifying to have this endorsement from alumni and patrons of this project, which cost over \$109,000. We praise God from whom all blessings flow.

Contributions to be credited to the Fellowship Circle may be sent to Miss Jane Bedsworth, Bible Institute, Fort Wayne, Indiana. Contributions for the general fund may be sent to the same address in care of Rev. P. L. Eicher.

Goal: "Debt-free in forty-three."

Christmas Greetings

With this issue of the Bible Vision the Fort Wayne Bible Institute sends Christmas greetings to its many friends. While looking back to Bethlehem with humble thanksgiving for God's unspeakable gift and forward to the time when He shall again appear without sin unto salvation, we now rejoice in the fellowship we have through our risen, glorified Lord. We are thankful for the privilege of being laborers together with Him in making known the good news of peace on earth and good will toward men. We are thankful for the love, the loyalty, and the generosity of a host of friends who are back of the Institute with their hearty support. May God bless each one.

The Duration of the Duration

With what appears to be a turn in the tide of war, revisions are now being made as to the length of the war. It now appears that it may end sooner than formerly predicted. But whatever the turn of events or the nature of military decisions, let us keep in mind that man proposes but God disposes. He is sovereign over the nations, and the war will end when He wills it to end.

The Conditions of Peace

As victory for the United Nations becomes more certain, increasing attention is given to the peace. But nations that have not turned to God in deep humility during His chastisements, will hardly admit Him into their counsels at the peace table nor will statesmen who glory in their power and their superiority be possessed of the spirit of justice and mercy that is necessary to avoid another Versailles. Recently Queen Wilhelmina made a plea for "our beaten enemies," in which she said: "The thirst for revenge will be great and understandable. Let us not, however, let revenge be our guiding motive . . . Let justice be our aim."

It will take more than universal New Dealism to make deserts of hunger and devastation blossom as the rose. It will take more than dollars and human devices to construct the foundations of lasting peace.

Nevertheless, it was heartening to note that in the Thanksgiving services from the White House, much timely Scripture was read, which, if taken to heart by the nation, would issue in great revival

and blessing. The Scriptures read were Psalm 103, Deuteronomy 8, and Matthew 6:24-34. If leaders would take these counsels to heart, it would transform them from scheming politicians to capable statesmen.

The Shape of Things to Come

Much discussion will take place in the ensuing months on the structure of the postwar world. Many see the causes of war in nationalism. The economic and imperial aims of nations, each of which claims "sovereignty," are incompatible with common good and universal peace. The remedy proposed is to do away with nationalism. Nations should unite in a world-wide federation. Nationalism should be replaced by internationalism. A single world police force should take the place of rival navies and armies.

Much can be said for this thesis. The basic principle of democracy—the value of the human soul created in God's image with certain inalienable rights—holds good for all mankind. It is undemocratic and unChristian for one nation to live comfortably by exploitation of other nations. A community or fraternity of nations is certainly desirable. But the ideal of internationalism is a dream that must take account of some hard facts. It is sin that has divided the human race. God in His judgments and providences has had a hand in the present pattern of divided humanity. While He "hath made of one blood all nations of men for to dwell on all the face of the earth," He also "hath determined the times before appointed and the bounds of their habitation." Internationalists will not succeed in bringing all humanity into a Christian brotherhood, but they do articulate the cry of war-cursed humanity for a regime which will only be possible by the reign of the Prince of Peace, who one day will reign over the whole world in righteousness and justice.

Meantime God offers to all individuals the one panacea for strife,—the blood of the atonement by which God was in Christ reconciling the world to Himself. He first resolves the conflicts within; then the individual becomes a peacemaker in the kosmos of his immediate social relationships. That is the order in the Sermon on the Mount. There is no need of becoming fussily concerned about remaking the world when men haven't learned the secret and power of living at peace with themselves and their fellow men. Christianity begins at the center and works by the dynamic of overcoming love toward the circumference of social evil.

Where is the Promised Peace?

It is quite generally thought that our Lord's coming to earth nineteen centuries ago was intended to bring peace on earth, to remove the scourge of war. Did not the angels say: "Glory to God in the highest, and on earth peace, good will toward men"? On earth peace, good will. That is the sentiment men generally associate with Christmas. And, in consequence, some folk get rather apologetic about Christmas in wartime. This note could be detected several times last Christmas in the utterances of radio announcers and others. They seemed to feel that something had gone wrong with God's program, and that it was not quite appropriate to observe Christmas in a world at war.

Beneath the angel strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love song which they bring.

What has happened? Did God really intend to bring peace on earth through the Saviour's coming, and has He been frustrated? Or have we a mistaken idea of God's peace program?

The angels sang of peace on earth, and yet our Lord later was to say, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). His teachings, far from putting all men at peace, would be resisted, and

strife, not peace, would ensue. This, of course, referred particularly to what His first followers would experience at the hands of others, but it has more or less characterized Christian experience always. Yielding to Christ, many have been brought into conflict with those who refuse Him.

But to move out into what clearly pictures the political sphere, our Lord declared that a characteristic of the age between His first and second comings would be "wars and rumors of wars" (Matt. 24:6). It would be an era of wars and of periods of uneasy peace. Evidently, then, it did not come within our Lord's pre-view of this age to see "peace on earth" established among the nations. So it is needful that we somehow harmonize the angelic song of peace and good will with these other teachings of Scripture, and to that end we must look into God's program for peace as the Bible reveals it.

To begin with, God's program is an individual one at present. It is a program first of peace with God for all who are willing to enter into peace with Him. Peace with God precedes peace among men. We are told in Colossians that Christ has made peace through the blood of His cross (Col. 1:20). This He has

done for the individual in his relations with God.

Thro' Christ on the cross peace was made,

My debt by His death was all paid;

No other foundation is laid,

For peace, the gift of God's love.

Bringing the individual soul into harmonious relations with God is foundational in God's program for peace. The preaching of the cross is a call to men to be reconciled to God. Christ's blood was shed to make such reconciliation possible.

Dr. R. V. Bingham, General Director of the Sudan Interior Mission, has said: "Men are trying to make peace. God has made peace. There is only one place of peace in the present age—at the cross." Then he cites the story of a Scottish divine who, in lining out the beautiful words of "Peace, perfect peace," suggested revising it thus:

Peace, perfect peace, in this dark world of sin?

The Versailles treaty whispers peace within.

But no, that wasn't satisfactory, so he tried again:

Peace, perfect peace, in this dark world of sin?

The League of Nations whispers peace within.

But no, that would not do either, and then he read the old, sweet words:

Peace, perfect peace, in this dark world of sin?

The blood of Jesus whispers peace within.

And so it must be, first of all peace within, within the soul of

man, peace instead of discord between man and God, between the individual soul and its Maker. And no efforts of men to secure permanent peace between man and man can succeed while men so largely live in rebellion against God, as they do.

God's program of peace then begins with bringing the individual into peace with Himself. Has it begun in me? Christ has done all that needed to be done on the divine side to bring me into peace with God. Have I done what must be done on my side? "Being justified by faith, we have peace with God" (Rom. 5:1). Have I thankfully received the Lord Jesus as my personal Saviour, and so, committing myself by faith to Him, been justified, acquitted from all guilt, and brought into peace with God? Here is where each of us must begin in this matter of peace. Here "peace on earth" begins.

