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THE BIBLE VISION

Spiritual Men

A Thanksgiving Meditation

Memoir of Dr. John Greenfield

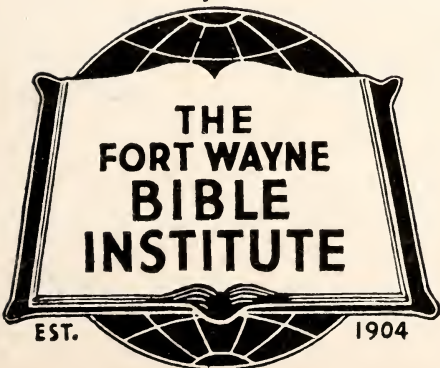
Frontier Lands of India

Features of Revival

Just Women

"Oh, That I Had Wings"

OCTOBER - - - 1941



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*

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A LAYMAN'S OBLIGATION

By Rev. Claude A. Watson

Every man who has salvation is under obligation to give it away. If it is not true, give it up. If it is true, give it away. Do something about it. The minister is not a committee of one to live it for you. He is only the captain of the company. The real warfare is to be carried on by the men in the trenches. What a fallacy, to think that the captain should do all the fighting while the men sit around and amuse themselves. Is there not another fallacy greater still—that the captain is to do no fighting but has been commissioned to entertain and amuse the soldiers or that there is to be no real fight at all and the government supports them to act as a self-congratulatory society? Just how long has it been since you, Y-O-U, led a soul to Christ?



EDITORIALS



Whitewashing in the White House

The God-hating, church-destroying regime of Communistic Russia now has a pair of advocates. They propose to come before the bar of Christian conscience and world opinion to give the black record of murderous persecution in Russia a whitewash! One would hardly have credited the devil himself with more colossal effrontery.

According to the occupants of the White House, there has been religious liberty in Russia after all. There has been no single difficulty with respect to religion except a lack of spiritual leadership, so maintained Mrs. F. D. Roosevelt on October 6th in New York City. She stated: "I believe that there has never been any question in Russia of the right of people to get together to form a church and obtain a license. The only difficulty was the lack of educational opportunity for priests and ministers, and this has created a lack of leadership in the spiritual life of the people." The President himself had earlier made the assertion in a press conference that religious liberty was granted in the constitution of Russia.

The record of the present administration has all along given evidence of leaning toward Communism. It attempted to thwart the work of the Dies Committee. It has had Communists on the government payroll. It has invited pink-tea radicals into its counsels. Now we are to assume that the atheistic, materialistic, anti-Christian principles of Karl Marx, which have been the foundation of Communism, are undergoing a chameleon change. Suddenly Russia is a democracy, fighting with other democracies against totalitarianism! She is no longer red, but white. The White House has made it so. It is equipped with a magic laundry.

Mr. President, we are not that gullible. The facts indicate that the White House is red rather than Russia white.

The Black Horse Rides On

According to the Apocalyptic vision, the red horse of war is followed by the black horse of famine. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of

balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see that thou hurt not the oil and the wine." Scarcity! Rationing! Famine! Death!

Let us remember that even though the loss of life on the battlefield had not been great until the Eastern front was opened, yet this is one of the most cruel and devastating wars that was ever fought. Civilians rather than soldiers are the victims. Almost an entire continent is being blockaded from food supplies. According to an Associated Press dispatch by DeWitt MacKenzie, "The finish of the war, unless it comes quickly, is going to see such widespread suffering and economic disorganization as the World War never produced, bad as it was. The pity is that thousands now alive will have perished of hunger and the diseases which fatten on privation, before the post-war aid can reach them."

In the First World War America, though a belligerent, saved 15,000,000 lives by sending food supplies to Europe. Now, before the United States is formally in the war, practically all aid is withheld. The suffering in Europe this winter will be appalling. The rider of the Black Horse will take an awful toll of lives.

One day the God of hosts will bring America into judgment for its inhumane policy of reducing acreage, withholding its surpluses, filling up its huge granaries, while leaving innocent women and children to starvation and disease.

Praise and Thanksgiving

In spite of war and chaos in the world, His truth marches on and the redeeming purpose of God is not annulled. This Gospel of the kingdom is to be preached as a witness to all nations; then shall the end of the age come. It is, therefore, gratifying to see scores of devoted young men and women coming to the halls of the Bible Institute and to other such schools of learning to prepare themselves for Christian service. 178 students are now enrolled for study in the Fort Wayne Bible Institute—a record number for a single semester.

The new building, which is to be named "Founders' Memorial," is a timely addition. God is continuing to prosper this undertaking. There have been no delays thus far on account of inability to secure materials. The corner-stone was laid in a fitting service on October 12th. To God be all the praise.

"SPIRITUAL MEN"

By President J. E. Ramseyer

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might understand those things which have been freely given us of God. These are the things whereof we speak, in words not taught by man's wisdom, but by the Spirit of God; explaining spiritual things to spiritual men. But the natural man rejects the teachings of the Spirit of God, for to him it is folly; and he cannot comprehend it, because it is spiritually discerned. But the spiritual man judges all things truly, yet cannot himself be truly judged by others, for who hath known the mind of the Lord that he should instruct Him? but we have the mind of the Lord (within us). And, I brethren, could not speak to you as spiritual men, but as carnal, yea, as babes in Christ. I fed you with milk, and not with meat; for ye were not able to bear it; nay, ye are not yet able, for ye are still carnal." (I Cor. 2:12 to 3:3, according to Conybeare's translation.)

The Apostle speaks of three classes of men in these verses: the "natural man," the "carnal man" or "the babe in Christ," and the "spiritual man." Let us note briefly what he says about these classes.

The Natural Man

cannot understand spiritual things. The Apostle is not reflecting on learning and culture, but he shows that these qualifications are **not** the channel by which spiritual understanding comes to us. In other words, the mind of man, unaided by the Spirit of God, is incapable of comprehending heavenly things. Man must be quickened by the Spirit of God, i.e., he must be born again before he can "taste and see" spiritual things.

The "Carnal Man"

Of these he says, they feed on "milk," but they do not want "meat." A further word about this class on this same point is found in Heb. 5:12-14: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat, for everyone that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

From the Word and from experience we learn that this class:

1. Have to be fed on a light diet.

2. Are easily offended when you speak of deliverance from carnality as essential to a victorious Christian life, and enrichment in the things of God.

3. Are swayed by influence chiefly, instead of Spirit-wrought convictions.

4. Live in the realm of emotions instead of walking by faith.

5. Are more concerned about blessings than Jesus Christ, the Blessor.

The Spiritual Man

This is the company with which the Apostle identifies himself. Note the "we" and the "us" in verses 12 and 13. "Now we have received, not the spirit of the world, but the Spirit which is of God; that he might understand those things which have been freely given us of God." Further up in this chapter, he says: "For the Spirit searcheth all things, yea, the deep things of God." These things the Holy Spirit does in us all who have received Him and live under His faithful guidance.

This group that is described as "spiritual men" have:

1. A clear spiritual vision—which perceives the cheapness and worthlessness of earthly things.

2. An appetite for the strong meat of the Word of God and a

real desire to hear spiritual men explain spiritual things.

3. Simple faith in the promises of God—because they not only know the Word, but they are personally acquainted with Him who gave the Word.

