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The Abuse of Religious Liberty
A Symposium: The Church and War
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A Christian's Duty in National Crisis
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War's Challenge to the Church
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How To Live in Apostate Christendom
A Sound Mind
Herbert Sumner Miller
In the World Today
"GO ON"

J. E. Ramseyer

To pray to God no breath is lost:

Pray on;—and breath shall last much longer.

To walk with God no strength is lost:

Walk on;—and you shall walk much farther.

To wait on God no time is lost:

Wait on;—and you shall grow much stronger.

(Isaiah 40:31.)
The Hypodermic Of Hate

"And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, who is given unto us" (Rom. 5:5).

How great is the love of God? Great enough to give "His only begotten Son, that whosoever believeth in Him should not perish." In the world today, many apparently hope who ought to be made ashamed, for it is their very passion that people perish. Those of us, at least, who find ourselves inadvertently in the conflict can guard our hearts against the hypodermic of hatred that the devil injects with the needle of war. Having on the whole armour of God, we can divert the darts of Satan, while we are loyal to our country and yet love our enemies with faith from God the Father and the Lord Jesus Christ.—B. L.

Remember Pearl Harbor

All over the country this slogan has been taken up as a rallying cry for a war of vengeance. But the longer it is blazoned from mastheads, the more of a boomerang it proves to be. As the awful truth sinks in, we recall not so much the treachery of the Japs as the unbelievable state of affairs on the Sunday morning following the usual Saturday night of "wine, women, and song." The memory of unpreparedness in Pearl Harbor will long be remembered. We are reminded of another surprise attack of long ago, when TEKEL was written across the wall of a banquet hall while enemies were entering an impregnable city: THOU ART WEIGHED IN THE BALANCES, AND FOUND WANTING. In the scale of morality, nobility, high idealism, reverence, our nation today is weighed in the balances of divine judgment and found wanting.

But before we blame the nation, let us as evangelical Christians take our full measure of responsibility. And before we blame the church as a whole, let us as ministers of the Gospel examine ourselves, for "like priests, like people." High-ranking army and navy officers have been cited for dereliction of duty; if a similar inquiry were made of the moral breakdown in our tragic land, we wonder how many men in offices of the church might similarly be cited for dereliction of duty. In this connection readers are referred to a penetrating article in this number of the Bible Vision by Rev. A. W. Tozer on "The Abuse of Religious Liberty." It will be followed in the next issue by a complementary article on "God-Anointed Men."
The Abuse of Religious Liberty

By Rev. A. W. Tozer
Pastor, Christian and Missionary Alliance, Chicago, Ill.

There is scarcely a blessing but may be turned into a curse. The kindest gift of God may be abused or perverted until it reacts with deadly effect upon its possessor.

Nowhere is this more clearly demonstrated than in the modern abuse of religious liberty.

Four hundred years ago the Reformers appealed from the tyranny of the Roman Church, and asserted the right of the individual to read and interpret the Bible for himself. The priests of Rome had done what the priests of Jerusalem had done before them; they had "taken away the key of knowledge," and had stood in the way of those who were trying to enter the kingdom. Not content with robbing them of their spiritual heritage, they fleeced them of their temporal goods and usurped authority over their souls and bodies.

Against this unwarranted usurpation the Reformers revolted. Luther nailed his declaration of independence to the door of the church at Wittenberg, and the sound of his hammer blows was heard in all Christendom. The Bible became the possession of the common people and was studied by them in the vernacular. The farmer and the shopkeeper became theologians in their own right, and the freedom of the humblest believer was established.

Three centuries ago our fathers sought the wide shores of North America and planted a nation where they might exercise this sacred right of religious liberty and "worship God after the dictates of their own conscience." Happy were they to have been spared the painful sight of their descendants turning their hard-won liberty into license and abusing the freedom they had suffered to secure. Could they have foreseen the poor use we have made of the heritage they left us, they might have hesitated to preach the right of the individual with such fervor and abandon.

Today American Protestantism presents a sorry spectacle. We have carried our independence to the last ridiculous extreme. Fearful of losing our liberty we have magnified the right of the individual far and away beyond any right ever granted him in the New Testament. We have held the strong wine of freedom to the lips of our people till their heads have grown dizzy. They flout obedience, scorn authority
and laugh at the old-fashioned word "loyalty." Our condition closely parallels that of Israel in the times of the Judges when it was said, "every man did that which was right in his own eyes." Thousands who would stare with big-eyed horror at political anarchy openly advocate spiritual anarchy, practice its unholy principles in their lives and think nothing of it.

The poet Wordsworth has spoken of "the weight of too much liberty." This weight is crushing the life out of the Church in our day. Where there is no authority there can be no order or discipline, and where these are lacking there can be no such thing as stability. The disgraceful spectacle of a body of Christians shattered into six hundred broken fragments, as is the case with Protestantism, results directly from the abuse of religious liberty.

This contempt for authority on the part of the individual Christian has brought about the disfranchisement of the Protestant pastor. He has been robbed of his prophetic character and reduced to the status of an ecclesiastical mascot. He has his duties around the church, to be sure, but so has the janitor, and they are both hired men, taking orders from the same board. If he pleases the people all is well. If he does not please them they rise up and sovereignly kick him out, or failing that, they starve him out or boycott his services. The fear of this has broken the spirit of many a preacher and turned him into a smiling, ingratiating time server. This has made him the least respected, the most pitied, and the most pitiable person at present extant. Before his humiliation was complete the literary satirists used to pick him as a target for their lampoons, but the sight of his obsequious fawning in the face of public opinion has become so touching that it has softened the sharp pen of even those heartless gentlemen.

Consciously inferior, holding his precarious position through the sufferance of the religious public, his situation is much the same as that of an effete king in a country run by a dictator. It is said that the king of Italy, some time ago, accidentally dropped his handkerchief. He instantly dived to recover it. "I've got to keep that," he said, with a smile. "It's the only thing in Italy I dare put my nose in anymore." If there is anything in the Church the Protestant pastor dare touch with real authority we do not know what it is. True he talks very bravely when he knows he voices the opinion of the majority, and like Bryant's mosquito "he says an undisputed thing in such a solemn way." He may, in a bold moment, even dare to express an
opinion of his own, but a frown from the lay-dictatorship and he quickly learns wisdom.

Be astonished, O heavens, and be ashamed, O earth, to behold the flock going its own way, led by its own fancies, while the shepherd, Rev. Eager-to-please, trots meekly behind, tenderly uttering innocuous platitudes and courageously interpreting the Word of God to fit the whims of the leading bellwethers.

The subjection of the Protestant clergy has had the same effect within the Church that the subjection of the ship's officers would have on board a transatlantic liner. It has placed the Church at the mercy of those tides and billows that sweep the face of the deep. The wrecks that strew our shores bear tragic witness to an inverted and abnormal condition somewhere in the economy of things. We believe that condition to be the surrender of the clergy and the consequent desuetude of authority among those professing to follow Christ.

True, there are still Churchmen bearing high sounding titles, but they are, for all that, merely executives carrying out the policies determined for them by the sovereign people. Their real authority is so small that a thinking man can hardly suppress a smile when it is mentioned. He knows how long a church official would last, if he refused to take orders from the laity.

No serious minded person would argue in favor of ecclesiastical overlordship or try to make a case for priestly domination. Those shepherds who ruled the flock with iron hand, but had no spiritual qualifications for the work nor heart for the sheep, were denounced in withering terms by the Bible prophets. Domination by a priestly cast is Nicolaitanism, and God said, "The deeds of the Nicolaitanes I also hate." No order of men can have, by birth, by training, or by education, the right to place of authority in the Church of the living God.