But to be thus at peace with God is not the whole of God's individual peace plan. Besides seeking to bring us to be at peace with Him, He seeks to impart to us His own peace, His own serenity guarding our hearts and minds from disquietude and anxiety amid all the cares of life. "My peace, I give unto you," was Christ's bequest to His own. "Be careful [anxious] for nothing," wrote Paul to the Philippians, "but in every thing" — everything that would disquiet

you—"by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

In addition to peace **with** God, this further boon of the peace **of** God, heart peace amid life's anxieties, may and should be ours. Christians in the war zone are proving it possible even for them. In a letter written by a Christian woman living in a coastal town of Great Britain there occurs this testimony: "We thank God for His wonderful care. We had three air raid warnings during the night; some people were cut by glass, but no one was killed. The calm our Lord gives by His care to all who trust Him is just wonderful. We know He will never fail us, so we are just trusting and praising day by day." Yes, the soul that is at peace with God may also enjoy the peace of God keeping him calm and restful in every peril and trouble. The real secret of calm strength lies here.

Peter once walked the waters of storm-tossed Galilee. As long as his eye was upon his Lord, he walked in calm trustfulness. But when his eyes were turned from Christ to the storm around, he became afraid and began to sink. Strength and peace of heart amid life's storms come from

keeping our eye upon the Lord Jesus.

Another time, Christ was sleeping while His disciples strove to control their vessel in the teeth of a great gale. In dismay they awoke Him with, "Master, carest thou not that we perish?" And there are times when He does seem asleep while His own are in dire peril. But always in an appeal to Him lies both our quietude and our deliverance.

Thou art the Lord Who slept upon the pillow,

Thou art the Lord Who soothed the furious sea,

What matter beating wind and tossing billow

If only we are in the boat with Thee?
Hold us in quiet through the age-long minute

While Thou art silent, and the wind is shrill;

Can the boat sink while Thou, dear Lord, art in it?

Can the heart faint that waiteth on Thy will?

—Amy Wilson Carmichael.

It remains to be said that God has a program for world peace, too. One of Christ's titles is "Prince of Peace," and the government shall some day rest upon His shoulders, not merely the government of the lives of some men, but the government of the world. Then, "of the increase of his government and peace there shall be no end" (Isa. 9:6, 7). Then, "nation shall not lift up sword against nation, neither shall they learn war a n y

more" (Isa. 2:4). But this world peace awaits our Lord's return. Then shall He take His great power and reign, and three things will happen that will make world peace possible.

First, there will be an enlarged activity of the Holy Spirit, bringing about the conversion of Israel, and a consequent ingathering of great multitudes into the Kingdom of God. Joel 2:28-32 speaks of this latter day work of the Spirit. Pentecost was but an initial fulfillment of it. In Romans 11 we learn of a day when "all Israel shall be saved," when ungodliness shall be turned away from Jacob, by the coming out of Zion of the Deliverer (Rom. 11:25, 26). This coming of the Deliverer must refer to the second coming of our Lord, for His first coming was already past when Paul wrote Romans. This turning of Israel to God will bring great spiritual blessing to the entire world according to the same chapter. "Through their fall [Israel's stumbling over a crucified Messiah] salvation is come to the Gentiles. . . . Now if the fall of them be the riches of the world [bringing the riches of salvation to Gentiles], . . . how much more their fullness?" (Rom. 11:11, 12.) "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (V. 15.) An enjoyment of the riches of salvation

on a vastly larger scale than is now known, among both Jew and Gentile peoples is here foretold. That will mean a "Christianizing" of the world of such magnitude as to make world peace far more possible than at any time in the present age.

But with our Lord's return, not only will there be an acceleration of the saving work of the Holy Spirit among men, there will also be the restraining of those who refuse submission to the Son. He shall be "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:7-9). Psalm 2 speaks of a similar overthrow of those who remain defiant of the Son. With the wicked thus dealt with the regenerate will be the controlling element in the population of the world, as they never have been in this gospel era.

Finally, our Lord's return brings about the binding of Satan, the deceiver of the nations. Revelation 20:1-3 tells of this as an accompaniment of the Second Advent, and specifically states it is "that he should deceive the nations no more" during the millennial period. The

(Continued on page 15)

FACING LIFE WITH CHRIST

By Lieut.-General Sir W. G. Dobbie, K.C.B., C.M.G., D.S.O., Acting
Governor and Commander-in-Chief, Malta.

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.

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

"LOOKING UNTO THE HILLS"

*A Message of Inspiration

WELDON O. KLOPFENSTEIN

Learning the Hard Way

About fifteen years ago President Coolidge expressed a conviction which needs reemphasis today. He said: "History is littered with stories of nations destroyed by their own wealth. The doctrine of ease is the doctrine of decay." Our people were then too preoccupied with their own temporal affairs to worry unduly about the fate of other nations. At any rate, nothing like that could ever hit us! Well, regardless of what we then thought, something almost cosmic in its magnitude has hit this planet, including us! We now have the opportunity to learn our lesson the hard way. Still, it is better, far better, to learn the hard way than never to learn at all.

The prophet Jeremiah faced a somewhat similar situation in his day. The people of Moab had forgotten God. Sacred things were held in derision. "Moab hath been at ease from his youth . . . Moab is spoiled . . . The calamity of Moab is near . . . his loftiness, and his arrogancy, and his

pride, and his haughtiness of heart . . ." (Jeremiah 48:11, 15, 16, 29). Like ancient Moab, our nation must now learn by bitter experience that nothing so surely and swiftly leads to judgment as an existence whose chief end is selfish pleasure.

Awful as war is under any circumstances, it at least has this one merit: It compels our nation to rediscover its own soul! And self-improvement always begins at the point where one discovers his inner deficiencies. While other nations have starved we have been embarrassed with abundance. Haven't we boasted that we are the richest nation under the sun? And while other peoples have been haunted by the fear of oppression and exploitation we have enjoyed freedom under law. Haven't we, however, gloried in our security and self-sufficiency to the neglect of our obligation to our less privileged brethren? While other parts of the world were being overrun by fear and famine and disaster, multitudes of our people were forsaking their places of worship and running after the golden calf. Now that the fire has caught up with us, what shall we do?

At heart, I venture to say, our

**One of a series of weekly messages published by The Progress-Reporter, newspaper of Momence, Ill., where Rev. W. O. Klopfenstein is pastor of the Baptist Church.*

nation is still sound. Even the non-churchgoing elements in our land, for example, will insist that religion must be kept alive in the world. And we have enough real God-fearing people in America, once they are thoroughly aroused and mobilized, to arrest any tendencies to moral decay. I have faith to believe that, however far our people may have drifted from God's holy will and purpose, we will yet return to the faith that makes men great. And I also believe that we shall ultimately win this war!

But before this war can be won, in my opinion, we as a nation must confess and forsake our sins — selfishness, complacency, moral flabbiness, mammon worship, and the breakdown of the home—and humbly return unto the Lord our God. Perhaps our fabulous wealth will cease to tempt us by the time we have spent it all for self-protection. And surely, in the fight to defend our free institutions — and our very existence as free men—such things as self-indulgence and voluptuous pleasures must give place to sobriety and moral integrity!

Our nation has passed through other great crises in the past. Our forefathers nobly stood the merciless tests of pioneer life. We have come through other wars, both foreign and civil. We



have weathered all kinds of political storms. We have survived a series of economic depressions. And I, for one, am convinced that we will also meet the supreme challenge of this world crisis; that we will come through this bitter ordeal—a chastened, disciplined, and consequently stronger and more genuinely Christian nation. I have faith to believe that we will ultimately make any sacrifice necessary—even to national repentance—in order to defend and preserve our priceless freedom. **But the longer we delay our repentance, the longer will we postpone victory.** Let us begin today, each for himself, to renew our covenant with the Eternal God. Let every man of us sweep his own doorstep!

“In Christ” faith is justified by experience, heavenly anticipations are translated into earthly realizations; the powers of the world to come, like some all-powerful magnet, lay hold upon the soul and draw it irresistibly into the current of God's purpose.—**Massee.**

GIVE ME THIS MOUNTAIN

Judges 14:12

*By BESS OWENS BULGIN

"I want my hills"

How oft I've prayed
This prayer, and asked
For strength to climb!

