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### The Bible Vision

Fort Wayne Bible Institute

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# THE BIBLE VISION

*"The Christian Walking"*

*"Gounod Among the  
Prophets"*

*"The Vision Vital"*

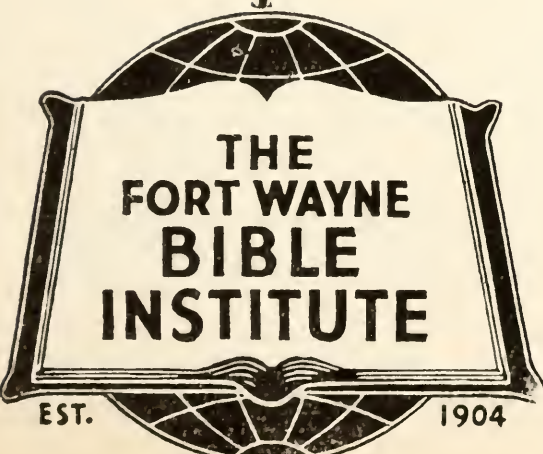
*"America's Increasing  
Blood Pressure!"*

*"Should We Expect  
Miracles Today?"*

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APRIL - - - 1941

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THE  
FORT WAYNE  
BIBLE  
INSTITUTE

EST.

1904

PUBLISHED AT BERNE, INDIANA

By the FORT WAYNE BIBLE INSTITUTE  
Fort Wayne, Indiana

# WITH GOD

"To talk with God, no breath is lost: Talk on!  
To walk with God, no strength is lost: Walk on!  
To toil with God, no time is lost: Toil on!  
Little is much, if God is in it:  
Man's busiest day not worth God's minute.  
Much is little everywhere  
If God the business doth not share.  
So, work with God—then nothing's lost;  
Who works with Him does best and most."

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## THE BIBLE VISION

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of the Bible on Us and Our Times*

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# EDITORIALS



## ***Exaltation***

At this season of the year our hearts turn with wonder, love, and praise to behold the greatest miracle of all time in raising from the dead the Lord Jesus. And well may we rejoice in that mighty reversal of nature by which the last enemy of man was conquered and promise of life eternal guaranteed. But as New Testament believers we rejoice not only in the resurrection of our Lord but in His EXALTATION as well. Being raised from the dead and being exalted to the right hand of God are twin events that are nearly always regarded in close sequence in the New Testament.

In the classic passage in Ephesians 1, the Apostle speaks first of Resurrection, then Exaltation, Enthronement, and Headship. There by faith and spiritual vision we may behold the Mighty Conqueror, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." This is the Christ whom we serve and in whose triumphs we may share.

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## ***The Black Horse of the Apocalypse***

After the red horse of war there went forth the black horse of famine to take his toll of human life. In this terribly inhuman war the black rider is following close on the heels of war. Already conditions in Europe are worse than in the first World War. In this total warfare that we witness no one is spared and humane considerations are thrown to the winds. Dr. Alexis Carrel is reported by *Life* to have said to former Ambassador John Cudahy that "many people in Spain should long ago have been dead from starvation. They are half dead, yet they persist in living. They are moribund, hopeless, listless, nerveless, wan, without will, all pith gone from their sorry shrunken frames, yet they do not die. . . . There are many cases of amnesia and partial blindness from lack of essential vitamins, and tuberculosis is taking a heavy toll." Other countries are suffering as much: France, Belgium, Poland, Holland. If the war should continue for another winter, the toll in human suffering, physical deterioration, and death would be incomprehensible.

These conditions prepare the way for the next rider of the Apocalypse—the pale horseman of death. According to Dr. J. H. Janney of the Rockefeller Institute, the enfeebled condition of the people makes them susceptible to an epidemic of influenza as devastating as the Black Death in the Middle Ages.

It is criminal to live for self in days such as these!



# *The Christian Walking*

*"As ye have therefore received Christ Jesus the Lord, so walk ye in Him"* (Colossians 2:6).

Not only does the above Scripture discourage everything of a spectacular tendency, but it clears the atmosphere of all proneness to bombastic display in Christian service.

Numerous are the injunctions contained in the inspired Word for those who find themselves possessed with a desire to walk humbly with their God. To Abram of old came the word, "I am the almighty God, walk before Me and be thou perfect." Untold multitudes have been cheered upon life's pathway as they have remembered, "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." From the Epistle to the Ephesians we learn that we are to "walk circumspectly not as fools, but as wise."

As with running, so it is with our walking. There are many different ways of practicing this exercise. One becomes greatly burdened when in the presence of those who appear to have grown abnormal as followers of Him who was meek and lowly of heart. Especially must there be deep concern for Christian leaders who seem too overgrown to continue a quiet, humble, un-

ostentatious walk with their Lord and Master.

Paul must have felt this keenly when he sent his soul-stirring exhortation to the Thessalonians, "Furthermore, we beseech you brethren, and exhort you by the Lord Jesus that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more."

It has been suggested that walk denotes character. Therefore care must be exercised lest that which should be a quiet, obedient, holy walk with Jesus Christ, is observed to develop into a hurried, excited and unholy run with the crowd.

If we as believers are to be known by our daily walk, then how essential it is that we walk even as He walked. The Lord Jesus walked as a man. His was a manly walk. He walked as God. Consequently His was a godly walk. So manifestly wonderful and glorious was the earthly walk of our Lord that in three short years it was ended.

Abraham did not know where he was going, but he knew with whom he was going. It may not always be given us to see in what direction our pathway lies. Times without number we may appear before men to get disadvantage. When most completely abandoned to the will of God, we may be called upon to

suffer the most cruel misunderstanding, but with happy assurance we pursue our course, since we journey with One whose life was the light of men, and in Whom is no darkness at all.

We read with pardonable exultation and possibly with all too little consideration that Enoch walked with God. The Rev. J. Stuart Holden said, "There is no fact more patent to any of us who reads the book of his own life, that the spiritual enthusiasms tend to evaporate unless they are translated into obedience to every demand which they make upon us." This walking with God as experienced by Enoch, called for deliberate

choice. His was the most inspiring record any human being can ever have. He "walked with God." This saintly character whose name means "dedicated" learned by happy experience that these natural lives of ours may and should be lived in the realm of the supernatural.

Thus it has been with the Lord's peculiar people in all ages, and thus it is with the Lord's peculiar people today who, having determined to walk by faith and not by sight, find themselves frequently alone, securing their degree in God's university of solitude and suffering. — *The Connecting Link.*

## *Trees*

*"The wind that blows can never kill*

*The tree God plants;*

*It bloweth east, it bloweth west,*

*The tender leaves have little rest,*

*But any wind that blows is best.*

*The tree God plants*

*Strikes deeper root, grows higher still,*

*Spreads greater boughs, for God's good will*

*Meets all its wants.*

*There is no storm hath power to blast*

*The tree God knows;*

*No thunderbolt, nor beating rain,*

*Nor lightning clash, nor hurricane:*

*When they are spent, it doth remain,*

*The tree God knows,*

*Through every tempest standeth fast,*

*And from its first day to its last*

*Still fairer grows."*



# Gounod Among the Prophets

By Howard Tillman Kuist, Ph.D.

In the popular mind the prophet is sometimes confused with the fortuneteller. While it is true that occasionally he does foretell, the real function of the prophet is to tell-forth. He is a voice amid confusion, the mouthpiece of truth and duty. In times of crisis outstanding prophets are rare because truth costs dearly, and duty is expensive. Wordsworth addresses duty as "the stern daughter of the voice of God . . . a light to guide, a rod to check the erring." In a memorable passage Victor Hugo pauses to observe that "God makes His will visible to men in events, an obscure text written in a mysterious language. Men make their translations of it forthwith, hasty translations, incorrect, full of faults, omissions and misreadings. Very few minds comprehend the divine tongue. The most sagacious, the most calm, the most profound decipher slowly, and when they arrive with their text the need has long gone by; there are already twenty translations in the public square."