Between the unjustified rule of the priestly caste with its attendant abuses, and the bewildered wandering of headless Protestantism there is little to choose. Both are unscriptural and both are prolific of frightful evils. The rock Scylla on one side and the whirlpool Charybdis on the other forced the ancient sailor to steer a careful course. Letting these stand for the two great evils discussed above, is there a clear channel between? Or must we choose the rock or the whirlpool and take our chances? It is in vain we fold our hands and say, "Peace, peace." There can be no peace till we have judged ourselves in the light of God's Word and humbly admitted our wrongs.

(Continued on page 21)
A Symposium

The Attitude of the Christian Church Toward War

Editor's Note: The following utterances by Christian groups and preachers were made after our nation entered World War II, and represent a cross-section of views on this critical question. We believe that even though they differ widely, they are all a sincere attempt to express the Christian position. The first is a statement from one of the historic peace groups, the Mennonites, which hold very strictly to non-participation in all war effort. The second represents the position at the opposite pole as held generally by Lutheran churches. It pledges an all-out effort in the prosecution of the war. The third and fourth are not committed to either of these positions as such; rather they are courageous expression of the church's duty in this present crisis.

Our Attitude as Non-Resistant Christians in the Present Situation

A Message to Mennonites and Other Non-Resistant Christians
Adopted by the Mennonite Central Committee at Chicago, January 3, 1942

Our country which we love and cherish is at war, in a war which the President has told us will be long and hard. As we face this dreadful reality we are keenly aware of the heavy burdens, grievous suffering, and great sacrifices which such a war entails, and from which none of us can escape even if we would. As a part of the nation, sharing its lot of weal or woe, we must help to bear its present misfortune, and prepare to make our contribution as Christians to the restoration of peace and the reconstruction of the national welfare after the destruction of war is past.

Our desire to contribute constructively in the present crisis must find its expression in such positive action as sincere Christians and loyal citizens can perform within the limits of conscience, ability, and governmental provision. We trust the leadership of the church to guide us in our activity and to prepare constructive service projects for our participation and support, particularly in the relief of human need and suffering at home and abroad, in ministry to local community needs, and in the upbuilding of the moral and spiritual welfare of our country.

We are conscious of the fact that the human and material resources of the nation are being marshalled by our government in a total war effort and that we shall be expected and asked, possibly in some matters commanded, to participate in it. In the light of our historic non-resistant position, which is well-known to our government and our fellow citizens by repeated testimonies in recent times and
has been maintained with devotion for over four hundred years, and which we hold as a deep and sincere conviction of conscience based upon our understanding of the Gospel of Christ and the Word of God, we do not see how we can consistently participate in this national war effort, much as we purpose in all other respects to be obedient, loyal, and productive citizens.

We are deeply grateful for the continued recognition of our religious conscience which is contained in the Selective Service and Training Act of 1940 (Burke-Wadsworth Bill), and for the executive orders and regulations issued by the President and the Director of Selective Service under which this Act, as it applies to those conscientiously opposed to participation in war in any form, has been so justly and considerately administered. We remember that the Act provides for complete exemption from military training and service, and that it requires an equivalent non-military service, which has thus far been given without pay and which has been financed by the church. If in this supreme demand for participation in the total national war effort our democracy has honored the religious conscience to the extent of total exemption, we are confident that in all lesser demands a similar freedom and protection of conscience will be extended. This, we believe, will apply (1) to participation in war financing through the purchase of war or defense bonds and savings stamps, (2) to employment in war or defense industries, and (3) to participation in so-called Home Defense or Civilian Defense activities. We shall continue to plead before our authorities for deference to sincere conscience in the practical application to the non-resistant principle in all these and similar points as need may arise, remembering that as yet in no one of the above matters has compulsion been exercised or even proposed.

We in turn desire in this time of crisis and need to contribute to the national welfare to the best of our ability and resources, in labor, in finances, and in spiritual ministry. In all these things we would provide constructive alternative contributions, even as our non-resistant men in civilian public service contribute work of national importance to the country as an alternative to direct participation in war.

The designated committees and authorities of the various Mennonite branches, cooperating in the Mennonite Central Committee, are at work on practical measures which are designed to aid in preparing our people to meet the present crisis loyally
and conscientiously, and which we trust will be satisfactory to our government, to our fellow-citizens who do not share our conscience, and to ourselves. These measures and plans will be announced and put into execution from time to time.

Meanwhile we desire to appeal to our people on the following points:

(1) That we remember our official statements of times past on all matters relating to participation in war, and endeavor to apply them consistently in principle and in practice in current situations.

(2) That we be generous and sacrificial in support of wartime relief work and civilian public service, as well as in all the regular church activities of missions, education, etc.

(3) That profits resulting from war situations be consistently not used for personal benefit, but for purposes such as listed in (2) above.

(4) That we remain aloof from war and defense activities of all kinds.

(5) That we abstain from employment in war and defense industries.

(6) That we do not purchase war and defense bonds and savings stamps, but rather purchase civilian government bonds and savings stamps as they are provided.

(7) That we pray for our rulers and those that are in authority, and for the speedy restoration of a righteous and just peace in the world.

(8) That we continue a quiet and peaceable life in all godliness, abstaining from all appearance of evil, and commending the Gospel of peace and love by our lives.

(9) That we endeavor to be more faithful stewards of the manifold blessings which God has given us.

(10) That we seek ever deepening and widening experience and expression of Christian love to all men.

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A CHRISTIAN'S DUTY IN A TIME OF NATIONAL CRISIS


Whereas, God has visited also our land with the terrors of war and saddened our hearts by exposing our sons on the battlefronts to grave danger and possible death in the defense of our beloved country, and

Whereas, both the Word of God and the Confessions of our Church condemn those who refuse or neglect to honor and duly obey those whom God has endowed with authority over them in the family, the church, and the state, and

Whereas, our Lord and Master
Jesus Christ specifically enjoins “Render unto Caesar the things which are Caesar’s, and unto God the things which are God’s,” (Saint Matthew 22:21) and

WHEREAS, the Apostles admonish all men to obey the government, saying, “For this cause pay ye tribute also, for they are God’s ministers, attending continually upon this very thing. Render, therefore, to all their dues; tribute to whom tribute is due: custom to whom custom: fear to whom fear: honor to whom honor.” (Romans 13:6-7.)

“Let every soul be subject to principalities and powers, to obey magistrates, to be ready to every good work.” (Titus 3:1.)

“Submit yourself to every ordinance of man for the Lord’s sake: whether it be to the King, as supreme: or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well,” (I Peter 2:13-14) and

WHEREAS, we are taught to pray for them that are in authority by St. Paul in I Tim. 2:1-3 “I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men: for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God, our Saviour,”

Therefore be it

RESOLVED, that we, the members of The Evangelical Lutheran Church of Saint Luke, mindful of the many and apparent blessings of God bestowed upon our Church, our Schools, and our homes in this free land, humble ourselves under the mighty hand of our heavenly Father and acknowledge that by reason of our manifold sins these heavy chastisements have come upon us, and be it further

RESOLVED, that we engage every power and agency of our Church and School in behalf of the service of our beloved country in this hour of trial, and be it further

RESOLVED, that we include in all our prayers the rulers of our nation, the President and Congress of the United States: the commanders of our armed forces and all others who stand in our stead and for our sake, in places of responsibility and danger, and be it further

RESOLVED, that we individually and collectively, by the help of God’s Holy Spirit show forth to the world, lost in sin, and dying in despair, a genuine Christian example of faith and unremitting zeal, of prayerful watching and service, until the will of our heavenly Father for the world has been fully revealed and peace has come once more to the brokenhearted and war-weary world.
A STATEMENT OF CONVICTION AND DUTY

By Rev. W. O. Klopfenstein as reported in the Progress—
Reporter of Momence, Illinois, Dec. 19, 1941. Contributed to the Bible Vision by
Rev. Klopfenstein, Pastor of the Momence Baptist Church.