But what of mountains yonder
That raise their jagged peaks
And pierce the heaven's blue?
Impregnable.
Impassable.

Their crags are steep and sheer;
Chasms gape and yawn.
I have no skill for them.

Yes, I can ask for little hills,
Low-lying, gentle slopes;
But what of mountains yonder
That block my path today?

I cannot avoid the falling rocks
Nor find a safe place for my feet.
The night is dark and fearsome;
No star nor moon appears
To help a climber on.

Yet there the mountains stand
To challenge and command!

Dare I go back to little hills
And lose this mountain vision?
To ask betrays a coward mind
And faithless heart, unwilling, blind.

I hear an answer in His Word
Coupled with promise sure:

"I will make
All my Mountains
A WAY."—Isaiah 49:11.

**Printed by courtesy of the author. This poem is the preface of a beautiful brochure on the 23rd Psalm by Dr. E. J. Bulgin, 147 Santa Ana Avenue, Long Beach, Calif., from whom copies may be secured at 25c each.*

"SAVED TO SERVE"*

*By MRS. GEORGE L. ROBINSON

Dawn painted the sands surrounding the sleeping village with rosy tints. As it touched with caressing finger the tip of the minaret, the **muezzin** stepped on to the balcony. His voice rang out clear and sweet on the morning air.

"There is no God but God and Mohammed is his Prophet."

A mother tending her wee babe paused to listen. She knelt uncertainly and uttered a prayer toward Mecca.

"God is most great," sang the **muezzin**.

"But he is so far away," thought the mother. "He cannot hear me. Women are of no account to him."

"God is most great," the voice from the sky floated down to her again.

"If he is so great, why does he afflict my son?" the mother murmured. "Doesn't he know that I love him? Doesn't he know what love is?"

The little one cried fretfully. The mother, more concerned over the babe than her prayer, which seemed to fall on dead ears, rose hastily. Lighting the charcoal brazier, she made coffee and gave the warm sweet drink to the child. She brought a cucumber for him to chew on. But nothing stopped his whining. For days he had been too sick to eat

and was so emaciated and thin! What should she do to ward off the Evil Spirit since God did not hear? She placed another magic charm on his neck.

Nine children she had borne in her short life; all were gone save this one (and little Fareeda, who was only a girl and didn't count). This boy was her idol, and perhaps her only safeguard against divorce. Should she take him to the Sacred Pool, where she felt there might be some chance of healing? It was five miles away through the scorching sun. But desperation gave her courage, and hope lent wings to her feet as she hurriedly gathered the little bundle in her arms. Putting bread and olives in her girdle, she started, ere the sun rose higher.

The Sacred Pool was a busy place when she arrived: women washing clothes and kitchen utensils; donkeys splashing about, and boys bathing. The mother gently dipped the babe into the pool seven times, as was the custom. Having finished, she went to the home of her sister who lived in the village and asked to stay with her. Tenderly the two women cared for the pitiful bit of humanity, watching for signs of improvement through the night—but there were none.

Now, it chanced that the mis-

sionary doctor came to the village on the following day. The mother heard the news with mingled joy and apprehension. Could she, dare she trust her son to this strange man? She had heard such terrible stories about foreign doctors, and yet those whom he had healed said he was so kind. She resolved to try, for certainly her son would die unless some miracle happened.

So she joined the group surrounding the physician. To her surprise, he was telling a story about a Healer who once lived in this very country, who was a friend to all; loved the poor as well as the rich; the humble as well as the great; who not only gave health to broken bodies, but was kind to women; a prophet named Jesus, who said that God was near and loved all people. It was strange talk, and though difficult to comprehend, found lodgement in her mind.

And now the doctor swiftly and efficiently ministered to each of the group, giving medicines and directions. Then he worked patiently over her babe. As the sun went down and the cool desert breezes blew, the little one slept quietly—restfully. The anxiety which had choked her for many days gave way to peaceful assurance, for something in her heart told her that her babe was better.

A month passed. The doctor was due in the same village

again. How joyfully the mother brought the babe, whose cheeks now showed signs of returning health, for the doctor to see. It was Sunday, and a service was held in the village church. The missionary talked simply on that precious, awe-inspiring verse—“For God so loved the world that he gave his only begotten Son—”

Wide-eyed, the mother listened. For the missionary said that God loved the **whole** world—that meant He loved her. And the missionary had come to tell them of this.

“Because He has given so much to us,” he said, “and because we are so grateful, we must give Him our best.”

The missionary’s wife came down the aisle with the collection basket for gifts. Some had brought eggs; some, garden produce; a very few small coins were dropped in. When the basket came to her, the mother looked up and asked, “Did he say our best, our very best?”

“Yes,” answered the missionary’s wife.

Then, with one last look of yearning love, the mother kissed her babe, and placed **him** in the basket. Gently the missionary explained to her that she need not part from her wee one, but rather teach him, in the home, to love and serve God.

As the years went by, the mother, herself becoming a

Christian, never allowed the lad to forget that he owed his life to God. His education was supervised by the missionary, and gradually there took possession of the youth a fixed purpose. He would dedicate his life to the ministry of healing and thus, like his missionary friend, the doctor, follow in the footsteps of the Great Physician.

* * *

Many years passed by. Again dawn came in the same little village. As its first rays pierced the black night, the **muezzin** gave the "call to prayer." The mother paused in her task to listen. With loving hands she was dusting and making neat the little room which contained simple medical equipment and was, obviously, a doctor's office.

"It will soon be crowded," she thought, "with those who come to seek the doctor's help." Then she remembered, with elation, the time so long ago when the missionary had restored her son, this very doctor, to health. After many years of earnest work he had achieved his goal of healing broken bodies and sin-sick souls.

As the **muezzin's** voice rang out again, the mother poured out her heart to the Christian God who through Jesus Christ had saved her son to serve.

*Published by the American Tract Society in tract form. First prize in Wood Prize Contest—1938.

WHERE IS THE PROMISED PEACE?

(Continued from page 8)

unseen leader of the forces of evil will no longer be able to deceive the nations into rejection of Christ and into strife with each other. But until this binding of Satan there can be no peace among nations that he may not disturb.

God has His program of peace for the nations, and will put it into effect when our Lord returns. Meanwhile, there is no need to be apologetic about the angelic message and the observance of Christmas even in a world torn by conflict. We may rejoice in Christ as the Prince of Peace for the individual now. We may increase His reign in human hearts and lives as widely as possible. Thereby shall we most potently put restraint on evil and strife in the present. And we may rejoice that signs multiply that the coming of the Lord draweth nigh when "peace and good will" shall be established even between nations. "Even so, come, Lord Jesus."—**Editorial—Sunday School Times.**

False Cults are increasing, owing to the war atmosphere. Superstition, astrology, spiritism are again on the increase, as was very noticeable during the last war. Many tearooms in Vancouver, for example, employ special workers to read teacups.

THE UNSTOPPED EAR

"The Lord God hath opened my ear, and I was not rebellious neither turned away back." Isaiah 50:5.

Saints with well-trained ears live to good advantage. One finds it most edifying to linger in the presence of a man who hears frequently from the upper world. We feel constrained to draw the reader's attention to the attractive passage in Habakkuk 2:1. "I will stand upon my watch and set me upon the tower, and will watch to see what He will say unto me, and what I will answer when I am reproved." Isaiah tells of the opened ear; Habakkuk speaks definitely of the watchful eye. The opened ear testifies to marked attention Godward, while Habakkuk's "I will . . . set me upon the tower" reminds us of separation—of the life shut up to God alone. This is brought out clearly in the marginal rendering, where it is made to read, "I will set me upon the fenced place." But it further noted that God would speak. It is when one enters the "fenced place" and is truly alone that one becomes conscious of the Holy Presence and the divine voice.