But why does the prophet produce the true text? Because whatever his gifts, the primary credential of the prophet is character: a life which squares with revealed truth. The prophet has won the right to speak. Having been allured or thrust be-

hind the scenery of events by accident or necessity, he sees through what he has seen, and then dares to live it out. The product of his life, cleansed and certified by suffering, confronts the conscience of his generation with truth realized in personal experience. And so Gounod is among the prophets.

With all Europe once again on the march, all "Gaul" overrun by the "Hun," and Paris once more in the hands of the Germans, Charles Francois Gounod's inspired motet *Gallia* leaps from the choir loft into life. For we are seeing events enacted before our eyes similar to those which gave it birth. A French refugee called upon to write a musical score in honor of the German Prince Consort of a British Queen! Thereon hangs a tale which tells how prophetic music is born. A harried refugee uprooted from his native soil by the torrent, sees from what direction it has come, and now points the way back to his city.

In 1867 the erection of the Royal Albert Hall as a memorial to Albert, the lamented Prince Consort of Queen Victoria, was begun in London. By 1870 the inaugural committee was laying plans for a huge international exposition to be held in connection with the dedicatory ex-

ercises dated for 1871. Their search for a composer who was to have the honor of producing an appropriate oratorio for that occasion was concluded by their choice of Charles Francois Gounod. The name of the French composer was already well known. In 1859 he had achieved the distinction of setting Goethe's *Faust* to the music which was destined to become its recognized lyric vehicle on the operatic stage. Schumann, Liszt, Berlioz, and even Wagner had attempted a score for *Faust*, where Gounod had succeeded. In April, 1867 Gounod had produced a score for Shakespeare's *Romeo and Juliet*, which became an immediate success. Asked for his own opinion with respect to the relative merits of the two operas Gounod is said to have made the enigmatic reply:

"*Faust* is the oldest, but I was younger,  
*Romeo* is the youngest, but I was older."

Between the writing of the *Faust* and the *Romeo*, Gounod had indeed made a notable advance in technical skill. But his artistic powers were now about to be touched into a spiritual maturity. The Franco-Prussian war rolled relentlessly over France. Paris had fallen. Gounod was a refugee in London.

It was at this moment of anguish and depression that the French composer received the commission to write a score to be sung at the opening of the

international exposition inaugurating Royal Albert Hall just a year hence. Rather an anomalous position just then for a Frenchman. What kind of internationalism was required to produce the words and the score for such an occasion? It is just here that Gounod's spiritual maturity matched his artistic genius. He found himself among the prophets. This time it was neither the versatility of a Goethe nor the universalism of a Shakespeare which gave him his cue. It was the broken-hearted lament of the Hebrew poet-prophet who sat surveying the ashes of the Holy City after its desolation by the Babylonian army in the sixth century B. C. In the almost forgotten and neglected lines, referred to in the Bible as *The Lamentations of Jeremiah*, Gounod found himself now, strangely enough, at home and also in tune. Here he found spiritual values which transcend all international boundaries and which belong to all men. He would make music indeed for that international exposition!

To observe the lines lifted from the opening verses of *The Lamentations* for his score, is to learn what moved Gounod's music into action:

Solitary lieth the city, she that was  
 full of people;  
 How is she widowed! She that was  
 great among nations,  
 Princess among the provinces, how is  
 she put under tribute!  
 Sorely she weepeth in darkness, her  
 tears are on her cheeks.



And no one off'reth consolation, yea,  
all her friends have betra'd her,  
They are become her enemies.

Zion's ways do languish, none come to  
her solemn feasts,  
All her gates are desolate, her priests  
do sigh,  
Yea her virgins are afflicted and she  
is in bitterness,  
Is it nothing to all ye that pass by?  
Behold, and see if there be any sorrow  
that is like unto my sorrow.  
Now behold, O Lord, look Thou on  
my affliction:  
See the foe hath magnified himself.

Jerusalem, besieged more than  
a score of times, and twice  
leveled to the ground for her  
sins, has been called the spiritual  
mother of mankind. At least she  
is so idealized by the prophets.  
Within the shadow of the Mother  
City, "beneath whose con-  
templation sink heart and voice  
oppressed," the refugee French-  
man felt a kinship with all men  
who have been uprooted from  
soil and country, for here he  
found adequate self-command  
and hope. But up to this point  
his music was predominantly in  
a minor strain. He needed a  
major upon which to rise to an  
elevated finale. At this stage of  
his thinking Gounod turned from  
*The Lamentations to The Book  
of the Prophet Jeremiah*, chapter  
three, with its oft-repeated in-  
vitation to "Return," and with  
its clarion call for the fulfillment  
of moral relations. In this amaz-  
ing chapter Jeremiah pictures  
God as the Husband of an un-  
faithful wife; God the broken-  
hearted Father of backsliding  
children; God the Shepherd of

wandering sheep; God calling  
Jerusalem to turn back to Him.  
However, Jerusalem has not  
turned to Him "with her whole  
heart, but feignedly." Here  
prophetic insight matched  
Gounod's artistic power. Here  
were the words for a soprano  
crescendo of hope, and on a  
major key!

And so Gounod wrote the mov-  
ing music to the words:

"Jerusalem, Jerusalem, O turn thee, O  
turn thee to the Lord thy God!"

The relentless scourge of cur-  
rent world-events has made the  
prophets of old once again our  
contemporaries. The true inter-  
nationalism they represent is  
broader far than political boun-  
daries, and deeper than economic  
considerations. Gounod reminds  
us, with the prophets, that the  
only tie to bind men to each  
other effectively is their com-  
mon kinship in character, a kin-  
ship whose quality was typified  
by what made Jerusalem, the  
Mother City, great, but a city  
which fell only when its moral  
foundations had crumbled.

The *Gallia* born in darkness  
hails the way of return to light.  
It is a prophetic word which bids  
men go out to meet the judg-  
ments of God with works meant  
for repentance. Let the choirs  
of our land sing it into the hearts  
of our people. Gounod among  
the prophets sounds a signal for  
the return to God!—*By courtesy  
of Church Management.*

# *The Vision Vital*

By Rev. Paul S. Rees, D.D.

TEXT: "Sir, we would see Jesus."

Among these mountain-minded adventurers in human thought who gave to the little land of Greece such deathless distinction two thousand years ago there is none better known than Plato. From the religious point of view Plato never said a more significant thing than when he uttered the following words: "We look for a God, or a God-inspired man, who will show us our duty and take away the darkness from our eyes." That plaintive speech of the Greek idealist finds its strong and highly suggestive echo in the language of our text. "We would see Jesus." "Certain Greeks," we are told, who had come up to Jerusalem at the time of the Passover, expressed in this language their desire to have an interview with the great Galilean prophet whose fame had been heralded afar.

You will remember it was said of Jesus that "He came to his own, and his own received him not." But it is interesting to recall in that connection that those who were not His own, in the national sense, were strangely drawn to Him at the two distant points of His earthly career—His birth and His death. As at the beginning so at the close of His life, the non-Jewish world

finds a prophetic place in the attention it bestows upon Him who must, in any final estimate, be acknowledged as the Desire of all Nations.

Now whether these eager Gentiles were granted their request and allowed to converse with Jesus is not clear. Competent interpreters of the Scriptures differ in their judgment. Of one thing, however, we may be pretty sure: the response Jesus made to their petition, carried by Philip and Andrew, was hardly the one they were expecting. One can understand how it may have puzzled even these kindly disciples who acted as middlemen in the incident. Perhaps you too have wondered about it. Here is Philip speaking for these inquiring visitors: "Lord, there are some Greeks that would like to see you." Then comes the rather amazing reply. He did not say, as our nice calculations would humanly frame it, "Very well, bring them along. I shall be glad to meet them." Instead He set out abruptly to discuss His approaching death. He uses language that seems to have no bearing upon the matter in hand. He says that "the hour is come, that the Son of man should be glorified." He says, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth



much fruit." He says, "And I, if I be lifted up from the earth, will draw all men unto me."

What can we make of that? Well, one thing that we must make of it is that often there is a decided difference between the view of Jesus men would like to have, and the view of Jesus He Himself would have us receive. May I therefore propose this question for a few moments of meditation: Considered strictly in the light of our Lord's comment on the request, "We would see Jesus," what is the vision He would give to us, that we might hold it and—better still—let it hold us?