The following statement of conviction with respect to his own position concerning the present war was presented by Rev. Weldon O. Klopfenstein to the official board of the First Baptist Church last Sunday morning. The official board unanimously endorsed the pastor's position and on Sunday evening recommended this statement to the congregation who, in turn, gave it their endorsement. The statement follows:

Recognizing that war is fundamentally evil and contrary to the spirit of our Lord Jesus Christ, yet admitting that there are exceptional circumstances under which it is imperative—human nature being what it is—to defend our country, our children, our homes, our schools, and our churches against wicked and violent assault, I wish to register the following sincere convictions which will define my attitude and sense of duty as your pastor during the present war emergency:

1. That I will not use, nor consent to the use of, our pulpit for propaganda purposes;
2. That while I shall loyally support our government in its resistance to assault and aggression, I cannot bless war as such in the name of the Church; it is my declared purpose rather,
3. To call upon our people to humble themselves under the mighty hand of God, so that we as a people may learn the lessons which He has designed to teach us through this experience of national discipline;
4. To help our people to maintain a proper sense of perspective and proportion, and to keep our hearts free from evil prejudice, bitterness, and vengeance toward all men, friend and foe alike;
5. To lead our people, God helping me, to discover the resources of faith and grace and hope in His eternal Word and Spirit, and in Christian fellowship, so that we may rise to the challenge of the present emergency in the name of our Lord and His Church;
6. To challenge our people to strengthen every department of our local Church, so that we may minister intelligently, compassionately, and sacrificially during this unfortunate period and during the post-war period that will follow;
7. To urge our people to respect the right of each individual to be true to his own sense of
duty as he understands it, and at the same time, to be discreet in speech and prayerful in all things:

8. Finally, to insist that as individual believers and as a Church we must maintain our distinctive character as followers and servants of Christ, the Prince of Peace.

It is my desire so to conduct myself as a citizen that I shall never find it necessary to apologize as a Christian.

WAR'S CHALLENGE TO THE CHURCH IN AMERICA

Excerpts from a sermon delivered Sunday night, Dec. 21st, 1941, by Dr. Paul S. Rees, Pastor of the Covenant Tabernacle Church, Minneapolis, Minn., and published by permission.

Text: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."—Matthew 12:25.

Believing that this church has a right to know where its pastor stands, now that our country is at war, I am constrained to set aside this hour for the discussion of some issues that must give concern to all thoughtful and conscientious Christians. Let me assure you at once that I shall speak carefully and yet frankly, with due regard both for my obligations as a citizen of the country I love and my responsibility as a disciple of that Christ Whom I love above all other loves. This is no time for hot heads to rant in the ears of our American people, least of all in the ears of our church people. It is rather an hour when all of us should seek to follow St. Paul and "speak forth words of truth and soberness."

Just how unitedly can we now speak and act in the tragic situation in which we find ourselves?

I. THREE VIEWS

My first answer to that question may seem like a discouraging one. Our Christian forces, it must be acknowledged, are not united on the issue of war itself. At least three different views are clearly recognizable. The first is the view held by the pacifists. The pacifist holds that all war is collective sin: it is a complete denial both of the teachings and the spirit of Jesus.

Pacifists are usually misrepresented, not to say caricatured, by those who disagree with them. It is usually said, for example, that pacifism is the same as "do nothingism." Intelligent and practical pacifists neither believe that nor practice it. They believe that they should work for the solving of problems and the settling of disputes by non-violent means. They do not be-
lieve that all use of force is immoral and unChristian, for they give respect to the function of law and law enforcing agen-
cies, but they insist that there is no fair comparison between a police department and an army in war. A police officer arrests a criminal, but he doesn’t burn down a half dozen square blocks of the city, or mow down two or three hundred women and children in order to carry out a specific duty.

A second view held by many of our church people is that we should give a qualified support to war, the qualification being that it must be a war of defense.

The sharp distinction that many people make between a war of defense and one of attack sounds like a clear and simple distinction. In reality and in history it is a distinction about which thoughtful people can ask a lot of embarrassing questions. Be that as it may, it is the distinction on which rests the decision of many earnest church people to support this government fully in the present conflict.

A third attitude toward war is taken by those of our fellow church men who have never had any compunction of conscience about fighting so long as their government asked for it. They feel no obligation to inquire into the rightness of wrongness of their country’s course. They claim citizenship in the nation, the nation asks them to bear its arms, and they regard it either as their lawful duty or their patriotic privilege to make war.

II. Point of Unity

Now, having outlined our chief differences, let me turn to a constructive message on what I believe should be points of unity in the present crisis.

1. We Christians SHOULD be able to unite on the proposition that in this war the church must continue to be the church — the church of Christ universal—and not a recruiting station for soldiers or a sounding board for war news that anybody can get who reads the papers or listens to the radio.

2. We SHOULD be united in the spirit of tolerance toward those within the church who may differ from us on such issues as pacifism and force.

It may be very human, and it may sound very patriotic, but it isn’t very Christian for us professing disciples of Christ to become experts in name-calling. It is dead easy for us to get intolerant and ugly, dead easy for the advocate of war to call his pacifist brother a “traitor” or for the pacifists to call his non-pacifist brother a “warmonger,” and because it is so easy, we need to pray earnestly for the grace of restraint and good temper. I can assure you that
if we do so, we shall all feel more comfortable and less ashamed when the fighting is over.

3. We SHOULD be able to unite on the proposition that the war system as such is unChristian and devilish — the denial of practically everything for which Christ stood.

Remember this: the leaders in the church, both in Britain and America, who are actively supporting the war between the democracies and the dictatorships, are all conceding that war as such is an evil and unChristian-like thing. They justify their support of this war on the ground that it is a necessary compromise with evil that good may come out of it.

I say to you, my fellow church members and my fellow countrymen, if we must fight in another war, in Christ’s gentle name, let us not make fools of ourselves by glorifying war and engaging in silly yells about it. If war was “hell” in Sherman’s day, it is ten thousand hells rolled up into one in this day of dive bombers, panzer divisions and other forms of mechanized butchery.

4. We church people SHOULD be able to unite in the testimony that hatred of any people is sinful — just as sinful in war times as in peace time.

It is with shame that many ministers yet alive recall the easy marks they were for the hate-producing propaganda that flooded this country in World War I. They did more than fall for it, they helped to spread it. One of them declared in fury: “I cannot pray for the Predatory Potsdam Gang, ‘Father forgive them for they know not what they do,’ because that is not true. . . . I hate the predatory Potsdam Gang because it is a robber, a murderer, a destroyer of homes, a pillager of churches, a violator of women. I do well to hate it.”

5. We SHOULD be united in the conviction that, if we must be caught in the toils of war, we shall witness against the unnecessary evils that accompany it and shall work for the reduction of those evils to a minimum.

There is, for example, the outrageous traffic in vice that always gets bold in times of war and the marshall ing of war’s manpower. Prostitution has been increasing so fast and venereal diseases have been spreading so alarmingly, since the government began to build its army, that the Surgeon General of the United States has issued a strong appeal for drastic action.

Furthermore, there is the matter of regulating the liquor business in connection with our men in service. The indifference even of church people on this question, as indeed on the whole
question of alcohol and public morals, is a constant amazement to me. Great Britain’s Prime Minister in the first World War said that Army Enemy No. 1 was alcohol. Contrary to the far more temperate policy of the Administration of Woodrow Wilson in the former war, our government seems quite content to have its soldiers and sailors drenched with beer and booze.

There are other items that come under the head of war’s accessory evils. The Church in England has been lifting its voice against the complete wiping out of regard for the Lord’s day under the pretext of war necessity. We should not do less in America. If factories and other establishments must run seven days a week, let every effort be made to arrange the workers’ schedule so as to give them one day in seven for rest. Even the men in service are given this, except in case of special emergency or a battle in progress.

In the last war the church and its pastors and “Y” secretaries went along with all the rest in converting our men and, to some extent, our girls and women, into cigarette smokers. I hope that all of you will read the article that appears in the current issue of the Reader’s Digest. It is entitled “Nicotine Knock Out, or the Slow Count,” by Gene Tunney. In the face of what Mr. Tunney says it seems that we Christian people should be able to unite on calling for decency and good health in our nation and in our armed forces.