In perfect agreement with our text are the words found in Ps. 40:6: "Sacrifice and offering thou didst not desire; mine ears hast thou opened." And again, Ps. 85: 8: "I will hear what God the Lord will speak." "Do not tell

me," says Dr. Campbell Morgan, "that the age has gone when God talks to man; it has not; but the age has largely gone when man listens to God."

It has been clearly stated that the closed door may neither shut out nor shut in. "The wireless has made us familiar with the fact that neither bolted doors nor shuttered windows can secure privacy. Thought is more subtle than sound, and Satan is more cunning than the wireless expert."

Believers who have attended faithfully the School of Prayer will be prepared to admit that while the door should be closed, it is imperative that the ear be opened. We are told that the Rev. Mark Guy Pearce, London's great preacher, related how, once when he was in deep distress on account of some of the Lord's providential dealings, he went up into his study one day and begged for a personal interview, in which he and his Friend might talk the matter over. He then took the best chair in the room, placed it near the grate on one side for his Friend, and then took another for himself and sat down to wait for the expected Visitor. **And He Came.** They talked the matter over together,

the reason of the great affliction was made plain, and his troubled spirit was put to rest.

That prince of preachers on prayer, Samuel Chadwick, points out that "there are two perils to be avoided: one is emotional unreality; and the other is intellectual preoccupation." He then speaks of the earnest believer whose religious enthusiasm found expression in service for the church and humanity and who became convicted of his prayerlessness. "He earnestly resolved," says Mr. Chadwick, "to spend half an hour every day in prayer. At the end of a month he gave it up because he could not endure the sense of unreality. He could not talk or meditate half an hour every day when there was no one there. There was not only no sense of the Presence, but there was a very real consciousness of an **absence.**"

With the prophet Isaiah we must be cut clear on this matter. We must permit of no doubt as to the fact of our ear having been opened. "So long as you refuse to hear the Lord, you cannot complain if the Lord refuses to hear you." Let us return then to the life which is characterized by the quietness of God, for, as it has been so truly said, "it were better, if it must be so, that the missionary and minister pray eleven hours and fifty-nine minutes in order to act in accord

with the will of God one minute; rather than to toil from daylight to dark indefinitely doing something good in itself, but not the thing the Lord is leading to at that time." — **The Connecting Link.**

About three weeks before he passed away, Charles H. Spurgeon wrote what fittingly might be termed his dying appeal to the Church at large. Said he:

"The presence of God in saving power in the Church will put an end to the present plague of infidelity. Men will not doubt His Word when they feel His Spirit. It will be the only security for the missionary effort. If God be with His people, they will soon see crowds converted and added to the Church. For a thousand reasons we need that Jehovah should come into the camp, as aforesaid He visited and delivered His people from bondage in Egypt."

"NOT GOOD IF DETACHED"

Says John Hurt, a Tennessee preacher: "Man is like the end of a ticket, which says, 'Not good if detached.'" He is right. Man is not much good except in his relationships with others. There is no such thing as independence, and we should not seek it. Independence is only another word for selfishness. Man is not good if detached.

WORTH-WHILE LIVING

By DR. J. WARREN SLOTE

(Used by permission)

The philosophy of living
On this mundane sphere below—
Is getting—is it giving—
As we journey to and fro?

Is life a tremendous burden
We are called upon to bear?
Planned that we be ever laden
With responsibilities and care?

Is life given for enjoyment,
Sensibilities to please?
Shall we live without employment—
Carelessly repose in ease?

What makes life a thing of beauty,
And its memory wondrous, sweet?
Is it not the sense of duty—
That we needs of others meet?

What makes life stupendous, gracious,
Fills it constantly with bliss?
It is helping those who need us—
Nothing more or less than this.

What's the noble way of living
On this mundane sphere below?
It is serving—it is giving—
Round these does the halo glow.

If we do not help our fellow,
Serve him gladly—always give—
Bring him sunshine—chase the shadow—
We have not yet learned to live.

The Message of the Manger

"Ye shall find the Babe . . . lying in the manger." (Luke 2:12)

By WM. B. HALLMAN

The greatest fact of history is the fact that Jesus Christ the Son of God has been in this world; born, reared, and lived in a state of humiliation. And the greatest fact of prophecy is the fact that this "same Jesus" is coming back again, not in humiliation, but in might and majesty. The First Advent leads to the Second Advent. In the First He initiates and commences; in the Second He consummates. Everything in the First Advent leads to the Second; and, everything in the Second is different from the First. In the First Coming His work was atonement. In the Second Coming His work will be administration. In the First Advent He came to "bear away sins." In the Second Advent He will come "without sin." The two Advents are inseparable for the second is complementary to the first.

However, our thoughts are centered around the First Coming at this season of the year. We come again to Bethlehem, the little village nestling among the Judean hills. And in that small hamlet our steps lead to the public inn, but alas, "There was no room for them in the inn." Have we come to our destination seeking the desire of our hearts in vain? O! no, "Ye shall find the

babe . . . lying in the manger." Can it be possible that He is there,—"lying in the manger"? We hasten from the inn of the wisdom of this world and the wealth of this world, and come to the place of humiliation, where in a lowly stable and in a simple manger we see the hope of all the world. And hovering over that manger is Mary, the blessed Virgin; and Joseph, the step-father of God and the forgotten man of the Nativity. As we look at Jesus, Son of Man and Son of God, we receive the greatest message of all time, a message indeed of mystery and miracle but also of melody.

A Message of Mystery

"And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger." "And without controversy great is the mystery of godliness: God was manifest in the flesh." First and foremost Christ and Christianity are a mystery in this world. To reduce Christ to the level of natural generation is to reduce Christianity to the level of natural philosophy. Christianity is a supernatural religion. The First Advent of Christ holds the greatest mystery of the past. At the manger of Bethlehem the mystery is so great that nothing

but the faith of a little child can believe that in the form of a babe One came down to earth Who by the Jewish prophet has been declared to be "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." This manger holds also the greatest mystery of the future. Wrapped up in that glorious prophecy of the past was the unfolding of the mystery of the future. That Babe born at Bethlehem was yet to come again, and will sway the universal empire. He was to sit on the throne of David, and rule His kingdom. That One born in weakness and humiliation is yet to rule in power and in glory. By the complete fulfillment of all the prophecies centering around the mystery of His First Advent, we are encouraged to believe the promises which point toward the glorious day of His Second Coming, of which Paul has written: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

A Message of Melody

"Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth

peace, good will to men." The message of the manger is also a message of melody. Heaven burst with joy at the First Advent. The angel sent to announce the good news had hardly finished his great message before a multitude burst in with the harmony of Heaven. The joy of Christmas that produces such melody finds birth in two things: First His Salvation. "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Mary knew an inner joy because she had experienced the salvation of the Lord. The angels knew that the cry of the earth and the call of the nations would find an answer of great joy in the coming of the "Holy One." The angels knew that salvation had come, "For unto you is born this day in the city of David a SAVIOUR, which is Christ the Lord." The more we enter in by faith to the mysteries that flow from the First Advent of our Lord, with its culmination in a crucified Saviour, the more will the melody of Christmas and the harmony of Heaven spring from our hearts. But melody also springs forth from the satisfaction. "For He that is mighty hath done to me great things; and holy is His name." "Lord, now lettest thou thy servant depart in peace." The melody of Christmas is indeed a melody of satisfaction. A satisfaction bursting out in melody in spite of our sickness, our

suffering, and our sorrow. Neither disease, demons, nor death can finally conquer our joy in the Lord. The world substitutes this inner melody for outward merrymaking. Merchandising with its tinsel and its trinkets has taken the place of Heaven's melody with its salvation and satisfaction. To have the mere outward paraphernalia of the season and not know the melody of the heart by virtue of a new creation in Christ is the tragedy of all tragedies.