#### THE VISION OF THE CRUCIFIED CHRIST

There is something deeply meaningful in the almost ungracious way in which the Master turned the petition of these inquirers into an occasion for emphasizing His approaching passion. Dean Alford and others are sure that they did not get to converse with Him. The time for His manifestation to the Gentile world had not quite arrived. So runs the explanation. We know of course that it was not until after Calvary, not until Pentecost, that the moulds of Judaism were really broken and religion became internationalized and universalized in the thinking of the disciples. So I am not about to suggest that this explanation is false. I do venture to suggest that it fails to strike deep enough. Why, my dear friends,

it seems to me that in these words of Jesus already quoted we have one of the deepest, highest, most distinctive and revealing utterances that ever fell from His lips concerning Himself and His world mission.

What He is saying in substance is this: "Philip, if your Greek friends look upon me now, they with their curiosities and speculations, I with my teachings and miracles, they will not really see me. They will see the Son of Mary and the Son of man. But I am the Redeemer, the Lamb of God, my very name, 'Jesus' signifying that I am to save the people from their sins; and the only way to see me is to behold me in the act and principle of dying. If they really want to see me, they must wait until I am lifted up from the earth."

Would to God we might realize it: this is the view of Christ to which we must come if our vision is to be the vital thing it ought to be. Show me the matchless Teacher — let Him instruct me! Show me the Perfect Example — let Him inspire me! But if you can show me no more, I am still a lost man. I have known truth, but I have disobeyed it. I have caught the gleam of fine ideals, but I have trekked along in the mire. I am stained, guilty and holden with the cords of my sin. I am lost! What have you to offer me?

Let me answer that question by relating an incident. It is

Sunday, and the place is Liverpool, England. Matthew Arnold, essayist, poet, critic, brilliant and a bit inclined toward skepticism, has come to visit his brother, whose pastor happens to be the distinguished preacher, Ian Maclaren. Together the brothers attend church in the morning. *The Shadow of the Cross* is the theme of the preacher. He shows how the Cross endures, the hope of salvation it holds out being a deathless hope. He describes movingly how men turn to it when everything else fails. Matthew Arnold is gripped. When, a little later, he comes down from his room to eat lunch, he is heard singing softly:

"When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,  
Save in the death of Christ, my God;  
All the vain things that charm me most,  
I sacrifice them to His blood."

Still in the grip of the morning's message he accompanies relatives on an afternoon walk. In the course of the conversation he strikes off this gem of a sentence, speaking it with great earnestness: "Yes, the Cross remains, and in the straits of the soul makes its ancient appeal." In less than an hour Matthew Arnold was dead. In the "straits of the soul," the straits of its guilt and its bondage and its lostness, there is lifted the vision of Calvary where the strong Son of God makes atonement for

sin. Love melts me there. Mercy covers me there. Grace lifts me there. The burden leaves me there. Light breaks in on me there. God saves me at the Cross.

#### THE VISION OF THE CONQUERING CHRIST

If the Lord Jesus Christ is to make any conquests among the sons of men, we have it on His own word that it will be through the might of His Cross. To see Him dying is to see Him winning. The seeming absurdity of that statement is merely a reminder of how foreign are the ways of Jesus to the ways of this world. Conqueror, you say! Yes, just that, despite the fact there is nothing Napoleonic or Caesar-like about Him. He rattles no saber. He lifts no mailed fist. He shouts no self-vaunting ambitions. Let His words be spoken in the councils of the natural man and they will sound the sheerest folly. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Then he adds: "He that saveth his life shall lose it." I shall live by dying. I shall save by losing. I shall conquer not by taking but by giving. I shall express Myself by denying Myself.

If that is the true vision of Christ, says some one, then it isn't for me to see Him. It is all an ace-high dream, well enough for people with wings but nonsense for folks with feet.



And your hard-headed worldling, scornful and cynical, goes stamping down the well-worn way of a philosophy of life that puts self at the center of things, furnishing as he goes additional proof that H. G. Wells was far too accurate when he said: "The Galilean has been too great for our small hearts."

Notwithstanding His greatness and our smallness, He has been winning. Weaponed with the might of the Cross, He has been making a world conquest. What else could Jean Paul Richter have meant when he said: "The life of Christ concerns him who, being the holiest among the mighty and the mightiest among the holy, lifted with His pierced hand empires off their hinges and turned the stream of centuries out of its channel, and still governs the ages." The hinges of empires yielding to assault! What kind of assault? The touch of the "pierced hand."

Moreover, Jesus insists that the principle here holds good for every disciple. It is the grain-of-wheat principle — dying to live, losing to win. He who really sees the Christ sees and feels the demand laid upon him to take the way of the Cross. It means a death. Countless thousands of believers, converted men and women, can point to a crisis of consecration in their lives when they faced this very issue. Would they let God sanctify them entirely, crucifying them to the world and

the world to them? That was the question. They yielded, and in the realization of a definitely personal experience found the meaning of Paul's testimony: "I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2:20.)

#### THE VISION OF THE CROWNED CHRIST

Through the gloaming of suffering and self-giving Jesus saw the glory of victory. He would have us adjust our world-imprisoned eyes to the same perspective. When He said, "the hour is come, that the Son of man should be glorified," He meant more than His being lifted on the cross; He meant also His being lifted to the right hand of the Majesty on high. In prayer to the Father He said: "Glorify thou me with thine own self with the glory I had with thee before the world was." In the gathering gloom of the falling night He read the prophecy of the morning's certain glow. Beyond Calvary, the garden of resurrection! Beyond the garden, the mount of Ascension! Beyond the mount, the throne of the Eternal Father.

Oh, I wish they would stop their hymn-singing about heaven and get busy making this a better world. Did any of you ever hear any prattle like that? The best answer to it is to be

found in the example of Jesus. Has any one ever done any more for the salvation of men, the redemption of society and the healing of the world's hurt than He has? The facts compel a negative answer. The question then follows: Did any one ever cherish a Father's face at the end of the journey? All the while He toiled among us the lure of the Heavenly Home was upon Him. With vision crystal-clear He saw that the day of His crucifixion was but the herald of the Day of His Coronation. And when, a few years later, Saul of Tarsus caught the heavenly vision, his horizons were set out to genuine Christian dimensions enabling him to see the connection between the present conflict and the coming consummation. "We are joint heirs with Christ," he said, hastening, however, to qualify the statement by adding, "if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Ah, yes, "it is the starward look," as some one has said, "that gives majesty to the earthward step." Listen again as out of the context Jesus breathes the assurance: "If any man serve me, him will my Father honor." We are not mad. No Fool's Paradise is ours. As the compelled outcome of our Christian faith, as the radiant result of our vision of Him on

whom that faith rests, we shout our unwavering confidence: Coronation Day is coming!

This then is the threefold unveiling of the Christ that I have ventured to call The Vision Vital. If it comes to you, you cannot continue the same individual you are now. Some one to whom it came has tried to put it in these beautiful lines:

"I had walked life's path with easy tread,  
Had followed where comfort and pleasure led;  
And then it chanced in a quiet place  
I met my Master face to face.

"With station and rank and wealth for a goal,  
Much thought for the body, but none for the soul,  
I had entered to win in life's mad race  
When I met my Master face to face.

"I had built my castles and reared them high;  
And their towers had pierced the blue of the sky;  
I had sworn to rule with an iron mace  
When I met my Master face to face.

"I met Him and knew Him and blushed to see  
That His eyes full of sorrow were fixed on me;  
And I faltered and fell at His feet that day  
While my castles all melted and vanished away.

"Melted and vanished, and in their place  
I saw nought else but my Master's face.  
And I cried aloud, 'O make me meet  
To follow the marks of Thy pierced feet!'

"My thought is now for the souls of men;  
I have lost my life to find it again.  
E'er since alone in that holy place  
When I met my Master face to face."