4. Abounding love. As we read in Rom. 5:5, "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This is what John, in his epistle calls "perfect love." Love that hates sin, but embraces the sinner. Love that seeks the welfare of all God's people—of every nation and denomination. Love that seeks to please God in 'everything,' regardless of cost or consequence. This is the love that bears the fruit of the Spirit, as it is so beautifully worded in Galatians five. Take note that it does not say, "The fruits of the Spirit are." It is not in the plural, but in the singular; and it is not difficult to see this for all the "fruit of the Spirit" is love. Only that which we **Think**, and **Say**, and **Do in Love**, is of the Spirit. Look at the fruit: "Joy" is love overflowing. "Peace" is love at rest. "Longsuffering" is love under a long-drawn-out trial and not breaking down. "Gentleness" is love under fire,—and there is no firing back. "Goodness" is love pouring out itself for others. "Faith" is laying hold on God, and getting help from Him for

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A THANKSGIVING MEDITATION

By Rev. Howard Tillman Kuist, Ph.D.

"And let the peace of Christ rule in your hearts to the which also ye were called in one body; and be ye thankful." — Colossians 3:15.

The text for our meditation on this Thanksgiving morning brings together two of the primal experiences of the soul: the peace of Christ, and the giving of thanks. What enjoyment of the human heart could conceivably be more satisfying than the unspeakable peace of Christ? And what employment of the human mind could possibly be more noble than the giving of thanks?

We live today in a world that is heartsick over its almost insuperable woes—a world that is wearied almost to death over its stifled strivings for peace. It might be asked: "Can we really be thankful in a time like this?" But that question reveals a very superficial understanding of the function of thanksgiving. For in the spiritual order the giving of thanks is not an effect but a cause, not a consequence but a condition, not the overflow of blessing but its very fount and spring. Mere decency would dictate that we should be grateful for favors received. But thanksgiving is a far more vital concern than this. Is not the giving

of thanks the very atmosphere of a soul which is deeply sensible of the source of its boons, and so a fit recipient of still greater good? The Psalmist declared: "Whoso offereth the sacrifices of thanksgiving glorifieth me, and prepareth a way that I may show him the salvation of God" (Psalm 50:23).

How then does the Apostle Paul bring these two primal experiences of the soul together? It is as though he declared: "And let the peace of Christ unto which ye have been called, rule in your hearts by being thankful" (Colossians 3:15).

Paul was always quick to seize upon any word which might give lucid expression to some cherished idea. And in writing this passage he apparently found such a word, which in our English version is translated "**rule**" and in the Revised version margin—"arbitrate."

"And let the peace of Christ arbitrate in your hearts." We normally associate the word "arbitrate" with a commission appointed to settle a legal dispute, and it is entirely possible that this may have been in Paul's mind; for in the context we find reference to forbearing and forgiving, if any have a complaint against another.

But in Paul's day the term translated "rule" was used widely in the games. In the course of any athletic contest a referee is indispensable. His decisions make orderly advance possible. Did not Paul carry that image over into the affairs of the soul, and into the affairs of soul with soul? Wherever motives, impulses, or reasons come into play with each other, be it in personal or collective life, some authorized person must determine which is to prevail. This is the function of the Brabeutes (umpire), to whom Paul here doubtless refers.

In a day when our world is torn with conflicting purposes and forces and movements, how necessary is such a voice in the life of the Christian himself and within the Christian community, lest either or both take on the character of the disturbed world-order? In fact is not the Apostle discussing a principle here which has a direct bearing on human relations, whatever their source, or whatever their setting? John Chrysostom, the golden-mouthed scholar of Antioch—later Bishop of Constantinople—declared: "Let not human peace be referee, for human peace comes usually from self-defense or from the fear of suffering."

When decisive issues are before men it is only natural for each to project his own self-in-

terest. But how then is the peace of Christ ever to prevail? How is self-interest to be displaced by Christ-interest? Does not Paul give the formula? "Be ye thankful!" Is he not saying: "And let the peace of Christ, unto which ye have been called in one body, hold controlling ascendancy over you, by being thankful."

Let us briefly consider a number of ways in which this principle applies to us today. And the most obvious, of course, is that suggested immediately by the text, namely:

In Personal Life

Let the peace of Christ rule in your hearts.

How well your speaker this morning recalls the struggles in the heart of a boy in his mid-adolescent years who earnestly sought for the peace of Christ, while the accusations of a guilty conscience hung like a pall over his soul. But try as he would he found no peace. One day, when sharing his conflict with an older Christian he was asked, "Have you not read, If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness?"

"Yes," he replied, "I have."

"And have you not confessed?"

"Oh, yes, over and over again."

"Can you believe, that He is not faithful or just?"

"No, He must be faithful and just."

"Then what should you do about it?" persisted the questioner.

"Why, I should thank Him, of course."

And with that word "thank Him" came peace, the peace which passeth understanding.

Elizabeth Barrett Browning has described the availability of this wondrous peace in her beautiful words:

"And I smiled to think God's greatness flowed around our incompleteness,

Round our restlessness, His rest."

How tenderly Paul urges us to avoid ourselves of this peace unto which we are called, to which we aspire, and for which we are made, with his gentle, "Yea, be ye thankful!"

In Home Life

But there is another way in which these words relate to us today. How is this peace of Christ to prevail in our homes? A home is, or should be, a union of hearts. Our homes today teem with activity. Whether we will or no, every home in our land today is invaded by the pulsing currents of a tense world order, until home life becomes but a contest between competing motives, and impulses, and reasons. We look with sorrow over the wreckage of homes in our land, and know that in countless other homes relations between hus-

band and wife, father and son, mother and daughter are strained sometimes almost to the breaking point. How then can the peace of Christ rule in our homes? Does not Paul offer the formula? "Yea, be ye thankful." But how can we really be thankful in days like these? What influence is strong enough, vital and available enough, to resist the disintegrating forces in modern life which invade and imperil our homes? Spiritual influence alone is adequate, and this influence is generated only in prayer. But what kind of praying achieves an atmosphere like this? Dr. G. H. Johnston-Ross once described the prayer life in his home as follows:

"I remember the prayers of my parents not as riots of petition . . . but as chants of grace: the utterances of men very sensible of being the recipients of undeserved bounties, and anxious as such to lay their whole case, without feverishness before the source of their boons. And for the rest I recall these prayers of my parents as lyric expressions of awed but contented souls resting in a holy domestication upon the shoulder of God."

We cannot contribute to the greater glory of God by our petty thanks! Even our warmest thoughts of Him are cold. But we do need to give thanks. We need to give most humble and

heartly thanks, because the very act creates a new atmosphere in our souls.

"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done."

Such an atmosphere gives God new access to our hearts. We experience "a holy domestication upon the shoulder of God," a real union of hearts is effected, and our homes are ordered in His presence. "How sharper than a serpent's tooth is to have a thankless child!" "Yea, be ye thankful."

In World Affairs

Finally, does not our text this morning have a very obvious bearing upon the baffling questions of our present world-order? And is it not a most profound and stirring fact that we strengthen the hands of Almighty God in human affairs when we lend Him thankful hearts? Who can measure the significance of a day like this, set apart to offer devout thanksgiving to a bountiful and merciful Father? How much more if every day were atmosphered by wholehearted giving of thanks?

In calling our colonial fathers to set apart November 26, 1789, as a day of Thanksgiving, George Washington published his first Thanksgiving Proclamation as follows:

"Whereas it is the duty of all

nations to acknowledge the Providence of Almighty God, to obey His will, to be grateful for His benefits and humbly to implore His protection and favor . . . Now therefore I do recommend and assign Thursday the 26th day of November next, to be devoted by the People of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is or that will be . . . And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech Him to pardon our national and other transgressions to enable us all whether in public or private stations to perform our several and relative duties properly and punctually."