A Message of Miracle

"And they came with haste and found Mary, and Joseph, and the babe lying in the manger." To Mary He was the Babe of Mystery; to the angels the Babe of Melody; and, now to the Shepherds He is the Babe of Miracle. "And the Word was made flesh and tabernacled among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us." The manger presents the greatest miracle of the universe, "The Word made flesh," and "God with us." The message of Christianity is indeed a miracle message. Thus the wise of this world and the rich of this world know not Him because they have stopped at the inn of natural reasoning and human

understanding. But the contrite, the repentant, and sinful have gone to the manger of humiliation and stooped to worship at the shrine of the greatest miracle, and accept the message of God's miracle Man. For out from the manger at Bethlehem we see the Christ of God go forth and all manner of disease is cured by His miracle touch. The demons tremble before Him and scatter at His word, "Come out." Death is made to release its vicious hold when this miracle Master says, "Talitha cumi," and "Young man, I say unto thee arise," and finally, "Lazarus, come forth." Are we willing and able to say at this Christmas time with Harry Webb Farrington, "I know not how that Bethlehem's Babe, Could in the Godhead be; I only know the Manger Child has brought God's life to me." As the shepherds of old, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us, and hear the message from the manger, a message of mystery, melody and miracle.

"O little town of Bethlehem, How still we see thee lie!

Above thy deep and dreamless sleep,
The silent stars go by.

Yet in thy dark streets shineth, The
everlasting Light;

The hopes and fears of all the years,
Are met in thee tonight.

"O holy Child of Bethlehem! Descend
to us, we pray;

Cast out our sin, and enter in; Be born
in us today."

With the Fellowship Circle

Denair, Calif.

Dear Friends of the Fellowship Circle:

"Then they that feared the Lord spake often one to another: and the Lord hearkened and heard, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16.

What a marvelous verse! A solemn thought, but precious, to know the Father notes the gathering together of those that fear the Lord and also what they say. There is always such wonderful joy in meeting with fellow Christians and having even a short time of mutual fellowship that perhaps we miss the thought of the privilege we possess, and its accompanying responsibility.

So many years have passed since we left what was formerly known as the Bible Training School, but the Lord has grown increasingly precious to us, and we do praise Him for His faithfulness. Only He could have led us so safely.

During the summer we were privileged to have, as our guest, a dear friend of long standing, a former B. T. S. student, Miss Edyth M. Beyerle of the class of 1911. As many of you know Miss Beyerle is editor of "Meditations," a page of rich spiritual value in the Alliance Weekly.

Some one suggested that perhaps we could arrange a Bible School reunion, so we looked about us to see who we could ask to join us. Word was sent to several living at some little distance. Among them were Miss Ida Rogers ('14) of Berkeley, Mr. and Mrs. J. R. Rediger ('09) of Monterey, Mr. Royal Steiner of the army camp at Bakersfield, Mr. and Mrs. Emil Schwab in Humboldt Co., California, who are working among the Indians, Miss Anna Sudermann ('11) of Reedley, Mrs R. H. Moon ('16) of Oakland and Mrs. Ethel Kinser of Snelling.

None of those named could be present and we missed them. However, when we assembled at Crane Park, Turlock, California, on the evening of July 31st, we found we were quite a group after all.

Those who were able to attend all live within a radius of a few miles. Rev. and Mrs. Clifford Grabill, who have charge of the Missionary Church of Denair, and their family represented the class of 1929, Mrs. Alice Allen ('24), nee Dinham, of Turlock and her daughter; Mr. and Mrs. Will H. Herr of Denair, Mr. Herr having attended school in the very early days, when it was located in Bluffton, Ohio; Mr. and Mrs. S. S. Gerig, who have charge of a work in the Mitchell district, southwest of Turlock, Mrs. Gerig was a member of the class of 1913, and their son, Marion, was also present; Mr. and Mrs. Nolt from Denair, Mrs. Nolt having attended school in 1907; Miss Beyerle represented the class of 1911; Walter Herr and his family, Mr. Herr being a member of the class of 1909 and his wife in the class of 1913.

We had a very nice picnic supper—all kinds of good things, which we enjoyed greatly after Will Herr had led in a prayer of Thanksgiving. During supper, we talked of the old days at the B. T. S., mentioning old friends, some of whom we had not seen since we left school, and recalling incidents of those days, some serious and some humorous. We especially missed Zearle Kinser whom we will not meet again till we go home to glory, whether as dear old Uncle Ben Lugibihl used to say, "the tunnel way" or to be caught up when Jesus comes.

After supper we had a little testimony meeting, when we especially praised the Lord for having led us to Bible school. Those days so filled with rich Bible study and the precious fellowship with Christian friends, all helped to prepare us for the great vo-

cation of living. We don't have to wait to get to heaven to find the joy of His presence for He has promised that His presence shall go with us. May we truly be a praise and a glory to His name. Jer. 13:11.

After our brief service at the table, which reminded us of the evening worship hour in the dining room at school, we broke up into groups looking at the various class pictures that had been brought. There was a momentary trace of sadness as we looked at the faces of those who have gone on before, but what a glorious living hope that gives us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61:3.

It is with joy, that we, a group of former B. T. S. students send greetings to you all in the Name of our Lord and Savior Jesus Christ.

Yours in Christ,
Gertrude Ball Herr ('13)

* *

(Quoted from a letter received recently at the Institute.)

Momence, Illinois.

"We now have about eighteen young men from our church in various branches of the armed forces. I am striving to keep in touch with them. As the list grows from month to month this becomes more and more of a problem. I have been sending a devotional booklet with daily Bible readings to some of the lads and just today received another letter from a boy in Camp Funston, stating how thankful he is for this bit of spiritual help. I take the position that no matter where any of our boys may go in obedience to their own sense of duty, it becomes my duty to follow them prayerfully and sympathetically.

"Our church is now in the midst of a rehabilitation program, involving some \$1,800.00, in preparation for the observance of our 90th anniversary in December. June last Wednesday evening I went back to my former field, Calvary Church in Chicago, for one of

the 50th anniversary services. Dr. W. B. Riley of Minneapolis, who was first pastor of Calvary, from about 1892 to 1896, was back for services on the following Sunday.

"The task of the minister is becoming increasingly difficult in these days, but the grace of God is still sufficient for the demands of each day.

Weldon O. Klopfenstein ('22)

* * *

Howard Street Mission,
444 Howard Street,
Detroit, Michigan.

Now that the rush of our celebration is over I can write to tell you how much I am enjoying my work.

The Lord has given me a real love for this work. It's quite different from the team work I had at B. I.—in fact, there's no comparison. But I have come to see that there is a new kind of joy in helping these underprivileged people. I love my dirty little children. I've had to teach several classes together because we can't get Sunday School teachers, but even that has been a joy. Quite a few of the children have read through St. John and they are memorizing verses, too. I am using a felt-o-graph and we are studying St. John. Without the visual aid, I could not hold the attention of a group with such varied ages.

Visitation was a new experience for me. It is surprising to me that more people do not die of infection—the places they live in can hardly be called homes. Just last week we called on a woman who wrote us that she was dying and wanted us to visit her. In the short time we talked to her, I saw about a dozen roaches wandering over a particular section of the wall—not one at a time either. It is remarkable to me how the Lord has given me new grace for these things; the roaches, filth, etc., are not repulsive to me as they might have been at one time. It even surprised me when I first began kneeling on filthy floors and not minding it at all.