# America's Increasing Blood Pressure

By Great Commission Prayer League

*"A single cigar raises blood pressure for over an hour. The use of tobacco may be regarded as one of the most prominent causes of increased blood pressure in the present generation."*

The foregoing are the **STARTLING WORDS** of one of the most eminent medical authorities in America, Dr. William S. Sadler. ("Worry and Nervousness," page 154, published by A. C. McClurg & Co., Chicago.) The italics alone are ours. In the light of this statement consider the following:

The Chicago Daily News reported some time ago (naming the Sears-Roebuck Agricultural Foundation as its authority) that "more than 50,000,000,000 manufactured cigarettes were smoked in the United States last year, to say nothing of the billions that were 'rolled.' This is 7,000,000,000 more than were consumed the previous year." *In thirteen years' time the increase in cigarette production HAS BEEN 663 PER CENT as against ONLY 18 PER CENT increase in population! The habit is making "tremendous headway" among women.*

Add to the foregoing the nation's consumption of cigars, and (remembering the blood-pressure effect of a single cigar) conceive if possible the aggregate

physical and moral effect of the tobacco habit throughout the nation—the aggregate effect in one hour, or one day, or in a generation!

But all this is only an infinitesimal part of the visible fruit of an invisible but *utterly corrupt* root (Mk. 7:20-23) which no power in the universe can change except the regenerating power of the Gospel of Christ (Rom. 1:16).

Would that as a nation we might be "more perfectly instructed" from God's Word! Would that we might remember how Amos prophesied against Israel in the zenith of its corrupt worldly splendor, and yet the nation failed to take warning, and in a brief half century was *utterly wiped out*. Is this to be America's fate? Has the Church *no care*? It will be the nation's fate, *unless the greatest revival the world has ever known sweeps over the land*.

*Revival is coming*—this is the conviction of many of God's most spiritual saints, — but he who has little burden of prayer for it will have little share in it. *Ten thousand times more prayer is needed!* "If MY PEOPLE shall humble themselves, AND PRAY, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will for-

give their sin, and will heal their land" (II Chron. 7:14). *This promise has never been withdrawn* (II Tim. 3:16, 17); *neither has God's interceding Representative on earth been "taken out of the way"* (II Thess. 2:7).

Therefore, from ocean to ocean, from the rivers to the ends of the earth, from hovels and house-

tops, "cry aloud, and spare not"!

If you love God, and home, and native land; if you love the Church; IF YOU LOVE SOULS; and if you believe that the Gospel is still "the power of God unto salvation to EVERY ONE that believeth" — PRAY FOR REVIVAL!

## *A Preacher's Prayer*

*I do not ask  
That crowds may throng the temple  
That standing room be at a price.  
I only ask that as I voice the message  
They may see Christ.*

*I do not ask  
For churchly pomp or pageant,  
Or music such as wealth alone can buy.  
I only ask that as I voice the message  
HE may be nigh.*

*I do not ask  
For earthly place or laurel,  
Or of this world's distinction any part.  
I only ask, when I have voiced the message,  
My Savior's heart.*

*I do not ask  
That men may sound my praises,  
Or headlines spread my name abroad.  
I only pray that as I voice the message  
Hearts may find God.*



# Building Plan

**O**F particular interest to every friend of the Bible Institute are the plans which are now being made for a new building. It is gratifying to be able to report that over \$45,000 has already been raised for the new Auditorium-Music Hall. Praise is given to God for this generous response. The Building Committee is very grateful to the many who have pledged or made gifts for this need.

Members of the Building Committee met not long ago to discuss building plans in the light of present conditions and needs. In view of the increasing need for more room at the Institute and in the light of God's gracious blessing on the project, it was decided to go FORWARD and attempt to build this year. Building costs have gone up somewhat and it is now planned to excavate the entire basement; these increases raise

the estimated cost from \$76,000 to \$85,000. This leaves a total of \$40,000 yet to be raised for the new building. Since 70 per cent of the cost must be raised before building can begin, it is necessary to raise about \$14,000 before contracts can be let.

It was decided that we look to God for this sum to be raised by June 1st so that building operations can begin at that time. This is a challenge to our faith. We believe that it *can* be done, and we are confident that many more will give if they catch the spirit and vision of the undertaking.

Not long ago in a chapel service one of the students who had this need upon his heart, made an earnest and inspiring appeal to students to get behind this need with their gifts as well as their prayers. He showed how they might make pledges payable

# Going Forward

over a period of two or three years, and that they had an obligation to their alma mater. As he pointed out the unique privilege of being trained in a school of this type, students responded in a spirit of generous gratitude. Besides several hundred dollars which had been given previously, over \$3,500 was given for the building. Never before has there been a greater demonstration of student loyalty in the B. I.

It is this kind of enthusiastic loyalty that will bring the building plans into realization. We know that many friends of the Institute including alumni have also been imbued with this spirit; and we trust that many more will share in the joy of giving.

**NOW IS THE TIME TO DO SOMETHING.** Will you pray and give that the \$14,000 will be raised by June 1st?

There are other ways in which help may be given. Pas-

tors might secure the cooperation of their congregations in arranging for a Bible Institute day in their churches in which the ministry of Bible education and the work of the Institute might be presented publicly. The assistance of our field man, Dr. Warren Slote, and gospel teams are offered to those sponsoring such events. Alumni might also help in securing contacts for our field representative.

Members of the Fellowship Circle may send their pledges and gifts to the Treasurer of the F. C., Rev. Kenneth Geiger, in care of the Bible Institute, and credit will be given toward the Fellowship Circle quota. General gifts and pledges may be sent to the Treasurer of the Building Fund, Rev. P. L. Eicher, in care of the Bible Institute, Ft. Wayne, Ind.

Yours in faith and hope,  
**BUILDING COMMITTEE.**



# *Should We Expect Miracles Today?*

(Address given at Mt. Olive Missionary Church, Peoria, Ill., on March 18, 1941, by Editor, at Conference sponsored by The Minister's Evangelistic Fellowship of Peoria.)

In seeking a Scriptural answer to this question let us always bear in mind that the grace of the Spirit is of far greater importance than the gifts of the Spirit. The latter, however, are not to be despised; they are validated by ample authority from God's Word, as the following passages indicate:

Acts 2:22—"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know."

Hebrews 2:3, 4—"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

I Cor. 12:7-12—"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same

Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and selfsame Spirit, dividing to every man severally as he will."

## I. MODERN POSITIONS REGARDING THE MIRACLE.

1. The position of modern science and religious rationalism: DENIAL.

This position rests on the basic assumption of the physical sciences, the *uniformity of nature*. This is stated by Professor Moulton as follows: "The foundation on which all science rests is the principle that the universe is orderly and that all phenomena succeed one another in harmony with invariable laws." This working principle of science has been stepped up to a metaphysical law that knows no exceptions. Miracles are a contradiction of nature, and are therefore impossible. There has been and there can be no break in the perfect chain of natural causation.

The temper of the modern mind is at the opposite pole to faith in miracles. The modern critical spirit is inclined to doubt

everything that cannot be verified by the test tube. The so-called miracles of the Bible are supposed to be in the same class with the myths, legends, and superstitions of antiquity. A more critical generation would have accounted for these events on purely natural grounds.

The Word of God predicts that this very position would be widely held in the end time. The Apostle Peter in his Second Epistle writes: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." *"All things continue as they were from the beginning of creation"* WITHOUT DIVINE INTERVENTION. This is the simplest possible statement of natural evolution. And this is a comfortable doctrine for the unbeliever, who dislikes the idea of divine judgment. It is so trimmed to suit him, that its origin in the "lusts" of the heart is obvious.

## 2. *The position of the Roman Catholic Church:* SUPERSTITIOUS CREDULITY.

It is unnecessary to spend much time with this attitude. The Roman Catholic Church regards a great many things as possessing supernatural properties. Most of them are childish, trifling, and some are even blasphemous. Credit is freely given

to the Roman Church for repudiating the reign of naturalism, but it goes too far in the other direction by its credulity in the supernatural, which among the more backward peoples borders on animism.

3. *Position of extremists and cultists:* EXPLOITATION. Ever since the time of Simon, there have been those who have been eager to exploit the supernatural for selfish ends. Today there are scores of cults that prey upon the ills, distresses, and religious ignorance of people to make proselytes and to gain revenues. They advertise their "healings" to promote their cults and to mislead the gullible. Unfortunately some Christian evangelists have exaggerated healings out of all Scriptural perspective, and the reaction and backwash have embarrassed the rightful place of miracles.