Gratitude, otherwise called thanksgiving, is a temper of mind, an atmosphere of the soul, the very spirit of appreciation by which we recognize God as the "beneficent Author of all good that was, is or that will be." We do certainly strengthen God's hands in our national affairs when we lend Him thankful hearts. The spiritual order in which we live or by which we ought to live is so intimately related to the events of our human world-order that the setting right of relations within the former precedes and

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MEMOIR OF THE REVEREND JOHN GREENFIELD, M.A., D.D.

At the time the last issue of the Bible Vision was going to press, our beloved Brother John Greenfield, distinguished Moravian evangelist, friend of the Institute and Contributing Editor of the Bible Vision, was passing to his heavenly reward. The call came on Sunday night, August 10, 1941, near the hour of midnight. His age was 75 years, 11 months and 23 days.

Recent years had begun to show the strain of his long service and the weakening of advancing age and there was a noticeable decline of health. This was intensified during the past winter by a deep cold from which he could not wholly recover. Then came a very serious mouth infection which the ablest specialist could not cope with successfully. Though cared for with rare devotion and skill by wife and daughter it became quite evident several weeks ago that the end of the pilgrimage was near at hand and God's workman was soon to be called home. He seemed very conscious of it himself, but his spirit was unperturbed. He, like the Apostle of old, longed to be with Christ which was far better.

The following facts of his life are taken from **The Wachovia**

Moravian as given by Bishop J. Kenneth Pfohl:

A Moravian minister in active service for full fifty years as pastor, evangelist and Bible teacher and a forceful writer on many themes of Moravian doctrine, hymnology and historical significance, Bro. John Greenfield served his Lord with singular faithfulness and devotion. Perhaps no other Moravian minister of his generation was more widely known than he, and, certainly none made more extended and helpful contact with the evangelical forces of the various denominations of the American Christian Church.

Our Brother was greatly blessed both in his Christian heritage and training. His parents, Hans Jensen and Marie Elise Greenfeldt, m. n. Leeding, were of sturdy Danish Christian stock, coming with their parents to make their home in upper Wisconsin about the middle of the last century. They were pious, God-fearing people who gave to their four children, three sons and one daughter, careful religious instruction and led them into close association with the Church. The father, through his earnest and faithful lay service, grew into such use-

fulness as a Christian leader that he was sought for the service of the ministry and accepted ordination, giving years of devoted effort to the Scandinavian Western District and living to an advanced age. The mother died when John, the eldest son, was but twelve years old. Two of the children died also quite early in life, and only John and his brother, Samuel, lived to manhood, both becoming ministers of the Moravian Church.

John was born in Ephraim, Wis., on August 17, 1865, and entered Nazareth Hall Academy at the age of fifteen. He was an excellent student, fond of his books, and one who early gained the esteem of his teachers by the genuineness of his purpose and his sterling Christian character. Completing the course of preparatory training, he entered Moravian College and Theological Seminary and was graduated in June, 1886, at the age of twenty-one.

The official record of his service shows that he served the churches in Ephraim and Sturgeon Bay, Wis., for brief periods, and by special appointments, during the years 1884 and 1886. On June 13, of the latter year, he was ordained to the ministry by Bishop Edmund de Schweinitz and was called to the pastoral care of the church at Oakland, Mo., where he remained for four years. During this

period, on Sept. 23, 1888, he was ordained a Presbyterian by Bishop H. J. Van Vleck. From 1890 to 1895, he served at Mount Carmel, Kans., both as minister and missionary, and while there was united in marriage to Miss Mary Catherine Benson of Chicago, Ill., a marriage which continued in mutual helpfulness and service for more than forty-two years, until November 24, 1933, when the devoted wife was called to her eternal reward. No children were born to their union, but in 1904, an adopted daughter, Elsie, was taken into the home to be loved and cared for as their own, and to give to her foster parents due love and filial devotion.

Four other pastorates where our Brother served for longer or shorter periods, but always with faithfulness and success were:

Ephraim, Wis., 1895-1902;
Green Bay, Wis., 1902-1905;
(Scandinavian and English)
Nazareth, Pa., 1905-1913;
Brooklyn, N. Y., 1914-1915.

From the beginning of his ministry Bro. Greenfield had evidenced great interest in evangelism, in fact, had made it the principal feature of his effort, and had become not only a consecrated personal worker himself, but had sought to enlist others in such service also. Each church where he labored saw the organizing of a chapter of the Brotherhood of Andrew and

Philip and the promotion of personal evangelism. It is quite natural therefore that on the appointment by the Northern Provincial Synod of a Committee on Evangelism our Brother should have been sought for as the leader of the new effort.

In 1916 he relinquished his service as resident pastor and thenceforth for the remainder of his life gave himself with passionate interest and consecration to that particular line of Christian service.

For some years, 1932-36, in order to keep in closer touch with the evangelistic movement in the United States, and the better to serve the cause, he made his home at Winona Lake, Ind., from which place as a center he carried on his untiring labors.

Brother Greenfield's services were always characterized by a deep and quiet earnestness and dignified and reverent manner. He was an able preacher of gospel truth, a skillful teacher of the Word and no sensationalism either in preaching or in method of conducting the service ever entered into his efforts. Therefore the results were the more genuine and abiding.

Our brother was plain and fearless in his preaching, exposing and denouncing sin and wrong in whatever form it appeared and pointing always to the Lamb of God as the one and only Saviour. It may be said that

his work was always scripture-grounded and Christ-centered. A real "defender of the faith once delivered to the saints," he sought to keep the Church true to the essential doctrines of salvation through the vicarious atonement of Christ and growth in grace. He was courageous in his efforts to keep the Church from compromising with present day tendencies and to be true to the Scriptures as the rule of faith and practice.

Bro. Greenfield never lost his interest in books and continued his studies throughout his long and busy ministry.

Two publications of his, entitled "George Whitefield" and "Power From on High," had very wide circulation outside the Moravian Church. The latter, the story of the great Moravian Pentecost, on August 13, 1727, was translated into a number of other languages, and has been a source of inspiration and blessing to Christians in all parts of the world.

Our Brother's scholarship and literary ability, as well as his high attainment as a student of the Word of God were duly recognized by his Alma Mater, which conferred on him the degree Doctor of Divinity.

On December 25, 1935, Bro. Greenfield was married a second time to Mrs. Mary Walker Sprinkle of Winston - Salem. They went immediately there-

after to make their home in Daytona Beach, Florida. Though he had retired from the active ministry of his Church in 1934, our Brother was never actually out of service. Numerous opportunities came to him to supply the pulpits of other denominations, which he was always eager to take advantage of. It was his privilege also to serve during four winters as the pastor of the community church at Port Orange near Daytona Beach, a service in which he found special delight and which was greatly blessed of God.

He is survived by his faithful and devoted wife and foster daughter.

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

"SPIRITUAL MEN"

(Continued from page 6)

others as well as for ourselves. "Meekness" is love without resentment to whatever God sends or permits to come our way. "Temperance" is "perfect love," the balance wheel of love — rounded out, not eccentric. This is the fruit of a spiritual love. In conclusion, let me say that there is a growth in this fruitful life. Like the tree which begins to bear fruit and bears more and more fruit as the years go by, so the godly life. Jesus says: "Herein is my Father glorified, that ye bear much fruit."

A THANKSGIVING MEDITATION

(Continued from page 10)

strangely influences the latter. The spiritual order is so constituted that thanksgiving is a necessary and indispensable condition to the fulfilment of divine blessing.