Last week I had my first opportunity

to "preach"—but I just spoke. It all started when Mrs. Curry and Rev. Roe found that I had taken a theological course at B. I. They decided then and there that I should speak once in a while. And I even enjoy that. "There is joy in serving Jesus" no matter what it may be.

Yours in the Master's service,
Elsie Ueberschar. ('41).

NEWS ITEMS

The following former students have accepted new appointments for service:

Mr. and Mrs. Fred Kred (nee Hazel Harle), both graduates of the class of '42, are now in Concord, Kansas, serving as pastors.

Rev. ('39) and Mrs. Norman Moser (nee Myrtle Yoder) have moved to Clyde, Ohio, and have charge of the Missionary Church in that place.

Rev. and Mrs. ('30) Maxwell Heller (nee Martha Amstutz) have been transferred to a pastorate in Allentown, Pa.

Miss Mabel Wittwer ('32), formerly doing missionary work in Allentown, Penna., has recently moved to Van Nuys, California, where she will assist Rev. and Mrs. Cornelius Vlot of that city.

Misses Elizabeth Wise ('33), Mary Keinrath ('41) and Irma Judd ('41) sailed from New Orleans, La., on November 10th for Colombia, South America, where they will do missionary work. On the same boat on which these sailed were fifty other missionaries and among them were four of our last year's students, Wallace Wright, Eldon Hunter, Robert Dye, and George Hosbach, and another former student, Robert Collins, all of Saginaw, Michigan, going to Bolivia, South America, under the New Tribes Mission.

We pray God's blessing upon these who are laboring for Him at their various posts of duty and may they continually look unto Him who is the Supplier of their every need.

The editor of the Fellowship Circle news would appreciate any items of interest that might be sent to her in care of the Bible Institute concerning any alumnus. May we have your co-operation, please? Send to Miss Luella Miller, in care of the Bible Institute.

JUNIOR ALUMNI

We are happy to report the following names of new members who have joined our Junior Alumni:

Elaine Ann of Elwood City, Penna., on October 4th. The parents are Mr. ('42) and Mrs. Dan Hirschy who were students at B. I. last year..

Dawn Carolyn, of Blandon, Penna., on November 4th, the daughter of Mr. ('36) and Mrs. Melvin R. Rieser.

Naomi Ann, November 6th, born to Mr. and Mrs. Paul E. Bleile (nee Erma Weldy), of Wakarusa, Indiana.

Ruth Florence, whose parents are Rev. ('20) and Mrs. Emanuel Stauffer, missionaries in and around Nigh, Ky. The report states that the little one arrived on November 7th and weighed 7 and one-fourth pounds.

David Burch, son of Mr. and Mrs. Burch Surbrook, born November 11th. The Surbrooks live in the Annex of the Bible Institute, Mr. Surbrook being a student at the Institute this year.

Cecil Aaron, November 11th, born to Mr. and Mrs. Ralph Broom of Saginaw, Michigan, and weighing 6 lbs., 11 oz. Mr. Broom was a student at the Institute last year.

Evangeline Joy, on November 20th. The parents are Rev. and Mrs. ('26) Gordon Wishart (nee Myrtle Bradley) of Pittsburgh, Penna. Rev. Wishart is the pastor of the C. & M. A. Gospel Tabernacle in that city.

Joy Elizabeth, on November 23rd, born to Rev. ('40) and Mrs. Gaylord Lehman, (nee Dorothy Lugibihl) of Fleetwood, Penna. Rev. Lehman is pastor of the Missionary Church in that city.

We anticipate God's highest will for each of these little ones and may each life be lived for His glory and praise; and for the proud parents we pray God's divine leading as they direct these young lives into His ways.

FOREIGN GLEANINGS

Charlesville, Kasai Dist.,
Congo Belge, Afrique,
July 12, 1942.

Dear Christian Friends:

"God is my salvation and my glory: the rock of my strength, and my refuge, is in God." Psalm 62:7.

"My spirit looks to God alone,
My rock and refuge is His throne;
In all my fears, in all my straits,
My soul on His salvation waits."

I am sure that all of us have experienced the above lines. It is indeed a wonderful privilege to have a refuge in this present troubled world.

Many things have happened since I last visited the good old Bible Institute and varied have been my experiences. I many times wish I could return to school and take my course all over again. My books and notes are a real blessing to me and I am translating material from them that can be used for the natives.

In October it will be two years since I have returned to the Congo and I can hardly believe it as time goes by so rapidly. I have been very busy and have also kept quite well.

My work is the same as I had in my first term with added responsibilities. I am teaching two classes every afternoon in the Bible School and the Assistant Pastor teaches two also. In the second period we exchange classes. I find the work extremely interesting and worth while but also very trying. Just now there are twenty-four students enrolled. There are only four girls in the group because most of them get married before they get that far along. We permit only the Higher-Grade students to enter as the course

is a regular three-year course and is too difficult for the Lower-Grade students. I am happy that it is my privilege to teach these students His unchangeable Word. Not all of these students go out as outstation teachers but we are glad for the few who are willing to go and we hope and pray that more of them will be made willing to go.

The girls' work is a real task and takes much patience and understanding. Last Sunday we were happy to baptize five of them and we do hope that they will establish real Christian homes when they go out to the villages. There are four orphans in this group who need some extra attention. The only boy in this group came to the Mission because his mother left him to go to another place and lead the kind of life that she wanted to live. His name is Kabunda Lazelo. The latter name was given to him by the natives because he has always eaten at the missionary's house on the verandah and in that way gets a little extra meat or other native food that might be handy. He gets his regular food at the Mission like the other children. In other words he is like Lazarus who ate the crumbs from the rich man's table. You missionaries who read these lines can well understand this. The tiniest girl in the group has been given special help also because she says that her dead mother and uncle come to her at night and tell her they want her to come with them to the ghosts. To the natives this means death. Her grandparents said that we must bring her to them in the village so they can make medicines to appease the dead and in that way they can save her life. We told them, "No, she will be all right." We have prayed with her every night and assured her that her mother died a Christian and cannot come back to torment her. Before this she cried all night long and said that when she refused the words of the dead they slapped her on the face. The natives, a good many of them at least, believe

this to be a fact. We are trusting God for a complete deliverance from the clutches of the enemy. Heathenism is real and only a real Christ can deal with it.

I wish that you could have been with us when we had our second annual Children's Day program on the 14th of June. We decorated the church with flowers and palm branches and the children were delighted. We had over fifty children in the choir and you should have seen their bright and happy faces as they recited and sang in their vernacular. The parents and friends of the children were filled with joy when they heard the children in their various parts and saw how happy they were to do their exercises. It is indeed an opportunity to work with children.

I enjoy translation work very much but have so little time for it. The leaders and teachers are always wanting new material and they really need it to be successful in their work as they cannot get helps otherwise.

My letter is long so I must bring it to a close. My prayer is that all who read these lines might be true soldiers of the Cross and realize that our first line of defense is prayer and feeding upon His Word.