6. We church people SHOULD be able to unite on the proposition that our major task in this world remains unchanged: in war or in peace it is our first and foremost business to preach Christ. It is not the business of our ministers to give their people echoes of the political orations that will fill the air, or reproductions of the belligerent outpourings of newspaper columnists. It is not their business to bother their patient people with personal opinions as to how President Roosevelt and his military and naval chiefs should run the war. It is not their business to keep the people excited by unnecessary criticisms of the government.

But it is their business to call the people of this nation to the altars of repentance for our own sins. It is their business to tell them that all men, whether in the Axis group or the democracy group, are under the judgment of Almighty God for the careless way in which they have tried to build their lives and their institutions without Him. It is their business to declare, unceasingly, that there is “no other Name given under heaven and among men whereby we must be saved.”
Listen to James, as Weymouth translates him: "What causes wars and contentions among you? Is it not the cravings that are ever at war within you for various pleasures? You covet things and yet cannot get them; you commit murder; you have passionate desires and yet cannot gain your end; you begin to fight and make war. You have not because you do not pray; or you pray and yet do not receive, because you pray wrongly, your object being to waste what you get on some pleasure or another." (James 4:1-3.) Is there any cure for this wretched state of things? Yes, says James, as he quotes from Proverbs 3:34—"God sets himself against the haughty, but to the lowly he gives grace." It is this grace that the Church of our crucified and living Lord is both to proclaim and exemplify — no less in war than in peace!

7. The last point is one on which not all church people will agree. It has, however, the hearty support of a host of us in the body of Christ. It is that the only hope of an enduring peace lies in the coming again of the Lord Jesus Christ and His reign of righteousness in the earth. The language of Scripture describing such a consummation is varied, but the fact is clear to many of us: there is to be an "apocalypse," an unveiling of the Lord of judgment and the Christ of universal empire.

Of Christ the Lord it has been prophesied that "he will not fail nor be discouraged till he have set judgment in the earth." There is our hope! And, as Paul puts it, "hope maketh not ashamed!"

Chapel Quotes

"The Christian ministry is based upon obedience to truth."—T. J. BACH.

* * *

"The big thing in life is not position but service."—C. N. HOSTETTER.

* * *

"If we take care of the abiding, God will take care of the fruit-bearing."—M. E. JACOBSON.

* * *

"Life is a destiny, a problem, a power, and a pursuit."—WILLIAM HYGEMA.
How To Live In Apostate Christendom

An Exposition of the Epistle of Jude

By L. R. Ringenberg, M.A.

The Epistle of Jude was written to admonish the faithful Christians of an apostate Christendom. It is addressed to those who are “beloved in the Father” and “kept for” Jesus Christ (R. V. vs. 1, 24). The occasion of the letter was the fact that false Christians had crept into the church, were engaging in the love feasts (vs. 12, 13), had probably attained to some degree of leadership (v. 16), and constituted a peril to the faith of true Christians (vs. 3, 4). The concern of the book is that true Christians should be preserved from apostasy, stumbling, and fault, in view of being presented to Jesus Christ at His return (v. 24).

Characteristics of False Professors

The false Christians of Jude’s day were antinomianists. They professed faith and identity with the saints, but their faith was not “the faith” of the saints (v. 3). That they “crept in” indicates that beneath their assumed identity with the church there was counterfeit character which did not make itself known at first. They professed trust in the grace of God but at the same time were lascivious. This proved that they had not received Jesus Christ as Master and Lord but in reality were denying Him (v. 4). They seem to have been idealists but their ideals did not result in a right control of their bodies (v. 8). They had low regard for God and His ministers, desiring to be free from dominion (v. 8). They passed evil judgment in matters in which they had no understanding, but they themselves lived on the level of beasts (v. 10). They murmured, complained, and were malignantly “mouthy” (vs. 15, 16). They exhibited much show of favor to persons from whom they supposed benefit might be received (v. 16).
The character and destiny of these spurious Christians is illustrated in Old Testament history by the unbelieving murmurers in Israel whom God destroyed in the wilderness (v. 5); by the fallen angels who are destined to everlasting chains and darkness in view of the judgment (v. 6); by Sodom and Gomorrah and neighboring cities who because they forsook the laws of God were visited with the vengeance of eternal fire (v. 7).

The religion of these false Christians was like that of Cain, unacceptable to God because sin "lay at the door"; it was like the religion of Balaam who was committed to the profit motive; it was like that of the envious Korah who was smitten with judgment for sedition against divine authority and for self exaltation to the leadership of God's people (v. 11).

By participating in the Christian love feast in reckless glutony they were like perilous unseen rocks threatening to wreck fellowship (R. V. v. 13). As Christians their lives never precipitated in refreshing blessing upon others . . . they were like light empty clouds. They were withered and fruitless Christians, cut off from the source of nurture and life, and hence dead (v. 12). They were destructive filibusterers like the raging and foaming sea waves. They were out of the center of the Creator's will like stars which wander from their orbits through dark endless space forever (v. 13).

These false Christians are identified as a part of the rebellious host of sinners upon whom the Lord and His saints will ultimately execute judgment (vs. 14, 15). Their activity in the "last times" was foretold by the apostles of Christ (v. 18; I Tim. 4:1; II Tim. 3:1; II Peter 2:1; 3:3). The special characteristics of these "last time" mockers is sensuality or worldliness, the spirit of separation, and the absence of the Holy Spirit (v. 18, 19).

Jude’s description makes it clear that already in the apostolic age Christendom was corrupt. Church History reveals that corruption has existed in every subsequent age. Within the institution known as the church of Christ there have been carried on all of the sins known to humanity. And certainly in the modern church there is no abatement of the leaven of evil. There is perhaps no denomination which does not have indications that in it are the elements of corruption. Institutions founded under the signal inspiration of God seem destined to eventually include the spurious element. God does not cast them away but uses them to the limited extent that is possible. The time of separation must be left to God. He will in time
bind up the tares for judgment.

THE EXHORTATION OF JUDE

In keeping with the brevity of his letter Jude goes to the very center of things in his counsel to the "beloved." The focal point of his admonition is in the main clause of verse 21—"Keep yourselves in the love of God." The means by which this admonition is to be fulfilled are found in the three related participial clauses (vs. 20, 21).

First, Christians are to build themselves up in "the faith." Love rests upon the basis of trust in God through Christ. "The faith" of Jude’s text includes primarily the doctrines of Christ’s incarnation, substitutionary death, His resurrection, and His provision of eternal life with Himself for all who believe. It includes, more fully, the whole revelation of God to the believing soul. Study and meditation upon this revelation leads the earnest soul to an altogether worthy One in whose love he may trust and to whom his heart wholly responds.

Secondly, in order to be kept in the love of God, true Christians are to pray in the Holy Spirit. The Holy Spirit is the spirit of love. Prayer is not merely the expression of human desires to God. It is rather the expression of the desires of divine love. Praying in the Spirit is therefore possible as the soul is yielded to the beneficent influences of the Spirit. The Holy Spirit is thus ultimately the "keeper" of the true Christian.

Thirdly, the true Christian’s love requires for its greatest warmth and fervency, the radiant hope of the promised return of the Lord Jesus with His redemptive mercies (v. 21). To "look" for Christ’s coming is such an absorbing "look" that it leads to a corresponding proper detachment from the world. On the other hand, when this vision is lost, many spiritual difficulties arise. The eyes and affections then come to be fixed upon the lesser values of earth. The love of the world comes to displace the love of God.

It is lamentable that in many bodies of Christendom the return of the Lord Jesus is seldom mentioned. In such cases the invariable result is that neither the historic Christ nor the mediatorial Christ are worshipped with true faith and devotion. It is the look of faith for the future revealing of power and life in Christ Jesus that leads the soul to purify itself from inordinate attachments to the world.