Suppose Paul of Tarsus should come upon our modern scene with all its machinery and organization, and with all the clash and crash of present day tumult in the air, and we should say, Paul, where shall we begin? What is the way out? How shall we proceed? Would not his reply be concise and clear and adequate? "You do not need new machinery nor more organization, but a new spirit. You ask me how shall the peace of Christ arbitrate in your hearts, in your homes, and in your world-order? The answer is: 'Begin by being thankful.'"

"And let the peace of Christ rule in your hearts, to the which ye were called in one body; and be ye thankful."—**The Presbyterian of the South.**

STEPS TO VICTORY

That is ever the sequence — trust, help, and joy. If you are not joyful, it is because you are not helped; and if you are not helped, it is because you do not trust.—**W. GRAHAM SCROGGIE.**

FRONTIER LANDS OF INDIA

By J. S. M. Hooper

The Bible finds its way across India's frontiers by various means: by Bible Society colporteurs, by hospital patients and their friends, and by missionaries and Indian workers who come and go. As literacy is low in these lands, the actual numbers of Scriptures sold is not great, whereas the desolate journeys that have to be made by the Indian colporteurs are long and arduous.

Pashtu is the best known language on the North-West Frontier, and the story of one copy of the Serampore Version of the New Testament in Pashtu issued in 1818 is quite a romance. It fell into the hands of an old Pathan chief who kept it carefully till 1853, when the Church Missionary Society workers arrived in Peshawar. It was then discovered that this was the only copy in existence and from it an edition of 3,000 copies was printed.

Pashtu is also the language of Afghanistan, being spoken by about 10,000,000 people. It may not seem very impressive to be told that 3,359 copies of the Scriptures have been sold during the last five years, but the story of how many of these Scriptures reach Afghanistan is a thrilling one: hidden in merchant's packs on the backs of

camels winding their way up the Khyber Pass; passed on by the Christians who have a little Church at Jamrud at the Indian end of the pass, and by others who live at Landi Kotal, near the other end where all the caravans halt.

On the roads approaching Western Tibet, Scriptures are sold to the local people who are in contact with Tibetan travelers. The traders themselves crowd down in the summer season and often encounter colporteurs and workers on the roads of Ladakh in Eastern Kashmir.

Along the famous road to Chinese Turkestan, little has been done. Down this road, two years ago, came the last of the Swedish missionaries expelled from Kashgar under Soviet pressure. There are also many refugees who have crossed this frontier, and among whom the Turki New Testament could be used. It is hoped to start work among them.

Eastwards along the Nepal frontier, contact is being maintained with its people at many points. Colporteurs are busy all the time trying to circulate the Scriptures. It is often one day's work to sell a single Gospel or Scripture portion.

In Bhutan the Bible Society maintains colporteurs, but the conditions of travel and living

are so difficult that their health is continually breaking down. Recently one of the colporteurs fell ill, and when the local Governor heard of it he sent for him and gave him shelter in his fort. Later he dispatched his own men to the villages to sell Gospels.

Colporteurs call at the monasteries, where, at one time, they

were unwelcome, but today are usually gladly received.

Perhaps there is no part of the world where the work of spreading the good news is so strenuous and dangerous; and it should be remembered that this is a work which only our Indian fellow-Christians can do.—**By Courtesy of The World Dominion.**

THE TWELVE IMPRESSIVE FEATURES OF A GENUINE REVIVAL

From "NEW ENGLAND REVIVALS" by Bennet Tyler

1. The first intimation of revival came as an astounding increase in church attendance by people unaccustomed to hearing the Gospel. "The multitude came together" (Acts 2:6).

2. A deep and unshakable conviction of sin settled upon all classes of people. "They were pricked in their hearts" (Acts 2:37).

3. Great solemnity came over them as they discovered their sinfulness before God. Knowledge of particular sins was increased with the greater light of God's Law, revealing the sinful state of the heart. "They were all amazed and marvelled" (Acts 2:7).

4. Great depression of spirit, when soul-relief was not obtained by using the means of grace, caused sleep to depart from eyes; food became distasteful; and ordinary work became difficult be-

cause of sorrow of souls: even boys and girls in public school sighed and groaned over their sins. "Fear came upon every souls" (Acts 2:43).

5. Ministers came into a new, Scriptural, appreciation of their God-appointed work. Evangelistic services increased; inquiry meetings multiplied; and private conferences with troubled people were the order of every day. Ministers said: "It is not reason that we should leave the Word of God and serve tables" (Acts 6:3).

6. PRAYING CHRISTIANS met frequently to pray that the work of God might not abate; and that it might, in its blessing, include their loved ones. "They continued daily with one accord . . ." (Acts 2:46).

7. Every church service proved an occasion for telling fresh, animating news of God's working

in unlikely hearts and homes. "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47).

8. Quietness and order prevailed in all assemblies, notwithstanding sighs, tears, and smiting of breasts, with cries of "GOD BE MERCIFUL TO ME A SINNER." "They lifted up their voice to God with one accord" (Acts 4:24).

9. Readiness prevailed to attend family prayers and meetings where God's Word was to be read or preached. People had an insatiable thirst for God. "The people ran together" (Acts 3:11).

10. No measures of promoting revival were adopted with a view to producing excitement. Conviction came from a clear apprehension of divine truth. Plain earnest preaching of the Gospel, faithfulness in the pastoral office, together with the declared necessity for divine grace for the regeneration of the soul, and of God's sovereignty in dispensing salvation, were the means God used and blessed. Immediate repentance was pressed upon the awakened. "I wot that through ignorance ye did it . . . but . . . repent ye therefore, and be converted" (Acts 3:17-19).

11. CONVERTS were not made

painlessly. Anguish of soul for sins, a realization that the carnal mind was enmity against God; conflicts between faith and fear; discovery of the plague of the heart, knowledge that salvation was all of God and all of grace, exercised their hearts. "Men and brethren, what shall we do?" (Acts 2:37).

12. The REVIVAL was genuine. It was unmistakably a work of God, and permanent, so that churches were enlarged, beautified, dignified and strengthened. A benign influence fell upon the community. The unconverted attested its holy influence. The tone of public morals was elevated. Multitudes bowed humbly before the Lord. "Then they that gladly received the word were baptized . . . and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers . . . praising God and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:41, 42, 47).—**Great Commission Prayer League.**

Why was He silent when a word
 Would slay His accusers all?
 Why does He meekly bear their taunts
 When angels wait His call?
 He was made sin: my sin He bore
 On the atoning tree,
 And sin hath no defense to make—
 His silence was for me.

JUST WOMEN

By A. M. Smootz

To understand what God is doing for the women of this land of Congo it is necessary to know something of their background of ignorance, superstition and degradation. The book "A Congo Chattel" by Rev. H. D. Campbell is only too true and describes our Congo sisters exactly. They were and still are looked upon as worth so many blankets, so much cloth, so much money or so many pigs.

A woman is a good investment. In a land where there are no banks one has to have some place to put wealth if one has it. How much better to buy a woman than "other dumb animals." If one buys a pig or a goat and it dies the money dies with it. Not so a woman. If she dies one has his money returned or a new woman given in place of the one who has died. What better investment could anyone wish?

The burden of providing for the family is hers. She is the burden-bearer in a land where even the lowly donkey does not thrive or survive. She lives in a land where there are no burden-bearers but the woman. Often one sees a man on the path, his only burden a walking stick; while his wife follows with a large heavy basket on her back and a baby dangling in a sling from her hip.