Yours in His glad service,

Fanny A. Schmallenberger ('31)

When you see a preacher making the Gospel of the Cross small by degrees, and miserably less, until there is not enough of it left to make a soup for a sick grasshopper—get you gone; as for me, I believe in the colossal; a need as deep as hell, and a grace as high as Heaven. I believe in an infinite God, an infinite Atonement, in an infinite love and mercy, and in an everlasting covenant, ordered in all things and sure, of which the substance and reality is an infinite Christ.—**C. H. Spurgeon.**

I have learned this, if a minister makes much of the Blood, and makes much of substitution, and holds Christ up as the sinner's hope, God blesses his ministry. And if the Apostles did not preach this; what did they preach? You take the great doctrine of substitution out of the preaching of Paul, Peter, James, Philip, and of all these holy men, and you take out all that they preached.—**D. L. Moody.**

The preaching which melts hard hearts is Christ-preaching, Cross-preaching; it wounds and it heals. It kills sin and it brings to the penitent soul new life. No other preaching so commends the blessing of the Holy Spirit. We ministers should find our highest duty, and our holiest delight in simply lifting up the atoning Lamb of God before the eyes of our congregations. And nothing else can touch and fire the true believer, like the vision of his crucified Savior.—**Dr. T. L. Cuyler.**

FLANNEL ART

At last, it has come!—that for which Sunday School workers long have realized a great need. No longer need the perplexed Sunday School teacher use up her study time coloring pictures and pasting flannel on their backs. All this is done, and for minimum cost, in the new Higley "Flannel Art" cut-out characters, objects, and scenery—complete, colored and flannel-backed. The figures are large, vividly and appropriately colored, easily interpreted and attractive. A sheet of lesson lay-outs, showing the position on the board of the figures for each lesson, and a splendid teachers' quarterly accompany each quarter's set. All of this excellent material can be ordered from the Higley Press, of Butler, Indiana, at \$1.50 per single quarter or \$1.25 per quarter by subscription. It can be used on any board, but a special "Flannel Art" board for only fifty cents is designed for these pictures.

Bible Institute News

YOUTH CONFERENCE:

In his book "The Lost Generation Returns," Reverend B. H. Pearson calls attention to a rendezvous for the youth of Beulah, a "joint" managed by "Rabbit" Burns across the street from the ultra-conservative church of this religious village. From the intermediate Sunday School class, many of the young people went, not to the young people's class, but to "Rabbit's" nightly entertainment. "Guard" Harris, one of the more progressive Sunday School teachers, suggested that it might be wise to study "Rabbit's" technique to discover what method the church might employ to entice the "fish" before they "bit" on "Rabbit's" hook. Something must be done for these lively boys and girls to direct their attention and response to the claims of Christ and enlist their energies for His service.

To fulfill a similar obligation for the youth just passing the intermediate age in Fort Wayne, as well as for those a bit older, three years ago the Fort Wayne Bible Institute, under the impulsion of the Holy Spirit, conceived the idea of an annual Youth Conference. For two years, the Conference left a degree of apprehension as to the relation of value and expenditure, not only of money, but more especially of time and labor sorely needed for study. The third Conference has lifted the project into a plane of unquestioned favor. Nothing is so convincing of worth as achievement. And the Youth Conference this year achieved its objective through the profit of two years' experience, the faithful work of the committee and invited help, and, above all, the enduement and counsel and blessing of the Holy Spirit. Obviously, the effort resulted in much response to the claims of Christ and enlistment for life and service; and who knows what even fuller and more extensive cooperation with the plan of God might

have been germinated in hearts to develop and to bless the world "after school."

Not only of Bible Institute students was this true, but also of young people who had responded by their attendance to the promotional efforts of the committee. All churches in Fort Wayne open to the committee were visited and invitations extended to the congregations, especially the young people. Cards of invitation were distributed to the students of the South Side High School, some of whom were contacted at the Conference.

To present the challenge, able, consecrated, endued workers unstintingly spent themselves to give what they had received from Heaven. "Go" said the Lord, "to all that I shall send thee;" and Reverend James DeWeerd, of Fairmount Indiana, came at the word of the Lord and spoke whatsoever words were put into his mouth and "set up a standard toward Zion," and "a green olive, fair and of goodly fruit," sprung up; and upon it we shall feast forevermore. And to Billy Lewis, a graduate of the Bible Institute, the Lord said, "Sing praises unto His Name, for it is pleasant;" and in his ministry of song, the Lord was blessed out of Zion and gave food to all flesh at the Conference.

One of the outstanding numbers provided was the colored soldiers' chorus from Baer Field. New Jersey was the state represented by most of these men, the entire quartette coming from Camden. After their splendid singing, the Gideons presented them with Testaments. Another outstanding feature was the Saturday afternoon questionnaire and testimony meeting, "Youth Speaks." Jacob Schierling, Leona Lehner, and Reverend DeWeerd witnessed of the miracle-working grace of God in their lives. Then

Reverend S. A. Witmer, Reverend H. E. Wiswell, and Reverend Robert Strubhar demonstrated both spiritual discernment and mental alertness in an impromptu discussion of spiritual problems from the "question box."

Significant if least of the results, was the raising of over \$222. From this, the Conference was amply supported, a small amount left for the beginning of next year's Conference, and \$100 presented to the liquidation fund for Founders' Memorial.

For the blessings of this year's Youth Conference, which only Heaven can count or evaluate, we praise the Lord and thank the efficient committee, consisting of the following officers: Dean S. A. Witmer and Miss Hazel Butz, advisors; Mr. William Whiteman, Chairman; Miss Harriet Sweeten Co-chairman; Miss Lucille Fisher, Secretary; Mr. Glen Head, Treasurer; Miss Sadie Habegger, Supervisor of Music; Mr. Andrew Rupp, Promotional Manager; and Mr. Ralph Ringenberg, Entertainment Manager.

CHAPEL:

Since the last issue of the Bible Vision, the Lord has been gracious in our Chapel. Reverend F. C. Lincicome brought practical messages on Success, True Manhood, Holiness, and Life. Our faculty, as "jittery," perhaps, as the seniors, when they received their chapel slips responded with God's blessing in some helpful suggestions. Mr. James Reid, travelling for the National Holiness Missionary Society, presented the need for dependence upon God, for only the Gospel is power unto salvation. Miss Anna Halstead of the Philippine Islands; Reverend Lewis E. Ryan, of French West Africa; and Mrs. George Woerner, of the South Pacific, spoke of the miracles of God in their respective fields and reiterated the call of God to give Him all that He might take and bless and multiply it to feed the hungry multitudes of the

world. Reverend Walter Lugibihl called attention to the need in the present emergency for service and then suggested that in the Christian walk we should live all through life as though we were living in an emergency. In her unique style Miss Nellie Thumb spoke on "Having Supper with Jesus." Reverend J. S. Wood taught from the Word how to be led of the Spirit and be made a blessing. Dr. F. John Scroggie, of London, England, encouraged us with emphasis on the truth that "All Scripture is God-breathed." Then, for three days, it was our privilege to listen to Reverend William MacArthur present the **Fourfold Gospel**.

MISSION BAND:

The impetus for the Mission Band is the five o'clock prayer meeting, upheld and reenforced by personal concern and secret intercession. The past two months have been fruitful in such praying. Great interest in the needs of the wide world has been manifest. Attendance at the prayer meetings has been good, and we trust the Lord even to increase it. Correspondingly, blessing has been poured upon the Mission Band services. Offerings have been full and freely given. Speakers of unusual interest and quality have been provided. During two Mission Band evenings, however, profitable attendance at the Missionary Church Revival under Reverend F. C. Lincicome, replaced the regular services. A third was given to the Youth Conference, but certainly was missionary in its results. For the other services, the Lord sent the following speakers: Mrs. Claude Bowman, Africa; Reverend Billheimer, Mexico and South America; Reverend George Woerner, Malaya; Miss Anna Halstead, China and the Philippines; and Miss Myrtes Cable, Miss Anne Grace Kontra and Mr. Robert McBride, our own students, Kentucky.