WHAT TO DO ABOUT EVIL IN CHRISTENDOM

Just as Jesus in the Parable of the Tares forbad the uprooting of tares, so in Jude’s Epistle there is an absence of any warrant for attempting to purge Christendom by a process of judgment.

(Continued on page 21)
The Bible Vision

A Sound Mind

By Rev. F. Lincicome, Gary, Indiana

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7).

(1) The mind is the most distinctive part of man. It is mind that makes man and sets him apart from beasts. Man's body differs but little from that of other higher species of animal creation. In fact, in some respects animals have the advantage; man cannot run as fast as a deer nor smell as acutely as a dog, nor see as far as an eagle.

It is mind and not body that makes man unique and the greatest of all creation.

It is mind that gives him a capacity for language and that enables him to construct ideas and things.

(2) The mind is the most active part of man. No one walks all of the time nor eats all of the time, and yet during any moment of consciousness the mind is at work—thinking, remembering, wishing, loving, hating, dreaming. If any part of man that needs to be sound, it is his ever-active mind.

(3) The mind is the most hidden part of man. People hear what we say, read what we think and write. They see our actions but cannot observe our thoughts. With the X-ray they can look through my body and my brain, but my thoughts are never seen.

(4) The mind is the most controlling part of man. "Out of the abundance of the heart the mouth speaketh." The ancestor of every deed is a thought; what is on the inside is very likely, after a time, to appear on the outside.

There are fatalities in thought as well as in act; thinking and conduct are alike beset by danger; an error in thought must logically be followed by an error in conduct, a fact to which we give too little emphasis.

We proceed as if thought and act were distinct entities, whereas the two are inseparable—fallacious thinking will eventuate in fallacious conduct. Not all thought comes to this conclusion, but it is unsafe in the last degree to indulge in the hope that men may think as they will without detriment to their conduct. This is allowed to be true in the domain of morals, but that it is equally true in the domain of non-ethical action, seems not to be sufficiently considered. Heresy of thought can have but one result; loose reasoning will inevitably end in loose doing.

"Sow a thought and reap an act, sow an act and reap a habit, sow a habit and reap a character,
sow a character and reap a destiny,” is just as true as when the
words were uttered long ago.

Tell me on what level you
pitch your thinking and I will
tell you on what level you pitch
your living. You cannot think on
a low level and live on a high
plane. All the King’s horses can
not keep a man from ending in
the gutter if he permits his
mind to sag to gutter levels. The
Prodigal thought himself away
from home and he thought him-
self back. As soon as the Prodi-
gal began to think up he had in
him an urge to get up. Will the
Prodigal stay up or go down? It
will depend on what plane he
holds in thinking.

(5) The mind is the most RE-
VEALING part of man. How
may I know what kind of a per-
son I am? Not always by what I
do; not always by what I say. A
man is his thoughts; he is the
sum of his ideas, his memories,
his desires, as well as his mo-
tives.

Strange it is that we have giv-
en so much attention and em-
phasis to the outside and so lit-
tle to the inside since the Word
of God declares, “As a man
thinketh in his heart so is he.”

If mind is the most distinctive
part of man, the most active part
of man, the most hidden part of
man, the most controlling part
of man, and the most revealing
part of man, then how essential
it is that we have a sound mind.

And to have a sound mind we
must be made free from the car-
nal mind.

THE ABUSE OF RELIGIOUS
LIBERTY
(Continued from page 6)

Then God will show us a clear
channel through. The wrongs
we refer to are not personal signs
such as jealousy or lying, but
wrong attitudes, wrong spiritual
education, and particularly
wrong conceptions of the whole
Scriptural question of authority
in the churches.

HOW TO LIVE IN APOSTATE
CHRISTENDOM
(Continued from page 19)

Jude’s instruction is positive, and
only positive. The big job of
every Christian is to keep him-
self in the love of God. This
does not mean that a true Chris-
tian is to be conciliatory and
easy going regarding either the
error or the immorality of false
Christians any more than it
means that he is supposed to
burn heretics at the stake. It is
love’s one business at all times
to seek to convert the heretic
from the error of his way. While
the Christian is to hate the very
“garment spotted by the flesh,”
Jude incite him to do all that can
be done to rescue the individual
(v. 23). Have pity (mercy) up-
on some; snatch some cut of the
fire; and in some cases have pity
mingled with fear (caution) (vs.
22, 23).
HERBERT SUMNER MILLER

Herbert Sumner Miller was born in Avon, New York, on May 30, 1867. He received his early education in various public schools, and the first two years of high school were completed at Avon. Since he could not get Greek there, he transferred to the Genesee Wesleyan Methodist Seminary at Lima, New York, graduating as salutatorian of his class in 1888. He entered Syracuse University in 1888, where he completed a course in Latin and Greek. He was graduated in 1892 with a B. A. degree, and continued work there until 1895, when he received his M. A.

He was independently ordained to the Gospel ministry in Rochester, New York, at the Faith Mission in that city.

After his graduation, Prof. Miller gave himself faithfully to the work of the church. His principal field of work, however, was as teacher and professor in various Bible Institutes. For 12 years he taught in the Practical Bible Training School at Binghamton, New York, for 22 years at the National Bible Institute in New York City, and 2 years at the Fort Wayne Bible Institute, Fort Wayne, Indiana.

He retired from active service as a teacher about 1933 and settled in Houghton, New York. For 10 years he devoted his entire time to writing Bible Concordates and carrying on the Gospel through the "Word-Bearer Press." Best known are his Christian Worker’s Manual, Ephesians, and Biblical Introduction. He has also composed and published several hymns.

In 1897 he married Alice Bellas, a composer and author in her own right, and ever a guiding help to him in his life work until her death in 1929.

On December 3, 1941 Prof. Miller was taken with a heart attack which left him in such a weakened condition that he was confined to his bed from that time on. Another severe attack occurred on January 4, causing his death on January 5, 1942.

The funeral was held in the Wesleyan Methodist Church at Houghton, New York. Rev. Black, the pastor, read the Scripture and Claude A. Ries, Professor of Theology at Houghton College, preached the funeral sermon. Burial was in the Houghton Cemetery.

Surviving are four sons, Howard Miller of New York City, Harlow Miller of Earlville, Illinois, Ronald Miller of Ottawa, Illinois, and Paul Miller of New Haven, Connecticut; two daughters, Miss Margaret Miller of New York City, and Mrs. Roderick Ayer of Port Byron, N. Y.; and one sister, Mrs. Ellen Miller Donaldson of Norwich, N. Y.
Are Laborers To Become Slaves?

The Polish Minister of Labor says:

"The workers of all countries and their leaders must realize that if Nazi and Fascist countries were able to defeat the nations defending their freedom, workers would become slaves throughout the world. The Polish workers already have the tragic realization of how appalling is the fate of the workers under the domination of Nazi and Fascist hangmen.

"Misery, starvation, complete destruction of normal living conditions—such is Hitler’s Neue Ordnung. In Poland today there are no workers; there are only slaves—starving, humiliated, deprived of social rights, robbed of human dignity. The history of civilized peoples has never known such a system of deliberate cruelty and barbarism."

War Costs in Human Blood

It has been said that the War in Russia is the most destructive in which human beings have ever engaged. Announcements of Russian and German losses do not give any ratio of dead to wounded and missing, but there seems reason to believe that this is far higher than in any previous conflict.

British experience is said to indicate a proportion of four dead to each five wounded, as compared with one dead to five wounded in World War I. Since the figures do not segregate the missing and prisoners from the dead and wounded, there is still no basis for calculation of the death toll. All that can be said is that it is undoubtedly huge.

Total Russian losses in World War I, killed, wounded and missing, were 9,150,000 in three years, as compared with the admitted 2,122,000 for five months of this war. Total German losses in World War I, four years, were 7,142,000.

The ratios speak bloodily for themselves.