Can you picture her? Poorly clothed, despised, unloved, housed in a hut you wouldn't put your chickens in to roost, always bearing the heavy load in the poor house she calls home. She has an inferiority complex which has come down to her through generations of being treated as an inferior, of being told she couldn't learn anything. When one tries to visit with some women and they say, "Tell it to the men, we can't understand," they are only voicing what they have been taught for generations. They are women, fit for child-bearing, burden-bearing and to bring wealth to the tribe. Such is your Congo sister and mine. "The hand that rocks the cradle rules the world," we are told. Is it any wonder the people of Congo are as they are?

But in the midst of this dark picture light has begun to dawn. "The entrance of Thy Word giveth light," the Psalmist said. Thank God, light has dawned into many a Congo woman's midnight darkness. God has done much for them and we expect Him to do much more. Where sin and ignorance abounded, "Grace did much more abound." Old gray-headed women, young women, and girls, many have a new outlook on life today because they have learned to look

unto Him and be enlightened. Now the Light shines within. The little dark hut is just the same, the load she carries may be just as heavy, the town just as squalid but I am sure many could testify: "Where Jesus is 'tis Heaven there." Could you see a Christian woman and a heathen you would not have to be told which one knew the Lord. You would have no doubt which was happy, which one had peace within. You wouldn't wonder if missions pay. You would know they do without a word being spoken. When Jesus came in He brought faith, and with Him came hope and courage.

May I tell you a little about the women who are here at Kinkonzi attending school with their husbands who are Bible School students? There are fifty-two of them; most have a family of small children. Their educational standing varies greatly. Two young women could do the work of the regular Bible School course if it were not for their children. Some have had no schooling whatever. Some are doing well in their studies, others never will know the three "R's." They have begun too late. However, the fact that they are here and are suffering hardships along with their husbands is a real victory. Food has been scarce this year owing to shortage of rain. The men who came to the Preparatory Department

of the school had no time to prepare fields, and so have not even the little others have.

One family had six children and another has been born since they came here. Did it take courage for that mother to come here to live with all those children and leave her fields behind? I think it did. But she is a good soldier for Jesus Christ and knows how to endure hardness for His sake. She has suffered much for her Lord in times past. She was saved as a young girl. She was then engaged to an old medal chief with several other wives to his credit. Of course she had no say in the engagement. Wasn't she only a chattel anyhow? When she was saved she refused to marry into a harem. She was put in prison for five months, beaten periodically, tied up for days at a time, had lime juice rubbed in her eyes, etc. They thought they would break her resolve, but she stood firm.—**Congo Tidings.**

Thomas Guthrie used to say, "If you find yourself loving any pleasure better than your prayers, any book better than the Bible, any house better than the house of God, any table better than the Lord's table, any persons better than Christ, or any indulgence better than the hope of heaven—take alarm."

"OH, THAT I HAD WINGS . . ."

Psalm 55:6

How readily these beautiful and poetic words of the Psalmist come to our lips. They express the poignant longing of the heart. To fly, to fly away and be at rest. To escape from the world's unending care and woe—"Wings" are the answer! "Wings, like a dove," says the Scripture, for "then would I fly away and be at rest."

"Wings" have been the aspiration of man since earliest days. From the time of Ancient Greece when, mythology tells us, Dædalus made wings for himself and his son Icarus, down through history men have struggled and striven to give themselves the power to fly. It is not an unnatural longing. One gazes upon the vivid beauty of the humming bird as it hovers over the garden flowers and is breathless with wonder when he knows that these delicate gauze wings carry their owner across the stormy seas of the Gulf of Mexico in the search for its Summer home—a home where it may raise its young. The solemn blue goose wings its way high above us on its long flight from Louisiana to Baffin Island there to find safety for its nesting and food for its young. The eagle soars in ever more distant circles into the very face of the sun till the human eye can see it no longer. Man's imagination and desire

could not but be stirred into action and thought attending these wonders of flight.

The Bible is full of the imagery of "Wings." "The Lord God of Israel under whose wings thou art come to trust" in Ruth "If I take the wings of the morning and dwell in the uttermost part of the sea even there shall thy hand lead me" in Psalms; "And he was seen on the Wings of the Wind" in Samuel; and again "Yea he did fly on the Wings of the Wind" in Psalms, all speak of the natural instinct to fly to be safe.

The beauty of the words of our text, "Oh, that I had wings like a dove for then would I fly away and be at rest" has gripped the hearts of thousands—but why a Dove? Does it not in its very nature speak the very opposite from flying away?

The dove in Scripture and in Nature is a "Home Lover." "Who are these that fly as a cloud, and as the doves to their windows?" It is the symbol of innocence, of simplicity, of purity without cunning, harmless, solitary, faithful, fruitful and according to the light in which it is seen its very wings appear "covered with silver and her feathers with yellow gold." Yes, the Dove is no "restless" bird.

The voice with which David

(Continued on page 23)

INDIA'S "UNTOUCHABLES"

By May T. Ingram

"What wonderful things you told us, Babu Ji, when you came and showed us lantern pictures!" "Why do you say that?" queried the Indian evangelist. "You told us of a living Guru," replied the man, "and a fire has started in our village. If we find five or ten men together in the fields or in the village, they are talking about the only living Saviour, Jesus Christ, and saying that there is no other."

The speaker was a member of the Outcaste Group in a village in the United Provinces of India, one of some four-hundred-and-forty such villages, scattered thickly over an agricultural area about the size of the Isle of Man, which comprise the "parish" in which my husband and I are working amongst India's "Untouchables." No other European lives in the area, and we, with our little team of eight or nine Indian evangelists, are the only Christian workers to make known the love of God in Christ to this almost solid mass of heathenism. The darkness is not quite so dense now, thank God, for in some eight of the villages and hamlets there are groups, large or small, of Christians, once outcasts, who are shining like stars in a midnight sky.

Living on the outskirts of almost all of India's 750,000 villages, or in their own quarter of

the towns and cities, are to be found groups of outcasts, condemned by the religion of their land, through long centuries, to a life of oppression and degradation. Of these it has been decreed by the ancient Hindu law code of Manu that they shall never rise, shall never be allowed education, or the common rights of human beings. But the age-long spell is being broken: the emancipating power of the living Christ has touched them, and, freed from the fear of demons and evil spirits, which has held them in its grip for so long, many are being made new creatures in Christ Jesus.

Basil Matthews, during his visit to India, was greatly struck with the transformation thus achieved, and in his book that followed, *The Church Takes Root in India*, he wrote of the Christians from the outcastes, that:

"Their houses became cleaner, their backs lose the cringing stoop, and their eyes glint of dread . . . The folk who once tremblingly bowed before the smallpox goddess now, as Christians, become the joint creators of a house of God . . . and daily those once terror-stricken animists made it resound with joyful praises of the God of Love . . . The improvement . . . is economic and aesthetic, hygienic

and spiritual, all inextricably interwoven."

Here is just one illustration of the way in which the transforming miracle happens. Two men appeared one day on the missionary's verandah. They were chamars (leather-workers), and of the upper caste of outcastes. "Good morning, brothers!" we said, "who are you, and where do you come from?" "We come from the village of Nagla," they answered, "and we want to be Christians." "Christians! How do you know anything about being Christians? There are none in your village, and we have never preached there." "I am a bhagat," (religious leader) said the spokesman of the two, "I can read." Then, very earnestly he added, "I have read the Hindu sacred books and have done everything they told me to do, and I have got absolutely nothing. Three months ago I went to visit my old friend Ram Lal. I found him and his son Moti quite changed. There say that they have peace in their hearts and their sins are forgiven. Moreover, I found in their house a little red book which I borrowed and read. In it I read of the way of salvation: **now tell me how to get it.**"

Great as was the joy of pointing him to Christ, the cost of following Him also had to be told. First there was the likelihood of fierce persecution following upon re-

nunciation of the old faith with all its attendant idolatrous customs: this would mean a clean cut across all the normal procedure of the village. Only too well did these men know of the way in which some new Christians in a neighboring village had been treated: how they had been beaten, their water supply cut off, their goods stolen, and how some had found themselves in the "lockup" on utterly false charges. Then there was the fact (which to an outcaste of the upper caste is even harder) that in the family of God there is no caste: all sit together, worship together, and, at times, eat together without distinction.