THANKSGIVING:

Because of the transportation emergency and the need for conservation of time for study, Thanksgiving vacation was eliminated from the B. I. schedule this year. But not thanksgiving. In loyalty both to the President of our nation, who incorporated a call to prayer in his Thanksgiving Proclamation, and to our Lord, to Whom praise and petition arose from our hearts, we devoted Thanksgiving morning to united prayer in Founders' Memorial. A sack lunch was served at noon, and the afternoon was a "free" time, to "catch up" on "things," except for the faithful usual workers and special committees to prepare for the annual banquet. The significance of this event probably lies in the fact that it provided for the threefold nature of man. His body reacted most favorably to the tomato juice, roast turkey, mashed potatoes and gravy, candied sweet potatoes, peas, cranberry nut salad, relishes, hot rolls, crabapple jelly, pumpkin pie with whipped cream, and coffee. His soul was satisfied in the art of the dining room arrangements, patterned after pilgrim days with pilgrim churches and little pilgrim people on the tables and pilgrim place-cards, programs, and menus. His spirit was nourished, under Dean Witmer's vivacious, tactful, discerning chairmanship, by choruses, led by Professor Gerber; a men's octave; a Thanksgiving Meditation by President Ramseyer; a vocal solo by Kathleen Lunati; a reading by Harriet Sweeten; a trumpet trio by Virginia Meier, Dorothy Jane Lehman, and Pete Lunati; a piano solo by Professor Pfundstein.

Praise truly becometh the house of the Lord, and we felt that we had spent Thanksgiving Day in His courts.

HOW WAR AFFECTS THE B. I.

In numberless ways the war is profoundly affecting the lives of citizens, and so it is expected that the life and work of the Institute would be affected by the restrictions and displacements of war. It is, however, an occasion of thanksgiving to God that the work of the Institute has been able to continue without greater interruption.

National Headquarters of Selective Service has formally recognized the Fort Wayne Bible Institute as a theological or divinity school under the Selective Service Act and Regulations. This makes it possible for those who are studying for the ministry to be given deferment. There have been several who have been inducted who were not studying for a ministry leading to ordination. Several more applicants were inducted last summer before they came to school. As a consequence, the proportion of men to women is somewhat smaller than for the past few years. At present, approximately 40 per cent are men, and 60 per cent are women. Even so, the total registration is slightly higher than a year ago, and both dormitories are filled to capacity.

Great demands are made upon students to work in the city. Quite a number do have part-time jobs, and the problem this year is to keep manual work at a reasonable level so that progress in studies will not be hindered. Many homes also want girls to work for their room and board.

The Institute has been able to secure sufficient food items including sugar, coffee, etc., although it is necessary for the business manager to purchase the rationed foods by using the rationing books of students. No word has yet come from the OPA regarding the application for additional gasoline so that gospel team work will not be further curtailed. It is now limited to a radius of 100 miles from Fort Wayne, but all of the teams have been kept busy.

QUESTIONS AND ANSWERS

(Readers are invited to send questions to the Editor.)

DO YOU THINK ONE MUST NECESSARILY SPEAK IN TONGUES TO KNOW THAT ONE IS FILLED WITH THE HOLY SPIRIT?

Certainly not. Some believers in the New Testament spoke in other languages when they were filled with the Holy Spirit, but not all. Nothing is said of the Samaritan Christians speaking in tongues when they were baptized with the Holy Spirit (Acts 8:17).

Spiritual aspiration is commendable, but seeking a physical manifestation instead of the **Person** of the Spirit in His fulness is fraught with peril.

Our Lord said, "If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him." He has **promised** the Holy Spirit to His children that ask Him. He wants us to believe His Word—that is enough. Our faith doesn't rest upon a sound produced upon the vocal chords, but upon the unchangeable, immutable Word of God. The promise of the Spirit is received through faith (Gal. 3:14).

And if we are going to look for an evidence of the Spirit-filled life, let us seek Scriptural evidence that is common to all. Our Lord said that "ye shall receive power, after that the Holy Spirit is come upon you." Now what kind of power was this? First of all, it was power for holy living. These early disciples became transformed at Pentecost. They lived radiant, glowing, spiritual lives. They had an inner moral re-enforcement that enabled them to live victoriously. They were spiritually adequate. Specifically, they had power to witness for Christ in word and deed.

They were known by their fruits. Men observed that "they had been with Jesus." The sure test is not gifts or phenomenal exploits (Matt. 4:22, 23), but **fruit**. "Every good tree bringeth

forth good fruit." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

WHAT IS THE MEANING OF JOHN 20:23 "WHOSE SOEVER SINS YE REMIT, THEY ARE REMITTED UNTO THEM; AND WHOSE SOEVER SINS YE RETAIN, THEY ARE RETAINED"?

This passage of Scripture must be taken with Matt. 16:19, and Matt. 18:18, where Jesus said, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Our Lord called this power He conferred upon the disciples the key of the kingdom of heaven.

As an evangelical believer I believe that Christ merely conferred the authority to declare the truth of the Gospel upon His disciples. It is through the acceptance of the truth as it is in Christ that men are born into the kingdom of heaven. Christ chose no other way of communicating saving truth except through disciples. To them was committed the message that would save or damn, depending upon its acceptance or rejection. Suppose today a young man were called to take the Gospel to a pagan people. By his responding to that call, he has the tremendous power of giving a message of life. Christ used the same language in reference to the Pharisees and scribes when He said, "Ye shut up the kingdom of heaven against men. Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in you hindered." The scribes were custodians of the Scriptures, and all that the people knew of the Word of God was through them,

A three-point sermon for you!

SUBJECT: *The Light Tower of '43*

INTRODUCTION:

The Light Tower is the official yearbook of the Bible Institute and portrays in a definitely Christian tone life and work at the school.

POINT ONE-

A bigger yearbook . . .
Because of the addition of 16 new pages (total 96), the omission of the usual 12 pages of advertising, and the careful planning of space throughout the book, the Light Tower of '43 will contain all the principal features of previous editions plus 50% more space for additional material of student and alumni interest.

POINT TWO

A better yearbook . . .
New features, including double-page campus scenes and a section in honor of the B. I. boys in the army and navy, are planned for the 50% additional space. Coloring, off-register printing, and handsome binding will make the Light Tower of '43 a prize of the students, alumni, and friends of the Bible Institute.

POINT THREE

But, a limited supply. . .
To assure the best possible yearbook, the staff began its work early. Because the first 16 pages go to press in a few weeks, the number of copies to be printed must be determined by January 8, 1943. Orders received later cannot be guaranteed; the only way you can be sure of your copy is to order it at once.

CONCLUSION:

Because the Light Tower of '43 is to be a bigger yearbook, a better yearbook, and its supply is limited after January 8, 1943, order your copy at your earliest convenience by returning the form below (or a duplicate) to The Light Tower, Bible Institute, Fort Wayne, Indiana.

Price:

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THE GATES OF HELL SHALL NOT PREVAIL AGAINST THE CHURCH

In spite of world-wide war "His truth still marches on."

In spite of closed fields and military restrictions, the Gospel is being taken to the ends of the earth by native leaders and missionaries. As an example, last month a contingent of ten former B. I. students left for their first term of service in Latin America.

In spite of apostasy, corruption, and immorality, many in our day yearn for spiritual peace and reality. The great demand for Gideon Testaments among the armed forces is proof enough of spiritual hunger.

In spite of almost unlimited demands made upon human resources to prosecute the war, our nation is nevertheless making preparations to feed the hungry after the war. Many are being trained to carry on the work of social and political reconstruction when the armistice comes.

Ours is the task of providing spiritual reconstruction to destitute millions and to take the bread of life to perishing multitudes. If Christ tarries, will not the end of the war bring new opportunities of world-wide witnessing?

The Fort Wayne Bible Institute means to go forward in its task of preparing young people for service at home and abroad. In spite of war, God has granted us the high privilege and responsibility of training a talented and devoted group of young people.

Opening of Second Semester, January 22, 1943. Applications received now.

Address inquiries and communications to

BIBLE INSTITUTE

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