4. *The position of Protestantism:* HISTORICAL CESSATION. This view is held by most fundamentalists and is passed from generation to generation by the standard commentators. According to this view miracles were once valid and useful but they have ceased. It is said that when the Apostles finished their work, the necessity for miracles ended. They did serve to establish the claims of Christ and to verify the commission of the Apostles, but once the Gospel was established and the New Testament written, there was no further need of divine attesta-



tion by miracles. The typical fundamentalist will stoutly defend the miracles of the Bible which are found from Genesis to Revelation, but on dispensational grounds he will deny to the Spirit the exercise of His gifts and manifestations since the early days of the church.

It is true that the Church Fathers of the 4th century freely spoke of the age of miracles as past. After the Apostolic period miracles gradually declined until they were practically nonexistent by the 4th century. The fact that they ceased is not denied, but the construction *that it was God's will that they cease is open to question.*

There are two considerations that should make us hesitant in accepting this conclusion. The first is the fact that the church declined spiritually during this very period when miracles declined in number. By the 4th centuries other features of Apostolic Christianity had also ceased. Lay responsibility and spontaneous witnessing had ceased. Missionary zeal and moral purity had ceased. The recognition of the Holy Spirit's presidency and presence had ceased—to be replaced by the power and the authority of great ecclesiastical heads and synods. By the 4th century the spiritual independence of the church had ceased; by that time it had joined hands with the state to guide the sword of force and violence. In fact, it would have been a strange con-

tradiction if miracles hadn't ceased! Genuine miracles that attended the ministry of the Apostolic Church would have been an incongruity in the 4th century.

Another undisputed fact that should make us cautious in accepting the conclusion that miracles were to cease after the Apostles is *the absence of a single passage in the Bible to support this view.* On the contrary, the passage in I Corinthians 12 and others which describe the manifestations of the Holy Spirit in the church, are *unconditional* as to time. The only condition is the presence of the Spirit functioning in the body of Christ according to His sovereign will through faith and yieldedness of believers.

## II. MEANING OF THE MIRACLE.

It is necessary to define *miracle* in order to distinguish it from *nature*. Many years ago the author heard Dr. J. A. Huffman make this very satisfactory distinction: *Nature is God's ordinary way of doing things, while the supernatural or the miraculous is God's extraordinary way of doing things.* A technical definition might be the following: "A miracle is an event in the external world which is accomplished by the immediate power of God." It is important to observe that in both the natural and the supernatural it is *God's activity*. A broken limb may heal over a period of time, or on

the other hand, God may restore it in a moment. In either case it is God's healing, creative activity that knits the bones, rebuilds the bruised cells, and restores the function of the organism.

With Omnipotence one event is no more difficult than another. God is the Author of both miracle and nature, and while the latter is His ordinary and regular method of activity, yet He is not limited by any necessity, either physical or moral, to do things but one way. It is only UNBELIEF in the puny heart of man that would limit a sovereign God to a single method of activity. It is absurd that man should presume to channel the power of God according to the confines of his petty thinking!

Ever since the days of Spinoza, rationalists have denied the reality and credibility of miracles. Spinoza, who was a pantheist, said that the laws of nature are based on God's perfection and they must therefore be eternal and unchangeable. God would be violating His own order if He performed a miracle. But such an inference is to be expected from a pantheist, who makes God and nature one. The author was once challenged to a debate on the philosophy of Spinoza by a Unitarian minister. An atheist had also been invited to participate in the discussion, but he didn't show up, and so the Unitarian volunteered to debate for *both himself and the atheist!*

It was pointed out from the orthodox point of view that God is both *immanent* and *transcendent*, that is, He is actively present in the universe upholding all things by the Word of His power, but He also exists above and apart from the universe. He is the transcendent God. This Unitarian was very much surprised to hear this view expressed. He thought that the fundamentalist view of God was that of a glorified man sitting on a two-by-four throne wholly apart from any sustaining activity in the universe.

### III. THE IMPORTANCE OF THE MIRACLE.

Our Christianity is essentially miraculous. It is a revelation, and revelation is a miracle. In revelation a communication comes into our finite, sinful order from the outside. It is God intervening, taking the initiative, speaking to men. Holy men of old spake as they were *moved* by the Holy Ghost. Step by step, the unfolding of God's redemptive plan was miraculous. The Incarnation was a mighty miracle; God in the person of the Son was conceived by the Holy Ghost in the womb of the Virgin and clothed with our humanity. His exit as well as His entrance into the earthly order was miraculous. In the resurrection dead flesh became animated and the order of nature was reversed. He ascended to the Father and was exalted by the mighty power of the Spirit.



Individual Christians are the products of the miracle, for regeneration is a miracle. The church is an outgrowth of a miracle, for it was faith in the resurrection of Jesus Christ that gave birth to the church. Without the miraculous, Christianity is reduced to a natural religion. There is nothing left of value or significance.

Only a mighty miracle can overcome the tragedy of our times. In the present disintegration of our civilization we see to what helplessness and ruin men come to when they rely merely upon their own resources of wits and energy to manage human affairs. This is "man's day" in which he is rearing his tower of Babel by science and industry only to have it topple upon him in ruin. What we need above all else is the Voice of God speaking the word of healing and recovery from Eternity. Men without God perish! Men without the miracle of grace are hopeless.

#### IV. THE PURPOSE OF THE MIRACLE.

1. *To attest the supernatural origin of Christianity.* The supernatural can only be proved or attested by the supernatural. A natural event can obviously not prove a supernatural event. In the Apostolic Church miracles and signs were wrought as an attestation to the divine origin of the Gospel. "And by the hands of the apostles were many signs and wonders wrought

among the people" (Acts 5:12).

2. *To arouse interest and secure the attention of people.* When the lame man was healed at the Gate Beautiful and all the people saw him walking and praising God, they were filled "with wonder and amazement." Naturally they ran to hear Peter and John, and this became an exceptional opportunity for Peter to preach the gospel to them. The same results followed the healing of the cripple at Lystra. Philip, too, at Samaria saw great interest aroused in the gospel as he preached Christ while the Holy Spirit wrought miracles. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many of them that were possessed with them: and many taken with palsies, and that were lame were healed. *And there was great joy in that city*" (Acts 8:6-8).

3. *To certify the commission of God's messengers.* In certifying his apostleship, Paul wrote to the Corinthians: "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (II Cor. 12:12.) Again, in the first Church Council when the great issue was to be decided as to the inclusion of the Gentiles on the basis of free grace, Paul and Barnabas testified to the brethren how God was with

them, and one of the chief marks of divine approval was the attestation of miracles: "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them" (Acts 15:12).

It was the miracles wrought by Jesus that led Nicodemus to search further into the nature of Christ's ministry. "No man," said he, "can do these signs which thou doest except God be with him." Miracles served as a sign to point men to His Saviourhood.

4. *To demonstrate the power of God over pagan deities.* One of the chief purposes of the plagues of Egypt was to demonstrate that Jehovah was the true God. Practically every one of the plagues was directed against an Egyptian deity. Elijah, at the memorable demonstration at Mt. Carmel, was enabled by a miracle to show that Jehovah was the one true God. "Let the God that answereth by fire, let Him be God," was his challenge. In the great center of pagan worship of Ephesus the Apostle Paul won a great victory when God "wrought special miracles by the hands of Paul."

Missionaries in our day have often seen overwhelming victories won over pagan religions through supernatural manifestations of the Holy Spirit. Dr. Albert Helser, missionary to the Sudan with the S. I. M., has

seen the adamant wall of resistance among Moslems broken down by miracles of healing. As a physician, Dr. Helser makes use of the best and latest in medical science in his work among the lepers, and when natural means have gone to the limit, faith is exercised in the mighty power of God to do the impossible. In his inspiring volume, *"The Glory of the Impossible,"* Dr. Helser tells of a Mohammedan by the name of Sarkin Samari who was about to die. His filthy sores attracted vultures, and in that way he was found by a missionary. He could not understand the sympathy and kindness of the Christian, and protested that no Mohammedan would have helped him. Dr. Helser states that through the kind care of the nurse and doctor, God did a miracle, and his life was saved.