But Hira Lal and his friend were in earnest and refused discouragement. They returned to their village that day with a new light upon their faces, and with the joy of the salvation which they had sought and found in their hearts.

A few days later Hira Lal was back with us again, this time with another heathen friend, and the request: "Now tell him how to find it, too!" Regular teaching followed until the great day when, as one of a group of new Christians from several villages, he was baptized in the presence of the heathen around, and, later still, after more teaching, he was—with some others—confirmed. And so a Church is being born, and slowly, and often painfully,

is growing "unto an holy temple in the Lord."

Although the "Depressed Classes" in India are at present most responsive to the Gospel invitation, to comparatively few of them has the chance yet been given to hear and accept it. The great need is for more heralds, for more shepherds, for more who will pray and give and work, so that "whosoever will may come."

In India today, as in probably no other country in the world, is that word of St. Paul's being vindicated that "things which are despised hath God chosen." For it is from the much despised outcastes that God is calling out a people for His Name and forming His Church. But that is not all: St. Paul continues that it is "to confound the wise" and "the mighty" that God hath chosen those that are accounted weak and base. And this still greater wonder is being enacted before our very eyes, for, in the Telugu Area, Christians from the outcastes of comparatively long standing, are being used by God for the conversion of caste peoples in such numbers as were never won by foreign missionary effort. — **By Courtesy of The World Dominion.**

"OH, THAT I HAD WINGS . . ."

(Continued from page 20)

spoke was no earthly one. He did not use such a figure of

speech carelessly. It has a far deeper message than the "Voice of Mourning" and longing. It has the message of assurance for the Christian who is the recipient of God's great gift in the Person of the Holy Spirit. For **there** is surely the secret of Rest! "And he saw the Spirit of God descending like a dove and lighting upon him" and further "And the Holy Ghost descending in a bodily shape like a dove upon him." "Upon whom thou shalt see His Spirit descending and remaining on him the same is he which baptizeth with the Holy Ghost." Thus David's psalm of mourning and fear is changed by the baptism of the Holy Ghost into a song of praise and thanksgiving for in the moment, in the twinkling of an eye "the wings of a dove" wings us into the Very Holy of Holies and we **are** at rest. No longer with longing and desire need the saved soul in distress and disturbance of life cry out "Oh, that I had wings . . ." to wing him to distant scenes—for the Dove, the Divine Emblem of the Holy Spirit "resteth upon you." "After that ye believed ye were sealed with that Holy Spirit of promise." Since the fruit of that Dove is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" — that "Rest" you have longed for is yours!—**The Connecting Link.**

WITH THE FELLOWSHIP CIRCLE

NEWS BRIEFS

Miss Edith Ehlke ('37), a former worker at the Institute, is Dean of Women and a member of the faculty at the Central Bible College, Big Rapids, Michigan. This Bible College has recently been opened by Rev. Harold Arman ('38), Dean of the school.

Miss Martha Grenzebach, a former student, has assumed the responsible position as private secretary to Rev. Harold Habegger ('32), pastor of the Humboldt Park Gospel Tabernacle, Chicago, Ill. Miss Grenzebach is also serving in the capacity of deaconess.

A group of B. I. alumni gathered at the home of Mrs. Max Heller in honor of her sister, Miss Elda Amstutz, prior to her departure for India, where she will resume her much loved work at the Ramabai Mukti Mission. The Lord willing, she will sail October 31st. We trust that the entire B. I. family will uphold our sister in prayer as she returns over dangerous waters. "Ye also helping together by prayer for us" (II Cor. 1:11).

Rev. Jared Gerig ('29), former pastor of the First Missionary Church of Cleveland, Ohio, has been called to Missionary Church of Phoenix, Ariz. Rev. Cyril Eicher, formerly of Fort Wayne, Indiana, has succeeded him at Cleveland, Ohio.

Rev. H. E. Wiswell ('31), has accepted a call to the Higley Press, Butler, Ind., as one of the editors of the Higley Christian publications. He will devote part of his time to the evangelistic field.

Rev. Vincent Rupp ('37), former pastor of the Dodge City, Kansas, Missionary Church, has accepted a call to Midland, Michigan. He is succeeding Rev. George Agin ('38).

Mr. and Mrs. Jesse Neuenschwander of Ft. Wayne, Indiana, are now in charge of the work at the Curdes Missionary Church, succeeding Rev. Frank Albright ('28).

Mr. Herman Wagner ('38), of Peoria Illinois, has been called to the Missionary Church of Yoder, Indiana. Rev. Jasper Lehman ('31) was the former pastor.

Robert Welch ('41), of Sylvania, O., has been chosen as pastor of a Missionary Church near Easton, Pa. Rev. Tillman Amstutz ('38), former pastor of the church, is devoting his time in the evangelistic field.

Charles Imler ('41), Chicago, Illinois, is now serving a pastorate at Angola, Indiana, succeeding Rev. Allen Amstutz ('27).

Don Kelly has been transferred from Continental, Ohio, to the Chino Church near Ontario, California.

Miss Ethel Smith ('34), who for quite a number of years has been laboring with the Missionary Workers of Detroit, Michigan, has been accepted as a missionary to India. She is to go to the field as an M. C. A. Missionary and will labor under the C. & M. A. Miss Smith is to sail yet this fall if possible. This will be quite an undertaking for her since considerable funds will be needed for her transportation, her first year's support, and for her outfit. The transportation costs have practically doubled because of the war. The prayers of the members of the Fellowship Circle are solicited to the end that every need will be met and that she will be enabled to sail on scheduled time.

JUNIOR ALUMNI

Announcement of the following births have been received:

Rev. and Mrs. Clarence Furman (nee Eva Mitchell) of Betsy Lane, Ky., announce the arrival of Mary Anna, August 28. Mr. and Mrs. Furman are graduates of the class of 1930.

Born to Mr. ('40) and Mrs. Kent Welty, Ottawa, Ohio, a daughter, Patricia Louise, August 25.

On June 25th, Edith Joanne was wel-

came into the home of Rev. ('37) and Mrs. Howard Eicher (nee Margaret Reiness). Rev. Eicher is the pastor of the Baptist Church of Davison, Mich.

Rev. ('40) and Mrs. ('39) Alfred Clough, (nee Maxine Souder) are the happy parents of a daughter, Judith, Maxine, born Sept. 23. Rev. and Mrs. Clough are serving in an M. B. C. church in Kingston, Michigan.

WEDDINGS

Four members of the 1941 graduating class were united in marriage. Alice Echreckenberg became the bride of Orlan Golden August 9th. Rev. Golden is pastor of the M. B. C. Church, Bristol, Mich. On August 16th, the wedding ceremony of Evelyn Neuenschwander and Donald McIntosh was performed. They have the pastorate of the M. B. C. Church, Englewood, Ohio.

The numerous weddings in the month of August were climaxed on the 31st by the following three weddings: Martha Amstutz ('30) to William Maxwell Heller, pastor of the Hollywood Missionary Church of Ft. Wayne; Ruth McLure ('39) to Mervin C. Rupp, school teacher in Wren, Ohio; and Verna Schrag to Alfred Zahlout ('39), violinist on the Young People's Church of the Air radio broadcast.