Famine Stalks About

In these days of unprecedented calamity it almost seems a small thing to state that 6,000,000 people are facing almost certain starvation in one province of China alone. The Japanese have broken down the dykes in the hope of flooding out the guerillas. The people, consequently, have been reduced to living on bran, bark and grass roots. One correspondent says that all the dogs and cats have been eaten. Already, the second horseman of the Apocalypse, Famine, is on the march.—World Dominion.

Enormous Waste

Over against the famine conditions in other parts of the world
there is tremendous waste in America. While from government agencies comes the oft-heard slogan, "Food Will Win the War," H. M. Johnson, President of the American Business Men's Research Foundation, points out that mountains of grain and other staple foodstuffs are still consumed in the manufacture of alcoholic beverages.

Mr. Johnson states that the latest available figures show that in 1939 corn, rice, barley and rye to a total of 3,716,722,-680 pounds were consumed in the manufacture of liquor, as well as 150,765,000 pounds of sugar and 163,233,000 gallons of molasses. The several quantities undoubtedly are larger now, by reason of the constant expansion of the business.

All these are valuable, high-energy foods and their aggregate would help keep a good sized army going for quite a while, or would go a good ways in relieving the hunger of the many who are starving to death.

"Scorched Earth" Policy

It came out recently in a meeting of the Soviet Academy of Sciences held in Moscow that the "scorched earth" policy being used against the Nazis includes the spraying of fields with chemicals which destroy the fertility of the soil for two years. Large areas of the Ukraine have been treated with this destroying ele-

ment before being surrendered to the Nazis.—Prophecy.

Because the publishing of Bibles has come to a practical standstill on the European continent, while the bindery of the British and Foreign Bible Society, in a London suburb, has been destroyed by an incendiary bomb—with the loss of not only stock, but of most of the machinery—the American Bible Society is busy with "emergency projects" to meet some of the calls coming from all parts of the world. Recent undertakings of the Society include 130,000 Spanish Bibles, 170,000 New Testaments and 150,000 gospels in Russian, 50,000 Gospels of St. John for Greek war prisoners, 600 pulpit Bibles for American Army chapels, 10,000 Bibles for Southern France, and the reprinting of the Slovak Bible.

Through the untiring efforts of Dr. Henry Einspruch, Baltimore, director of Jewish mission activity of the United Lutheran Church, the first Yiddish New Testaments now are being printed in America. The translation, printing and typesetting for the new Yiddish edition were either done or supervised by Dr. Einspruch. Previously, Yiddish New Testaments were published only in London and Germany. Both of these sources are closed—in London by bombing and in the Reich by Nazi authorities.
With the Fellowship Circle

NEWS ITEMS

Rev. Joseph Klopfenstein, ('27) Detroit, Mich., is conducting a revival in the Missionary church, Pandora, Ohio. Rev. and Mrs. Armin Steiner ('26) are serving in this church.

Howard Stein, ('41) Saginaw, Mich., writes: "What could be more glorious than living for the glory of the Son of God? Nothing whatsoever! While composing the words for a composition entitled, 'He was despised,' (Isa. 53:3) the artist became so broken-hearted, and tender, that tears began flowing from his eyes. As we exalt Christ in our service, we and those to whom we minister will also be melted in God's divine presence. In thankfulness to God, I have been privileged to serve, since November, the new Christian and Missionary Alliance church of Saginaw, Mich., and also a country chapel."

In preparation for future missionary work, Roy Whittum ('41) is laboring at the Michigan State Sanatorium, Howell, Michigan, receiving his medical training.

Rev. and Mrs. Edgar Shady, Croton, Ohio, write us the following word: "'Hitherto hath the Lord helped us.' How we do praise Him for His goodness and love to us for the many blessings He so freely gives His children! The Lord has been very precious in our church work. We have seen many victories and wonderful answers to prayer. We are serving the Lord in two Christian Union churches. Both are located in the country.

"We think of the entire B. I. family and so often get our pictures out that remind us of the happy times we had together while there. May the Lord continually bless you."

FOREIGN GLEANINGS


How I Spent My First Christmas in Africa

My first Christmas in Africa! I had wondered how it would seem to be in a country of eternal summer at Christmas time, for it is strange how one will associate certain holidays to his own native climate. But after all, the first Christmas was in the Orient, and it is not the climate or the country that really makes Christmas. The true Spirit of Christmas is found in every land where souls have been redeemed, and in their hearts there is joy and gratitude for the Greatest Gift of all times—the Lord Jesus Christ.

Just two weeks before Christmas we received word that there would be air-service to America starting that week. This news was like a call that awakened within me thoughts of Christmas. I soon had a few letters ready to send home; I hope they arrived in time for December the 25th.

The next step in response to this Christmas call was to go shopping. Yes, I really went Christmas shopping here in Nigeria. Rev. Joseph Ummel took Mrs. Ummel and me in the motorcycle to our one and only store here in Jebba, which is called a canteen. It is not like our stores at home, but one would hardly expect it to be. At times one can find appropriate things for gifts, but I guess this was not the time for that. I looked at the yard goods, some lovely velvet table covers, and a few other things, but they didn't fit my taste or my purse, and I had to leave the store without buying a present. I did, however, get a present for Mrs. Ummel from our native pastor's wife.

Then Christmas day arrived. I arose
at 6:30 A.M., and while I dressed, my heart was filled with praise and gratitude to the Lord for His many blessings to me, for the privilege of coming to this land, for restored health, and most of all for the gift of His Son. About that time you people at home were still up, perhaps making preparations for the following day, since your time was 11:30. Well, at 7:15 we had family worship, after which we opened our presents and then had our breakfast. We were glad to have the temperature down to 59 degrees, for it made us think of home; we were actually chilly. By noon, though, the sun reminded us that we knew that we were in Africa.

At 9:30 we had our Christmas service at the church. Rev. Ummel gave a very good message on the Wise Men; the native pastor, Mr. Taylor, interpreted it into Yuroba. A special song was sung by the choir in Yuroba, and Mrs. Ummel and I sang a song in English. It was a good service with over one hundred fifty present. After the service we climbed the hill back to the mission house where we soon had our lunch, after which we had our siesta.

At 7:30 in the evening dinner was served, and was it ever good! We had been invited out to a turkey dinner, but two days before Christmas this invitation was cancelled, but these people sent their turkey over anyway. Since the Ummels were having the turkey they invited the government men of Jebba for dinner. Only Mr. Cowley came—the others had to work. We had a grand turkey with all of the trimmings, even mock cranberry sauce. We also had pumpkin pie made from squash, but one would ever know the difference from good American pumpkin pie. After dinner we talked and played a few games, and thus the day was spent. This was my first Christmas in Africa.

Luella Landrey.

Home on Furlough
Swanton, Ohio.

Dear Friends:

Our furlough was a year overdue. After ten months of effort, writing of endless long letters and many other things, we secured a new "War Time Passport" from the American consul in Algiers, Algeria. This new passport which was good for travel "anywhere in Africa," assured us freedom in traveling through whatever colony we might find it necessary to pass on our homeward journey.

Since no boats touched French West Africa, our route was first planned through Sierra Leone, which meant about four days' trek over mountains, through valleys and countless numbers of streams carrying all of our baggage on the heads of natives. Because we could not get away before the heavy rains started, we secured special permission from the Governors of the Soudan, Ivory Coast, and the Gold Coast, to pass through the Ivory Coast and embark from the Gold Coast.

Timbuktu has been our workshop for the past five years. We left there July 24th in an Arab's truck after having obtained permission from the local Commander to use enough of our own gasoline, which we had reserved for over a year for the expressed purpose of taking us the ten miles to the river and the return of the truck.

From the Timbuktu port we enjoyed a very pleasant voyage by Niger river steamer to Mopti, where we expected to get a commercial truck for Bobo-dioulasso, the head of the railway which leads to the coast. After waiting seven days to no effect for a commercial truck, we started out for Bobo on a mail truck, which, we found out after we ran into a ditch, had no brakes. This route took us via Bamako and Sikasso, which was 500 miles farther, because we could not get a truck direct to Bobo. After four strenuous days we reached Bobo.