5. *To exhibit the nature of Christianity and the character of God.* Genuine Christian miracles are in a class by themselves. The miracles of the New Testament are almost all *redemptive* in character. They are what we would expect them to be, given a merciful God seeking the recovery of man from his fallen estate. Miracles were not performed for selfish purposes or to add to the glory of man. They set forth the goodness of God and the power of the gospel to release men from the bondage of the devil.

Dr. Helser also tells of an



African child that was burning up with fever, and it begged the missionary to ask God for ice, fully expecting that a loving heavenly Father would want to relieve the distress from a burning fever. The missionary said that it would be unreasonable to pray for ice in a place like this. The child then prayed, and within an hour a hailstorm swept the hillsides, and soon the little one had a pack of ice on its fevered body. Dr. Helser aptly adds, **NO ONE EVER SEES THE GLORY OF THE IMPOSSIBLE WHEN HE TRUSTS ONLY TO REASON.**

#### V. THE FUNCTION OF THE MIRACLE.

In closing, several remarks might well be made. I wonder whether in our ministry we have not been relying too much on natural means to accomplish our ends. Is that why we have seen little more than *natural* results? The age of miracles might be past, but it does not need to be past. God is the same mighty sovereign God that He was in the early days of the church.

We do not have worship to pagan deities of wood and stone to refute in America, but we do have an awful and deadly enslavement to the god of naturalism. What greater refutation can there be given to the philosophy of naturalism than a mighty demonstration of God's supernatural power? Not long ago I heard of an acquaintance who was being treated by a doc-

tor for cancer, and who was healed in three weeks' time after the doctor had predicted a long period of intense suffering. It made a profound impression upon the physician.

Why are there not more miracles wrought in the ministry of fundamental churches today? No doubt it is due to unbelief in one form or another. Roland Allen in his classic, "Missionary Methods: St. Paul's or Ours," concludes his chapter on the miracle by saying that one day we shall perhaps recover the early faith in miracles, but *the difficulty is in us*. We do not believe in the value and propriety of these acts, and so long as "we are of that mind, miracles are obviously impossible." May God deliver us from unbelief, whether of rationalism, dispensationalism, or carnality.

One caution is in order: A mere claim to the miraculous is never to be accepted as a proof of the divine origin of a miracle. A woman of whom I heard said that she left a Protestant Church and is now a Christian Scientist because she was healed by Christian Science. We may well expect a veritable pyrotechnical display of the supernatural in the end time. In fact, the Word of God forewarns us that the Anti-Christ will deceive multitudes into worship of himself through "all power and signs and lying wonders" (II Thess. 2: 9). Many shall say in the day of judgment: "Lord, Lord, have

we not prophesied in thy name: and in thy name cast out devils: and in thy name done many wonderful things?" And then Christ will profess unto them, "I never knew you: depart from me, ye that work iniquity."

In miracles as in all else, we are to prove all things and hold fast that which is good. Only miracles that are in keeping with the truth and wrought with a testimony to the truth are worthy of credence.

## *In The World Today*

### **Britain's Hard Road**

Mr. Winston Churchill is under no illusions about the severity of the present conflict.

"No one can predict," he says, "no one can even imagine, how this terrible war against German and Nazi aggression will run its course, or how far it will spread, or how long it will last. Long, dark months of trials and tribulations lie before us. Not only great dangers, but many more misfortunes, many shortcomings, many mistakes, many disappointments will surely be our lot. Death and sorrow will be the companions of our journey; hardship our garment; constancy and valor our only shield. We must be united, we must be undaunted, we must be inflexible—our qualities and deeds must burn and glow through the gloom of Europe until they become the veritable beacon of its salvation."—*World Dominion*.

### **A Warring World**

According to the "International Golden Rule Fellowship," 1,673,103,260 people live under flags of nations now involved in war, and this does not include

Greece. This means that more than eighty percent of the world's population is at war, and there is no telling how soon other nations will be dragged in.

### **One Commendable Result**

One result of recent air activity has been the awakening of a new spirit of hospitality between Churches which formerly enjoyed little spiritual fellowship.

For example, one Presbyterian congregation in London, whose church has been damaged by enemy action, has been given free use of the local parish church, by the vicar, for public worship, including the celebration of the sacraments.—*World Dominion*.

### **Poisoning the Population**

Japanese militarists, it is reported, are resorting to the deadly policy of destroying Chinese by the adoption of various devices calculated to foster the craving for opium in occupied country. In one district alone, it is estimated that one-half to one-million acres are under opium. Even patients in hospitals, it is said, are turned into drug addicts.—*World Dominion*.



# *With The Fellowship Circle*

## NEWS ITEMS

On February 28 Mr. and Mrs. Jack Cook, former B. I. students, sailed for the island of Haiti, where they are doing pioneer work. The Fort Wayne Gospel Temple is sponsoring them.

Mr. and Mrs. Dwight Niswander are assisting Rev. John Nussbaum ('32), C. and M. A. pastor of Cleveland, Ohio, in their radio broadcasts and in their Sunday night services. Mr. and Mrs. Niswander also have charge of the Baptist Church of North Royalton, Ohio.

The Missionary Church, Ottawa, O., of which Mr. Kent Welty ('40) is pastor, recently conducted a revival campaign with Rev. Armin Steiner ('26) as the evangelist. This is a needy field and is worthy of our earnest prayers.

Rev. Sylvan Honderich ('24) of Crystal, Michigan, is conducting a revival in the Missionary Church of Archbold, Ohio. Rev. Oscar Eicher ('39) is the pastor.

The Chapel Hill M. B. C. Church, Union, Michigan, recently sponsored a series of revival services with Rev. and Mrs. Harold Hodgson ('35), Beverton, Mich., as the evangelists. Until recently Rev. Kenneth Geiger ('38) was pastor of the Church.

Roy D. Ramseyer, one of our 1939 graduates, who is serving as pastor of the North Street Bible Church of Jackson, Michigan, was ordained, Monday, March 24th. Ministers of several denominations took part in the public setting apart of our young brother. Dean Witmer gave the sermon and Rev. J. E. Ramseyer offered the ordination prayer. Twelve ministers participated in the laying on of hands in the presence of at least two hundred witnesses, relatives and friends. Above all there was a consciousness of the unseen presence of the Lord.

Rev. and Mrs. Robert Strubhar ('36) are having a fruitful ministry in the West at present.

Their ministry at Chino, California, was a good beginning. A member writes of their ministry there: "What a wonderful time we had. Ten gave their hearts to the Lord and eight turned their lives over to the Lord for His service and three of the girls are planning on going to the Fort Wayne Bible Institute. So we have much to praise the Lord for."

From here they went to Phoenix, Arizona, for a series of meetings and then returned to California, where they are still laboring. We must pray for them that they may be strengthened in their bodies as they were tested at the beginning of their itinerary.

The Missionary Church of Berne, Indiana, of which Rev. C. H. Wiederkehr ('23) is pastor, reports a meeting of great blessing under the ministry of Rev. Forest Kuhn ('30). His searching and stirring messages brought many needy souls to Christ.

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## JUNIOR ALUMNI

Announcement of the following births have been received:

On February 11 Phillis Elaine and Philip Leon were welcomed into the home of Rev. and Mrs. Randall M. Rice ('35). Rev. Rice is the pastor of the Eden Missionary Church, Wauneta, Nebraska.

Mr. and Mrs. Clinton Leightner (nee Genevieve Dilgart ('39) of Ft. Wayne, Indiana, announce the arrival of Wesley Allen, March 3.

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## MARRIED

On February 14, Miss Mildred Thom ('39) of Alpena, Michigan, was married to Mr. Donald Eicher, ('37) Inkster, Michigan.

Another happy union is that of Miss Ruth Lucks, Detroit, Michigan, to Mr. Theodore Helzerman, Ypsilanti, Mich., on February 7. They are graduates of the class of 1938.

Friends of the Institute extend best wishes to these young people.

### A CALL TO PRAYER

Mrs. P. L. Eicher, who has endeared herself to all of us, has not been improving very rapidly; however, she is encouraged in the Lord and is looking to Him for the needed strength and grace.