On Sept. 7th, Carolyn Muselman and Dorland Russett, both of Berne, Indiana, took marriage vows. Mr. Russett is completing his senior year at the Institute. Another happy union is that of Mary Wakefield to Franklin May, Ft. Wayne, Indiana.

The Fellowship Circle prays God's blessing upon these young couples.

FOREIGN GLEANINGS

Mamou, via Conakry,
French West Africa.

August 24, 1941.

We have very few children in school this year, only seven, one more may come this week for the last half of the

year's work. Her parents got frightened and kept her at home. One will finish, the Joder boy, but will remain here till the others go home. There have been only five in my room so it has seemed like playing as far as numbers are concerned, but some of them are so slow that we really get tired trying to hurry them. Next half I'll be alone. There will be five grades; the one starting high school, of course, will have to study much by himself. I'll move down to the Foyer for I can not say that I'm brave enough to stay up here alone. The children almost lose themselves in the Foyer because it is so large for only seven youngsters. We have had quite a few visitors though. Some of the missionaries have come here for a vacation rather than going on to Dalaba. It is difficult to travel now and all are trying to do the next best thing.

We are having another exodus of missionaries. Nine are planning to leave yet this fall if possible, and just last month five others left the colony for furlough, and I forgot the Bowmans who may have left by this time. As near as I can count that leaves only about twenty-five. Others are due in December and some that are staying are on their fifth year already.

I wish that you could now see our little black baby, Faith; he would lead you a merry chase. He goes all over but still is frightened to go alone. He talks a little in all the languages. He can say, "Ank you, Ena, Mamma, Daddy," and tries to call nearly all the children by their names. He even tries to sing a little and likes to say "Amen" when anyone gets through praying but often he doesn't wait. He surely is a spoiled pickin.

We have had mushrooms out here almost as big as dinner plates. The first ones that we had this year gave us a squeamy feeling for we were not sure if they were good or not even though the natives said that they were. We cooked them and started to eat them,

then got frightened for fear that they might be poisonous. We sent one of the uncooked ones down the hill to find out before we could enjoy the rest of our meal. Two are enough for the two of us.

Wednesday night the children had a birthday party for me. Of course, you know that here every birthday celebration is a big event. Not one is missed. The children had been scheming for days to find the date, for last year they forgot it and they didn't want it to happen again. After Miss Jones gave them a few hints they got it figured out, and so that morning before we had breakfast we had a special delivery letter inviting us to a party that night. The messenger boy was the only boy in first grade. He was a picture, with a big umbrella, long coat, big cap, and rubbers that nearly fell off his feet. All of the children in my room had to have something to do for this all important event. It ended by having a Japanese party with even a volcano that erupted, throwing gifts out the top.

We were glad to hear that Miss Landrey got out too. It doesn't look as if any will return to our part of the continent for we have heard that no passports are being issued to women and children; so unless the men come alone there will be no arrivals. Next week it will be two years since we landed here. It hasn't seemed long but to look forward two years seems such a long time. No, I'm not homesick, but nevertheless one thinks about home. Our whole group of missionaries have kept well with the exception of a few that are due for furlough. There are many things that we could use that we cannot get, but we have as yet all the things that we need.

Rest period is finished and that means that this must be brought to a close.

Lovingly,
Edna Page, Class of '38.

PAUL BARTELS ARRIVE IN CHINA

Mrs Bartel, nee Ina Birkey, ('23), who is now in the homeland writes as follows:

"A letter from Paul this past week tells of his arrival at our station Lungtan on July 21st, just four months to the day from the time he sailed. He was delayed through landslides, high water, bombed bridges, etc. Most of all he was delayed through the freight and supplies he carried with him. Needless to say, the workers there were happy for their supplies. Paul had just arrived, and he did not go into much detail other than that they had made the trip from Pengshui to Lungtan in one day. That journey took a week without the car. He also says the work is most encouraging in every part of the field. How we praise God for this. I remember those first years in Lungtan when there was not one thing to encourage."

The Bible as literature and history is taught in Michigan's high schools in twenty cities and towns, and credit given just as in other major subjects.
—**Religious Notes and News.**

Of the eleven million homes in America thirty-six per cent are classified as slums. This means that they are "below the minimum standard of decency and comfort."—**Youth.**

In Germany, despite the dictator's edict; in Japan, despite a strong nationalistic religion; in China, despite the strife and poverty of war, and in most foreign countries, sales and distribution of the Bible are higher than ever before, reports the American Bible Society. The Bible outstold Hitler's **Mein Kampf** in Germany by 200,000 copies; while Japan's purchases increased by ten per cent, and China bought more complete copies than ever. — **Methodist Protestant Recorder.**

WITH THE BIBLE INSTITUTE

NEW WORKERS:

We of the Bible Institute family are honored to welcome into our midst a splendid group of new workers that we all "might be fellowhelpers to the truth." Miss Hazel Butz is the Dean of Women; Miss Isabel Zehr is the hostess of Bethany Hall and supervisor of the dining room; and Dr. Warren J. Slote is an instructor in the Bible department. The Lord already has blessed their entrance into unto us, and we have been comforted together by the mutual faith of us all.

FALL OPENING:

At the close of school in the spring, perhaps we scatter to our homes or elsewhere with eager anticipations of summer recuperation and profit. But we return in the fall to a joyous reunion of our family and a happy welcoming of new members into it. In this Fall of 1941, with a world in chaos all about us, we feel that the Lord has brought exaltation and honor to His Name in manifesting Himself among us and giving us a good beginning for the new school year. Blessed be the Lord, Who is our strength, our goodness, and our wisdom. He has sent to us students zealously affected in a good matter and earnest in their purpose to serve the Lord, to wait upon Him for enabling, and to live for His glory. Not only so, but He has helped us already to press a step forward toward the mark set before us through the messages of Reverend Q. J. Everest of Goshen, Indiana. To several in those early days, the Lord said, "Tarry until ye be endued;" and they were filled with His Spirit and made ready for a year of effective life and labor and study. May the continued presence of His Spirit in our school be an earnest of great victory which shall be carried to the uttermost part of a needy earth.

MISSION BAND:

Three Mission Band services were held in September. The first was merged with the special services under the ministry of Reverend Everest. At the second, Mrs. Dobson from China was the speaker. She whetted the appetites of all at the evening devotional period in the dining room, where she illustrated from her own experience that the steps, as well as the lives, of the Lord's people are ordered by Him. All were then eager to hear the evening message, which the Lord used to consummate a missionary call in the lives of some. At the last meeting, Rev. K. R. Hawkins of the City Mission spoke, depicting the fields and needs at our very elbows and challenging us to an immediate service.

CHAPEL:

To no period in the day does the Institute family look forward more happily than to the chapel hour. Often there can we say, "The Word of the Lord came again unto me, saying." He speaks to our hearts through His servants, by whose presence He honors us. Reverend McKinney of the Central American Mission apprised us of the existence and work of that body and encouraged students to consider it in their missionary vision. Mrs. Roseberry told of work in French West Africa, especially of the effectiveness of the native witness. One young boy won a group of thirty believers in his village, and this group grew to sixty in a short while before the missionary had time to visit the village. She also told of the persecution that must be borne by those who forsake the fetish and take the "Jesus way." Yet they stand true and the Lord blesses and uses their ministry. Mr. Siemens, both missionary and home worker, declared also the Word of the Lord unto us, which was made meat to our souls. The messages of our good

President on the strength of the joy of the Lord in the heart were used to deepen many lives in Christ and give encouragement for the daily tasks. Some special chapel services were directed toward the improvement of the training program in its broader scope, including household duties, practical work, and personality. Messages upon these subjects by Dean Witmer, Miss Basinger, Mr. Ringenberg, and Miss Butz were marked by the blessing of the Holy Spirit in both utterance and reception. We believe that these blessings are evidence of His good pleasure to receive glory from that which He enables us to do; hence we go forth "Preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding."