Again we waited four days for a
train. Two days’ travel through virgin forest and jungle on a narrow gauge train which shook us from one side of the seat to the other, brought us to Abidjan, the capital of the Ivory Coast.

Mr. Maurel, a Christian man, whom we have known for several years, and who is secretary to the Governor, ordered a government motor boat to meet us at the end of the road and the beginning of the lagoon to transport us across about eighty miles of water. The boat appeared shortly after we arrived the following day.

At noon the next day we reached the Gold Coast. One hour’s walk took us to the border of the ocean. There we slept in peace, and the next morning for breakfast we enjoyed our last box of sardines and loaf of French bread.

The most exciting part of our trip was from here to Axim, where we met our first English District Commissioner. We had called a truck driver to be at our starting point at 8 A.M. the next morning, so we could travel along the slope of the sandy beach at low tide. Unfortunately, the truck we ordered was eighty miles away, and since the road was bad, did not reach us until 10 o’clock. The tide was already two hours on its way in. We hastily loaded our baggage with nine missionaries and children and four natives in the old V-8 station wagon, and off we started at full speed for a race with time and tide. Soon another car came to relieve us of some of our load. Car trouble followed. The gas line broke! Until the car was repaired time was nearly gone and the tide was almost at its height. Ocean breakers broke against the car and gave us a shower bath as we sped on. Fast as those wheels were moving, it seemed we never would make those 35 l-o-n-g miles. It seemed ages! God was gracious to us and we arrived safely. Upon visiting the District Commissioner we related to him our experience. He replied, “You were very fortunate. The last time I made that trip the under-

current took my car about eighty yards out into the ocean. I jumped out and left it go.”

Although we had to travel about 1750 miles, which took us just one month, to the coast, and waited two months and twelve days there for a boat, in all we were four months minus two days en route from Timbouctou to New York. We are very grateful to God for His faithfulness and blessing. “The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore.” We are willing to go out as soon as the door opens.

Forever yours in our Lord,

F. H. Bowman (’27)

Bongolo via Mouila, Gabon, French Equatorial Africa, October 29, 1941.

Dear Friends:

We thank God for His presence with us during our long journey from Indiana to Bongolo, our mission station. We were conscious that many of you were praying for us because the presence of the Lord was manifested to us in a remarkable way. We could not have wished for a pleasanter ocean voyage.

We were pleasantly surprised upon our arrival in Matadi, Congo Belge, West Africa, to learn through Mr. Fairley and Mr. Knudson, who came there with their automobiles to take us to Boma, that it would not be necessary for us to stay in Congo as we had thought, but that arrangements were completed for us to proceed at once to the Gabon with the Fairleys and Mr. Lentz.

After spending three busy days in Boma, transferring baggage and taking care of other business, we were off for the great needy pioneer field of Gabon. It took us two weeks to make this trip by car, truck, train and canoe. A few days of much needed rest was enjoyed at a Swedish evangelical mission in the beautiful seaport city of Pointe Noire.
Our baggage was taken through customs at this place.

Eight very busy months have passed since we arrived at Bongolo. During this time we have, to a small extent, become adjusted to this land with its strange peoples, customs, and climate. Each day has been filled with interesting experiences; and now we are beginning to realize a little of the greatness of the responsibilities of this work, which will require the very best that we as a family can offer.

Mr. Fairley, director of the Gabon Field, came here about seven years ago and opened a station on this site now known as Bongolo, named after the beautiful waterfalls on the Luetsi river, which joins our compound. Mr. and Mrs. Fairley worked perseveringly through great difficulties during the early beginning of the work. There were no paths and roads leading to this location. They had to cut their way through tall grass and forest. There were no friends to greet them with a warm welcoming voice. There were no houses to shelter them from the tropical storms. This was indeed a pioneer field in every way. God honored their persistent efforts by overcoming opposition, and by giving them souls at the very beginning of the work. It didn't take Mr. Fairley long to win the hearts of multitudes of people. Nearly all of the early converts are now faithful Christians and teachers of the Word. I think at the present time we have about 30 teacher-evangelists working in six different tribes.

Our farthest outpost is seven days from here. Of course, that is not very far when we consider the entirety of our field, which covers thousands of square miles with a population of perhaps upwards to a half million people. A large parish indeed for us nine white missionaries including the Piersons, who are expecting to sail for the States next month for a much needed furlough. The Piersons have entered their sixth year of this present term. During part of this time they were the only white Protestant missionaries in southern Gabon. We are trusting God for a faithful native church to press forward to the uttermost bounds of this great territory. Calls for teachers come in almost constantly from many sections of the country. We thank God for this hunger for the Word. Some of the calls come from influential territorial chiefs.

The work on the station is progressing nicely. The station is literally alive with black faces. Everybody is busy engaged on the building program, which includes the erection of much needed missionary houses and a church and school building. Mr. Lentz, a builder and contractor from Pennsylvania, is supervising the construction work. The sawmill and wood-work machinery, given by Mr. R. G. Le Tourneau, are being used to good advantage in speeding up the building of these much needed houses. This machinery, now operated by gasoline, will soon be connected to the new electrical power plant, which was also given by Mr. Le Tourneau. Mr. Lentz is installing this plant on the Bongolo waterfalls. We know you will praise the Lord with us for all this much appreciated equipment.

It is very interesting as well as difficult to teach the natives, who have never worked before, to do a day's work. Some of them do quite well, but most of them are quite satisfied to do what they have been doing most of their lives, which is absolutely "nothing." It is impossible for the white man to do everything he would like to do on account of the unhealthful tropical climate. So we do thank God for a few dependable native workers.

Eight services a week are held here on the station for the natives. Many have taken a definite stand for the Lord during recent months. We rejoice to see the change that comes into their lives when they accept Christ as (Continued on page 31)
Bible Institute News

Christmas

Every school has a sort of unnameable thing that might almost be designated “atmosphere.” Some call it “school spirit.” A reference to “Bible Institute spirit” hardly seems appropriate. It would be our purpose not to be renowned for any spirit of our own but to make known the praise of God by the presence and power of the Holy Spirit, that in all things Christ might have the preeminence. The manifestation of this desire is never greater than during the Christmas season, in first, a brooding over the face of these waters and, then, the birth of days that are different; and God fulfills Himself afresh, lest persistence of the old order yield stagnation. One evening, hungry bodies rushing to the dining room at the double bell signal suddenly were arrested by the seeing of the eye and hearing of the ear. On the back wall, big, bright letters proclaimed His Name Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; and the melodies of carols made His praise glorious. The legitimate demands of the flesh took their subordinate place, while the soul magnified the Lord.

The blessings of these days bore fruit in the hard work of faithful hearts and hands praying and planning that the Christmas dinner might fill the hungry soul with good things. Answers to these petitions came in a beautiful dining room with tables tastefully arranged; in good, well-cooked food, perfectly served; and in a devotional period divinely ordered and blessed. The physical menu consisted of tomato juice, city chicken, mashed potatoes and gravy, peas and carrots, candied sweet potatoes, pickles and celery, cranberry nut salad, rolls and jelly, apple pie a la mode, coffee, and mints. The tone of the entire occasion was devotional; but the prepared program, over which Dean Witmer ably presided, especially was infused with the light and strength of heaven. First praise, which is always comely to the upright, was sung by the guests, led by Professor Gerber. Then Mrs. S. A. Witmer sang “He Shall Lead His Flock Like a Shepherd” from the Messiah. President Ramseyer led the devotions, speaking on I Timothy 3:16 and John 17:18, emphasizing that not only did “God manifest in the flesh” make every provision for us, but that He manifests Himself in us as well, sending us forth into the world, even as God sent Christ into the world. It has been said that all art and beauty is an expression of the personality of God. So it seemed as we were blessed in listening to the harps, played by Mr. Gerald Korn and Mr. John Escosa, and to the piano, played by Mr. Weaver. In his Christmas meditations on Galatians 4:4-5, Mr. Leightner explained the significance of the Virgin Birth and of the fulfillment of the law in Christ, accomplishing our redemption and ensuring our sonship. Messrs. Gerber, Eicher, and Gerig sang a trio, and Messrs. Korn and Escosa again played the harps. The rewards of the labors of love spent upon this banquet were grace and peace multiplied unto us “through the knowledge of God and of Jesus our Lord.” We were more clearly conscious than ever before that “His divine power hath given unto us all things that pertain unto life and godliness.”