Rev. S. J. Grabill, pastor of the First Missionary Church, Phoenix, Arizona, was suddenly stricken with a gastric hemorrhage several weeks ago. He is convalescing slowly.

Mr. Robert Treat, a graduate of 1939 and at present a senior of Adrian College, Adrian, Michigan, was seriously injured when he fell from a second story window while working. In addition to having both wrists broken, he suffered a fractured nose and skull injuries.

Besides his work as a student, Mr. Treat is pastor of the Methodist Church, Maples, Indiana.

### BUY YOUR 1941 LIGHT TOWER NOW!

We have endeavored in our 1941 Light Tower not only to portray the student life of the present, but to revive in the minds of students of past years memories that have faded.

Many times you have wondered how God has dealt with those classmates of bygone years; but your paths of life have led in opposite directions and never, since the days of graduation, have you come in contact with that friend of yesterday.

Here is your opportunity! Buy a 1941 Light Tower and read the testimonies of God's blessing through the years upon the lives of those whom you learned to know and love at dear old B. I.

These Light Towers will be on sale at the Fellowship Circle Banquet and at the Commencement exercises. Copies are limited; so make your reservations early. Books will be mailed to those who find it impossible to attend these events. Address all correspond-

ence to the Light Tower, Fort Wayne Bible Institute.

### ELECTION NOTICE

Every member of the Fellowship Circle is constitutionally entitled to cast his vote whether present or not at the annual meeting. (Sec. 3 Article VII.)

"A ballot containing the nominations shall be prepared by the Corresponding Secretary and published in the Bible Vision in ample time to allow a reply before the date of the Annual Meeting. Members are requested to return their ballots by mail if they cannot be present at the Annual Meeting. Only those present shall be entitled to vote on other questions."

Place an X after your choice for each office. Vote for one name only for each office, except for the Nominating Committee in which case you may vote for three. Send your votes to the Corresponding Secretary, in care of the Bible Institute by May 24.

President:

Robert Strubhar  
Harvey Mitchell

Vice President:

Kenneth Geiger  
Eli Steiner

Treasurer:

Jane Bedsworth  
Raymond Moser

Corresponding Secretary:

Melvena Basinger  
Mrs. Loyal Ringenberg

Recording Secretary:

Mrs. Wesley Smith  
Florence Powers

Nominating Committee:

Rev. B. F. Leightner  
Mrs. Safara Witmer  
Rev. Clarence Gerig  
Ramona Felts  
Rev. H. E. Wiswell  
Elda Gerber

The Executive Committee recommends the revision of Article VII, Section 1 of the Constitution. This section now reads as follows: "All officers and committees shall be elected by ballot



vote at the Annual Meeting of the Fellowship Circle."

It is proposed that this article be amended to read as follows: "All officers and committees shall be elected by ballot vote at the Annual Meeting of the Fellowship Circle for a period of one year, except the President, who shall be elected for a period of three years."

Opportunity to vote on this proposed amendment will be given at the meeting.

### MISSIONARY WORK FORGES AHEAD WITH ALUMNI MEMBERS

#### China

Miss Amy I. Applegate ('26) writes the following:

"The refugee work adds much to our responsibilities, but through it some souls are brought to the Lord. Only a few days ago, a woman said that through the help she had received, both her soul and body have been saved. Others have said the same. It is difficult work but we do it as unto the Lord and His Word has many precious promises for those who are mindful of the poor and destitute. Cloth and food is so very high and still going up. Many simply have no way to get clothes and daily calls for food and help are coming. The refugee grant received the beginning of this year has been used up and while we are promised some more, it has not yet come. The amount promised, however, will not be near enough to help these poor people go through the winter. We are praying that it will soon come as the need is so great. It is almost more than one can stand to see people going hungry and cold. We had a little money given to us for poor Christians by some dear sister in Shanghai and we are trying to stretch that to meet the most needy cases in the church. Refugee money is for non-Christians as well as Christians. Many are without bedding to keep them warm and often there is sickness in the family. One comforter made of the

cheapest cloth costs from twenty to thirty dollars in Chinese currency. It takes about the same to get padded garments for one person. Salt, sugar, and fats of any kind are luxuries that only people with a fairly good income can have. Kerosene is over three dollars for a catty which is a little over a pound. It costs between eighty and ninety dollars for a tin which we used to pay around five dollars for. The old-fashioned vegetable oil lamp is used mostly. It would be almost impossible for us to describe conditions as they really are. They are appalling!

#### India

Bert Eicher's letter just before arrival in India says: "Sunday night we had the ordinary type of supper. Immediately afterwards, nearly every one, passengers and crew, became violently ill—food poisoning, the nature of which was not ascertained." Bert said, "It was the most prostrating experience I have ever had. I lost ten pounds in thirty-six hours. We are all on deck again and thank the Lord."

Mr. Eicher ('31) has been given a tremendous job: the whole Akola district consisting of Akola and Balapur talukas, besides the general oversight of the Boys' School at Santa Barbara. Humanly speaking, the task is more than one man can cover. They will appreciate our prayers.

#### Peru, South America

In taking a retrospect of the year that has just closed, we can wholeheartedly exclaim, "Hitherto hath the Lord helped us." From the standpoint of missionary service and activity the past year has been one of abundant blessing. The presence and power of God has been manifested in a manner that indicates that, in spite of ever-changing conditions and world unrest, our God is sufficient for every need and emergency that might arise. We can truly say that we have been conscious of His presence, have seen Him work in answer to prayer, and have had the joy of giving out the blessed Gospel under the direction of the Holy Spirit. This may be our last year of serv-

ice for God in Peru before our Lord returns and may the Almighty One grant that it may be the most fruitful for a great ingathering of precious souls.

**Rev. and Mrs. Clayton Steiner '20.**

### **Honan, China**

In traveling life's pathway we sometimes get to places which seem hard, almost impassable: it is then that a review of some past experiences proves encouraging. As God has helped in the past so He will help. He has said He is the same yesterday, today and forever. What we know of His care and help as recorded in His Word He is just as willing and able to be to us today.

These last months we have had ample opportunity to encourage ourselves in the Lord our God. The time has not come yet when we stand on the other side of the valley of trial, and sing the song of victory; but we are facing ahead and following Jesus our Captain who has never lost a battle.

The verse given me when I returned in June 1939 is very encouraging at this time. "As I was with Moses so I will be with thee; I will not fail thee, nor forsake thee," Joshua 1:5-6. All around there are changes but He changes never. Praise His Name! Quite a change came to our Liuho station when it became needful for the P. P. Baltzer family to leave on furlough. It came so suddenly we are, as yet, hardly over the shock of it. The present would seem the most inopportune time for their going; but He doeth all things well. Though we do not now see the way or understand the reason being taught we know He doeth all things well.

The enemy of souls is trying to hinder the work here at the main station. It is encouraging to see how God brings the work up again when the pressure is removed for a season. The Christians and believers are at the crossroads. We praise Him for the many who choose to follow Him at any cost. It is a time of shifting. Some will go away as in Jesus' day. The true ones will grow strong becoming

rooted and grounded in Him. So far the country churches are exempt from the present trial and the work goes on as usual.

Quite a bit of class work and visiting has had to go undone because of present political conditions and being short-handed because of the Baltzers leaving for home. We trust that this all will be for the thrusting forth of native leaders into the work. To have the full burden fall upon them and they to joyfully and courageously shoulder the responsibility and go forward with the work will be indeed wonderful. (Amen. Ed.) We feel that this must come to pass if His work is to become permanent in this dark land.

We know you are faithfully upholding us in prayer. May He make the wrath of man to praise Him.

**Miss Mary DeGarmo, ('09).**

### **Greetings from Mother Lugibihl**

To all the Alumni and B. I. students, I just want to say to the glory of God, that I am still going on with Jesus, walking with Him and talking with Him! Praise His Name! My prayers often go out to those who have received training here in the Bible Institute and who are faithfully witnessing for the Lord, in the homeland and in foreign countries. My prayer is that many, many souls will be saved before it is forever too late.