PERSONAL:

The Institute was glad to welcome the parents, families, and friends who brought students to school on the opening day.

Other visitors whom it has been our pleasure to entertain were the Rev. and Mrs. Roseberry and the Reverend David Siemens.

Our prayers ascend to our Father for the sustaining blessings of the Comforter in the hearts of the Misses Esther Marks and Thelma Blough because of the Home-going of Mrs. Blough, who was a sister to Miss Marks and sister-in-law to Miss Blough.

THE NEW BUILDING:

With both men and women crowded out of the dormitories and a few students and workers and all guests crowded out of the chapel into the hall, the need for more room at the Bible Institute is apparent. Augment the discomfort caused by these exclusions from the muddle of sounds coming from practice rooms in Bethany Hall: "Adagio in D Minor," arpeggios, "Witches' Dance," and "Peace Like a River;" and you have a turbulent river indeed, with the peace of a doubtful

constituent. Yet God overrules such a condition with the gift of His peace, and we are happy workers together. Finally, however, in His well-appointed time, He has provided the means for a release from the pressure, to the end, we believe, of increased efficiency. The beginning of that end we see in concrete form on the west end of the campus. Having been under construction not much over one month, already the auditorium-music hall is revealing itself as a thing of beauty. Our faith also affirms that it will be "a joy forever;" for when its bricks and mortar shall have crumbled, the lives trained and dedicated there "shall shine as the brightness of the firmament and—as the stars forever and ever," bringing eternal glory to the Head Architect and Protector of the structure.

Cumulative evidence indicates His ownership. First, the silver and the gold are His and the cattle upon a thousand hills, and He has sent the financial requisites. Second, He has supplied skilled and careful workmen, who spare no pains to place every brick and to accomplish every measurement with exacting accuracy. The position of the building, the slope of the ground, the trees retained as an exquisite frame for the picture, the soft color of the bricks—everything to satisfy the sense of appreciation with which He has endowed His children cries out, "It is His for He made it, and not we ourselves." Again, while the government seeks materials for defense of the nation, the Lord keeps His hand upon the materials needed for the defense of the faith. Thus far He has supplied all that are needed, and we trust Him to keep free for His use all other demands. Since the beginnings are so auspicious, we anticipate a glorious consummation, as He gives us grace to remember that "He alone hath comprehended the dust of the earth and weighed" out for this place the portion which He has chosen to use here to His purpose.

CHANGE OF SERVICE:

The presence of Christ makes itself manifest in every sphere of a Christian's life. To instance, the staff of the Bible Institute and the families and a few invited friends of the Amstutz and Heller families witnessed in the Bible Institute Chapel the wedding, beautiful in its simplicity, of Miss Martha Amstutz to Mr. William Maxwell Heller. Every detail obviously was planned so that Christ might have the preeminence, and every heart recognized the presence and sanction of the Holy Spirit. As these united lives walk in Him, under His anointing surely they shall realize a large service in His Kingdom.

For the past few years, Mrs. Heller has been "with us at all seasons, serving the Lord with all humility of mind," "as the servant of Christ, doing the will of God from the heart, with good will doing service as to the Lord." Those of us whose lives have been brightened by her ministries as Dean of Women and good friend now rejoice in her happiness as mistress of a beautiful Christian home. As the Lord has blessed her life to our good, may He also, with her coming, enrich the lives of Edna, Marjorie, Margaret, and Mr. William Maxwell Heller. To them all and to their church, we extend our continued good wishes and prayers.

The Secret of Christian Victory

Griffith Thomas once told the story of a poor Negro who was a helpless slave to drink. He tried again and again to get free, and others tried to help him, but he could not get rid of his drunkenness until he was saved. When he was converted there was a wonderful change; and someone said, "So you have got the mastery of the devil at last?"

"No," he said, "but I have got the Master of the devil."

Since Satan is a supernatural enemy, it takes a supernatural power to overwhelm him. Christ is that Power. Christ in the believer is not only the Hope of glory—He is the Hope of victory. — **The Brethren Evangelist.**

NATIONS AT THE PARTING OF THE WAYS

From a British publication we cull the following: "It is not too much to assert that the nations of the earth have reached a parting of the ways. In spite of the rapid growth of knowledge, the amazing increase of scientific inventions, it is vigorously impossible for nations to live in harmony with one another. The dispute between Germany and Poland was only a surface wound, which suggests a much more deep-seated malignant growth. If we take a hurried survey of Europe as we know it today, we can see that, in large measure, God has been rejected. This does not mean that He has not His faithful remnant in every land; but it does mean that, for all practical purposes, the will of God is neither consulted nor obeyed. Nationalism has taken the place of religion: the demands of the State have been elevated at the expense of the individual conscience. In some cases, there has been a definite anti-God propaganda of the most virulent kind. For all these things, nations will have to give an account, and, sooner or later, be visited with the just and holy anger of God.

"It is necessary, however, that we should begin at Jerusalem. We must put our own house in order before we begin to meddle with the affairs of others. In at-

tempting an assessment of Great Britain's moral and spiritual status, we must remember her fidelity to the Bible, her creation and support of missionary and humanitarian agencies, and her numerous attempts to honour God in times of special crisis. But something is wrong when only a tiny fraction of the population enter the House of God on His day, and when an overwhelming majority neglect the things which belong to their peace. The present hour may not be the most suitable for launching a campaign, but the time is coming when the Christian churches of all denominations will have to band themselves together in a passionate effort to call the nation home to God, and in a sustained attempt to restore the years which the locusts have eaten.

"In the meantime, let us be very sure that those nations which neglect God can do so only at their peril.

"For this reason, the prayer upon our lips in these critical days should be one of confession, humility, and penitence, as we make earnest entreaty that, for the sake of His holy covenant in Christ Jesus, God may spare our nation, and make us to be an instrument of His redeeming purposes for all mankind."

Thanksgiving

One day we might forget our cares,
The selfish needs that fill our prayers,
And turn our pleading into praise,
Acknowledging God's gracious ways,
We have had home and daily bread.

If death has claimed our very best,
We thank Thee for a loved one's rest;
And praise that Providence can bring
Sweet water from each bitter spring.
For things we have not understood
We thank Thee, Giver of all good.

For leading nations through their strife
Into a larger, better life
We thank Thee, knowing war will cease,
Before the coming Prince of peace;
And for the care that broods above
Each soul we thank Thee, God of live.

Myra Goodwin Plantz.

SECOND ANNUAL
YOUTH CONFERENCE
of
FORT WAYNE
October 31 - November 2

sponsored by
STUDENTS OF THE FORT WAYNE BIBLE
INSTITUTE

in cooperation with Christian youth organizations
and leaders of the city

SPEAKER: DR. R. R. BROWN, Omaha, Nebraska.

PLACE: CENTRAL HIGH SCHOOL AUDITORIUM, at Barr
and Lewis Streets.

SERVICES: Friday, Saturday, Sunday evenings, Sat-
urday and Sunday afternoons.

FEATURES: Inspirational group singing, male quar-
tet, conferences, testimonies.

PRAY — BELIEVE — AND EXPECT
GREAT THINGS FROM GOD