The Christmas vacation is, of course, a gracious relief from the grind of the year. But it has a deeper significance as a reasonable degree of recreation, by word and life in home, church, and community. For those who remained at the Institute, there were blessed times of worship and praise, as well as a reasonable degree of recreation. But with all the good, the Bible Institute was not exempt from trouble. It is well to be confident that “All things work together for good” if we love the
Lord and that "the trials of this present time are not worthy to be compared with the glory that shall be revealed in us." Prayer for these needs was the privilege of the group and the strength of the sick. Miss Isabel Zehr was suddenly stricken with appendicitis on December 31 and taken to the Lutheran hospital. God has answered prayer in her behalf, and all are rejoicing in her convalescence and looking forward to her return to school. Miss Melvina Basinger suffered from a very severe cold, at the same time faithfully serving in a double capacity, because of vacation absences, until she was forced to her bed. Mother Lugibihl was another of the sufferers. Characteristically, she has been uncomplaining and has been made a blessing to many, praising God for His faithfulness. Prayer is also being offered constantly in behalf of Mrs. Bedsworth, mother of Miss Jane Bedsworth, in her serious illness, as well as for Mr. Eicher, who recently has not been well, and for Mrs. Eicher.

In the absence of Miss Zehr, we are glad to welcome Miss Mabel Schindler as her efficient substitute.

**Mission Band**

The Lord's blessing upon the Mission Band is manifested in His humble, helpful servants whom He sends as speakers. On December 19, Mr. Kilbourne, son of one of the co-founders of the Oriental Missionary Society, brought a message in song and testimony. Mr. Chandler, of the same Board, was the speaker. He told of victories for Christ in preaching the Gospel to every creature from house to house in Oriental lands. January 2, Rev. T. J. Bach, of the Scandinavian Alliance Mission, was welcomed back to the Bible Institute as a return speaker from last year. His loving, humble spirit is a definite challenge to both students and staff. In his message were such gems as these: "If we are Christians, we will make contacts for Jesus wherever we are;" "If no one needs our prayers, there is something wrong with our spiritual life;" "Missionaries who are planning for the field will never succeed without intercessors!" "The Christian ministry is based on obedience to truth;" "When we deal with God's children and God's money, we are dealing with sacred things, so be very careful and very prayerful."

The service on January 9 was united with the prophetic conference of the First Missionary Church. Mr. Bloomfield, of Butler, Indiana, was the speaker. In his message on "The Other Side of Armageddon," he pictured graphically the place and position of Christians when Christ comes to reign. Mr. Theodore Ziemer, from the Christian and Missionary Alliance Mission in Thailand, spoke on January 16. He exhorted to the urge of responsibility for Eastern Thailand with its 60,000 square miles of great need. Only thirteen years ago, not one person could be found who had ever heard of God. The people worshipped white cows and white elephants. Hence, the Japanese used white elephants in their advance on Thailand, for Thai soldiers would not shoot on them. But God is working there, and even in the midst of the present terrible situation, He is giving a great revival.

**Chapel**

Outside speakers for chapel have been Mr. Niel Hawkins, Executive Secretary of the Student Foreign Missions Fellowship; Reverend William Hygema; the Misses Burt and Moon of Bethany Orphanage; Reverend C. N. Hostetter of Messiah Bible College, Grantham, Pennsylvania; Dr. Homer Gettle of the Gettle Optical Company; Reverend F. R. McConnell of the South Side Nazarene Church; Rev. R. S. Roseberry of the Christian and Missionary Alliance; Reverend Arthur Bloomfield of Butler, Indiana; Rev. and Mrs. M. E. Jacobson of French Equatorial Africa; and Mr. George Dibble, who conducted an inspirational song service. On January 9, our
own Mrs. Ramseyer was made a great blessing to all, as she ably told the story of a little boy whose very life was an example of the exhortation in Galatians 6:10, "As we have opportunity, let us do good."

Although we appreciate the great men whom God sends us from everywhere, we praise Him above all for our own President and the blessed messages from His Word out of a life rich, mellow, and mature in the things of God. He has reminded us that God anoints us both to live a holy life and to minister; that as Jesus ministered in the power of the Spirit, so must we, for "as He is, so are we;" that in our ministry we have a Mediator, who intercedes in behalf of all men, in behalf of the sanctification of His people, and in behalf of His Kingdom; and that for His coming again we must be prepared in purity, in prayerfulness, and in love for His appearing.

WITH THE FELLOWSHIP CIRCLE

(Continued from page 28)

their Saviour. We are glad to know that many of you are praying for us because this task would be too great without your prayer help. Even though the natives have been in ignorance and superstition for centuries, God enables them to believe and to receive the simple gospel messages into their hearts. They pray so earnestly and give real heart-stirring testimonies. What a change in their lives!

We are happy in the Lord and we enjoy our work very much. It is quite different from what we were used to in the States, but we enjoy it. We are also very grateful for good health. The climate is quite severe, but He who has called us will also keep us. Thank God for the Great Physician, Jesus Christ.

We would be so glad to have you pray for all of us daily. We shall be very glad to hear from you. Mail is rather uncertain these days, but it will reach us eventually.

Yours for souls in Gabon,
Mr. ('29) and Mrs. ('30) Waldo Schindler and Lois.

Nellie Thum ('33) writes this testimony from Lansing, Michigan:

"Praise the Lord for sanctifying one woman, saving another, and bringing one man back into victory—just a good start. Thanks for your prayers, and continue to lift."

Tillman ('38) and Blanchard ('41) Amstutz, sons of Rev. and Mrs. Menno Amstutz, Royal Oak, Mich., are on a Western tour which will take them to many interesting points. They are going through Bucklin, Kans., and Phoenix, Ariz., on to California.

WEDDINGS

The Fellowship Circle extends best wishes to the following couples:

Miss Effie Bremer and William Collier, both of Fort Wayne, Ind., were united in marriage in the Dr. A. Bremer residence, Fort Wayne, Ind., on August 21st. Rev. B. F. Leightner officiated at the ceremony. They are now residing at 2610 South Wayne Ave., Ft. Wayne, Ind. Mr. Collier is enrolled as a student at the Institute.

On Sunday, January 25th, Miss Ina Ethel Norquist ('34), Morton, Illinois, became the bride of Ira Gene Steiner, Fort Wayne, Indiana. The wedding took place at the Harvester Avenue Missionary Church. Rev. J. E. Ramseyer officiated at the ceremony.

Following their marriage, about 30 immediate relatives attended the informal reception, which was held at the home of Rev. and Mrs. M. E. Ramseyer, uncle and aunt of the bride. Just before the friends left, Rev. M. E. Ramseyer called for a verse of the songs, "Blest Be the Tie That Binds" and "God Be with You Till We Meet Again."

Mr. and Mrs. Steiner left on a short wedding trip, and upon their return to Fort Wayne will be in their home on Dalgren Ave. May God bless them.
Gifts for Founders’ Memorial

JANUARY 1-27

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The Building Committee is indeed grateful to God for the loyal and generous support of many Christian friends. The new building will be completed in about two months and tentative plans are under way to have dedicatory services from May 4 to 10. Full announcement will be made in the April issue of the Bible Vision.

BUILDING COMMITTEE

Fort Wayne, Indiana  Bible Institute