"On the mount of wondrous glory  
Where so oft 'tis ours to be,  
In the brightness of His presence  
Christ our Lord revealed to see.  
How the heart its toil forgets  
In the joy we there behold,  
In the fullness of His love  
That is better felt than told."

### **To Our Beloved Children Scattered Abroad**

I think of you tonight, scattered hither and yon with over one hundred on the mission field and several times that number pastors and pastors' wives in the homeland. Many are city missionaries and others are missionaries to the mountain people, while some are at home ministering to an aged father or mother. We are grateful to God for



having you as members of our large family.

Most of the classes are still unbroken. I notice that of the classes of 1909, 1912, 1913, one in each class has gone to the heavenly home. There are two from the class of 1914; and of the class of 1915 only one-half is left. Two are missing from the class of 1917, one from the class of 1918, 1925, 1928 and 1929. The last class to lose a member is that of 1931.

Just this exhortation in closing: "Let us not be weary in well doing: for in due season we shall reap, if we faint not. Therefore, my beloved brethren (our beloved children) be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Gal. 6:9 and I Cor. 15:58.

**Mrs. J. E. Ramseyer.**

**Dover, New Jersey**

Dear Alumni and Friends of the Institute:

Greetings in the name of our unchanging and faithful Lord. It is hard to realize that twenty-six years have passed by since the class of 1915 last

trod the halls of the Institute. Our class was one of the smallest to graduate, and our ranks have been thinned fifty per cent down through the years by the promotion of three of our number to His presence.

**W. VanClief Yaggy ('15).**

**Olivet, Ill.**

To the Fellowship Circle:

Greetings in His Name! I praise God for His continued blessings upon my life. Through eighteen years of evangelistic work, God has led me and has supplied every need. I have seen hundreds of souls find peace with God in our nation and around the world. These are the happiest days of my life, and I'm looking forward to greater things being accomplished in His service.

In the eighteen years of evangelistic work, I have been in 423 revival meetings, in 8,516 services, helped sing 25,548 songs and saw approximately 41,381 souls seek the Lord, and traveled 405,882 miles. I'm so glad that God ever saw fit to call me into His vineyard and win souls for Him.

Yours for the salvation of souls,

**Mrs. Rachel Moser Gaddis ('21).**

## Events at The Bible Institute

### Commencement Week Planned

Plans are being completed for the closing days of school when twenty-five seniors will be graduated. The commencement proper will be held on Wednesday morning, May 28th, at 10:30 o'clock at the First Missionary Church. Those to be graduated are as follows:

#### Theological

Blanchard Amstutz  
Charles Immler  
Anna Laughbaum  
Donald McIntosh  
Kathrine Paulus  
Howard Stein  
Elsie Ueberschar  
Robert Welch  
Roy Whittum

#### Christian Education

Agnes Burley  
Florence Powers  
Alice Schreckenberg

Viola Van Scoik

#### Missionary

Leora Althoff  
Ruth Camp  
Irma Judd

#### Bible-Academic

Orlan Golden  
Mary Keinrath  
Florence Thompson  
Clayton Weiker

#### Bible-Music

Evelyn Neuenschwander  
Elinor Rice  
Geraldine Roth  
Helen Schumacher  
Flora Lee Tinsley

The commencement program will be given by the graduating class this year. Mr. Orlan Golden, Miss Anna Laughbaum, and Mr. Don McIntosh have been nominated to give addresses. Other seniors will furnish special musical

numbers.

The baccalaureate service will be held on the Sunday evening before. Rev. Clyde Meredith, Dean of the Theological School of Marion College, has been invited to give the sermon.

The annual concert by the School of Music will be rendered on Monday evening, May 26th, and the annual Fellowship Circle dinner will take place on Tuesday evening, the 27th.

### NEW FACULTY MEMBER ADDED

Dr. J. Warren Slote, a member of the faculty of DePaul University, formerly a member of the teaching staff of YMCA College, Chicago, and an instructor with the Chicago Chapter of the National Institute of Credit, has been elected a member of the faculty of the Bible Institute by the Board of Trustees in its meeting of March 13. He holds a Master's degree in Philosophy from Loyola University, a Bachelor of Divinity degree from The Northern Baptist Theological Seminary, and has earned his doctorate also at the same institution with Christian Religious Education and New Testament Interpretation as fields of specialization.

Dr. Slote spent one term with the Oriental Missionary Society in Japan but had to return to the homeland on account of his health. Since then he has been engaged in professional and commercial work and comes to the Institute with wide experience in educational and religious work. He has given popular lecture courses from time to time, conducted public forums, taught men's and mixed Bible classes in various churches. As Regional Vice President of The National Federation of Men's Bible Classes, he has had a special interest in the organization of large men's Bible classes in various centers. Dr. Slote for some years was the Secretary and Treasurer of the Howard Severance Company, publishers of the International Bible Encyclopedia.

Dr. Slote will teach in the departments of Bible and Philosophy in the Institute beginning next fall as a part of the enlarged educational program of

the Institute. During the summer he will assist the Building Committee and the Administration in its plans to enlarge the physical equipment of the Institute.

### Chorus Tours

The spring chorus tours by the Men's Chorus and the Women's Chorus were completed on Sunday evening, March 30th, with reports of very well received concerts by both organizations. Professor Gerber directed the women and Professor Gerig directed the men.

The Men's Chorus gave concerts in the following churches:

Missionary Church, Pettisville, Ohio.  
 First Missionary, Cleveland, Ohio.  
 Brooklyn Missionary, Cleveland, Ohio.  
 United Brethren, Erie, Pa.  
 First Methodist, Du Bois, Pa.  
 Mennonite Brethren in Christ, Shamokin, Pa.  
 Missionary Church, Fleetwood, Pa.  
 First Missionary, Allentown, Pa.  
 Christian and Missionary Alliance, Altoona, Pa.,  
 Baptist Church, Evans City, Pa.  
 Presbyterian Church, New Brighton, Pa.  
 The Women's Chorus toured Indiana, Illinois, and Michigan, and gave concerts at the following points:  
 Brenneman Memorial M.B.C. Church, Goshen, Indiana.  
 United Brethren, Chesterton, Indiana.  
 Humboldt Park Gospel Tabernacle, Chicago, Ill.  
 First Baptist Church, Sycamore, Ill.  
 Evangelical Covenant Church Belvidere, Ill.  
 Christian Business Men's Meeting, Chicago, Illinois.  
 Baptist Church, South Bend, Ind.  
 Methodist Church, Dansville, Mich.  
 Lansing Gospel Tabernacle, Lansing, Mich.  
 North Street Bible Church, Jackson, Michigan.  
 Missionary Church, Flint, Michigan.  
 Christian Gospel Temple, Pontiac, Michigan.  
 Brightmoor M. B. C., Detroit, Mich.  
 Eastlawn Missionary Church, Detroit, Michigan.  
 Evangelical Church, Blissfield, Mich.



# *Born A King*

Diadem and jewelled splendour,  
Silk and purple had He none,  
No rejoicing at His coming,  
Fitting for a royal Son.  
But a stable for a palace  
And a manger for a bed,  
Fragrant hay, so softly moulded,  
Pillowing His baby head;  
Yet the heavens glow with glory,  
As His welcome angels sing,  
Telling forth the wondrous story,  
Born a King!

Who is yonder Man of Sorrows,  
Bowed in Gethsemane,  
Grief-acquaint, despised, rejected,  
Facing toward Calvary?  
Is this He whom Magi greeted,  
Falling prostrate, worshipping,  
While the angel-song proclaimed Him  
Born a King?

See! A tomb, close-sealed and guarded—  
Where is He whom angels sing?  
They have slain Him—ah, how say you  
Born a King?

But behold! Two forms all shining  
Standing in the entry-way—  
Roll'd away the stone, and hearken!  
He is risen! Angels say!  
He is risen! Death is vanquished!  
Wonder you that angels sing?  
He is risen! He is surely  
Born a King!

One day shall the heavens be parted,  
Rent asunder at His word—  
Wrapp'd around Him clouds of splendour  
He shall come—all-glorious Lord!  
Come to reign, to reign forever  
While the vaults of Heaven ring!  
Man of Sorrows! Prince of Glory!  
Born a King!

—E. Margaret Clarkson.