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The Bible Vision

Fort Wayne Bible Institute

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"So Much To Do!"
Why Does God Not Stop the War?
The Blessedness of the Persecuted
Mountains and Evergreens
A Bible Study of Education
Five Minutes Before Midnight in America!

FEBRUARY - - - - 1941

PUBLISHED AT BERNE, INDIANA

By the FORT WAYNE BIBLE INSTITUTE
Fort Wayne, Indiana
PRAYER AND FAITH

So silent, yet irresistible,
Thy God shall do the things impossible.
Oh, question not henceforth what thou canst do;
Thou canst do nought. But He will carry through
The work where human energy had failed,
Where all thy best endeavors had availed
Thee nothing, Then, my soul, wait and be still
Thy God shall work for thee His perfect will.
If thou wilt take no less, His best shall be
Thy portion now and through eternity.

—Freda Hanbury

THE BIBLE VISION
A Bimonthly Journal Reflecting the Light of the Bible on Us and Our Times

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EDITORIALS

THE VOICE OF EXPERIENCE

Millions have been listening to the dulcet words of "Voice of Experience" dealing out advice to troubled males and females regarding their marital problems. Sometimes the golden voice waxed quite moral and even religious. But now it turns out to be only a voice with plenty of experience but without morals or religion. To the disillusionment of the gullible who confide in radio voices instead of the character of the spokesmen, "Voice of Experience" has had more marital troubles than he can solve for himself. According to published reports, in 1933 he was living with Wife Number Two, when his professional career was jeopardized by a threatened suit of alienation of affections from Wife Number One. In order to weather the stormy marital waters, he advised Wife Number Two to get a Mexican divorce with a view of remarrying a little later. After the storm had subsided, it seems that "Voice of Experience" became confused in his numbers, for instead of remarrying Wife Number Two, he married Wife Number Three! Now a suit has been instituted by Wife Number Two, and the "Voice" is publicized for what he is—an immoral dispenser of professional wisdom.

If people would place their trust in the Lord Jesus Christ for the solution of their domestic difficulties they never would have any occasion for disillusionment. The marvel of the incarnation is that Christ plumbed the depths of human temptation, being "in all points tempted like as we are, yet without sin." In the end, He vicariously was made "sin for us who knew no sin, that we might be made the righteousness of God in him."

The one enduring basis for a peaceful settlement of a disrupted marriage is for both husband and wife to individually make a complete surrender to Jesus Christ with a free acknowledgement of their sins. Many a home has been saved from the rocks of the divorce courts by appeal to the Supreme Arbiter, the Lord Christ.

* * *

COURAGEOUS WORDS FROM A POLITICAL COMMENTATOR

Some of our greatest thinkers are becoming sobered by current events. On January 2nd Walter Lippman addressed the American Association for the Advancement of Science at the University of Pennsylvania on a thesis that ought to arouse American educators from their slumbers. Mr. Lippman set out to defend this thesis:

"That during the past forty or fifty years those who are responsible for education have progressively removed from the curriculum of studies the western culture (defined as religious and classical) which produced the modern democratic state.
"That the prevailing education is destined, if it continues, to destroy western civilization, and is destroying it. . . ."

Mr. Lippman stated further: "The plain fact is that the graduates of the modern schools are the actors in the catastrophe which has befallen our civilization. Those who are responsible for modern education—for its controlling philosophy—are answerable for its results."

Bold words are these, but true. Christians who hold to the Scriptural norm of moral and spiritual values have long since recognized that the underlying assumptions of modern education are anti-Christian and pagan. The bankruptcy of modern education is clearly foretold in the infallible Word,—men would be "ever learning" but "never able to come to the knowledge of the truth." They are without judgment concerning morals and religion and reprobate concerning the faith. (Cf. II Tim. 3:1-9.)

* * *

**The Bible Institute Continues to Grow**

Under the gracious blessing of God the Fort Wayne Bible Institute continues to register steady growth. The enrollment this year is the highest in the history of the school. With incomplete registrations for the second semester, the total is 172. There are also a number studying for credit in the School of Correspondence.

The new building is needed more than ever. Ten men are rooming outside the dormitory because all rooms in the men's building are occupied. Continued prayer is urged that the necessary funds will be forthcoming so that the Auditorium-Music Hall can be built this year.

Thanksgiving is given to God for the gifts that have been made. Approximately half of the estimated cost of $76,000 has been paid in or subscribed. A recent report from the Treasurer of the Fellowship Circle, gives a total of $2559.00 raised by alumni of the Institute.

* * *

**Beating the Tom-toms Again**

By the record, Americans have no appetite for war unless there is an appeal to their moral idealism. We know what that appeal was in the First World War, and also what disillusionment followed. Only a little more than three years ago a spokesman for the American Legion said at an Armistice Day address:

"We remember the moral offensives of that war, as well as the military achievements. We were led to believe that it was a war to end war; that the brutalities of bloodshed were to be replaced by the sanities of discussion; the problems of mankind were to be reasoned out around the council table rather than fought out on the battlefield."
"The American Legion and the generation to which it belongs are disillusioned today. . . . Insofar as the human mind can determine, the sacrifices made by the American Nation in the World War were made in vain."

But the tom-toms for a holy crusade are beating again, and once more an appeal to American idealism is made. According to recent press dispatch from Washington, Britain and America are going to head a Federation of Mankind after the war. The world will be policed, and order will be kept by the threat of military force and by economic pressure.

According to the propaganda issuing from New Deal sources, the Administration is going to insist upon Britain accepting the American point of view that the new order be established on the basis of the four freedoms,—freedom of religion, freedom of speech, freedom from fear, and freedom from want! We have done such a splendid job in America relieving people from want and fear that we are now going to spread these Millennial blessings to the four corners of the earth! After the first World War it was to be a warless world made safe for democracy. Now it is to be a world free from want and fear—made so through the threat of military force!

When will men learn their limitations and the need of inviting God Almighty into their counsels? History is a long trail of human mismanagement, but thank God, at the end the Son of Man will assume His sovereign rights and rule the world in justice and righteousness. Even so come, Lord Jesus!

A GREAT WORLD SURPRISE AHEAD

One of these days or nights—while men are busy with the common pursuits and cares of life, and everything is rolling on in its accustomed course — unheralded, unbelieved, and unknown to the gay world, here one, and there another, shall secretly disappear, "caught up" like Enoch, who was "not found because God had translated him." Invisibly, noiselessly, miraculously, they shall vanish from the company and fellow-ship of those about them, and ascend to their returning Lord. Strange announcements of the missing ones shall be in the morning papers. Strange accounts shall be whispered around in the circles of business and society. And for the first time will apostate Christendom, and the "slow in heart to believe all that the prophets have written," have the truth brought home, that no such half-Christianity as theirs is sufficient to put men among the favorites of the Lord.

—J. A. SEISS.
“So Much To Do!”

(Message radioed to the Student’s Mission Band during a Friday evening service from HCJB of Quito, Ecuador, South America, by Rev. Clarence Jones, cofounder of the Voice of the Andes.)

It is said that on the tombstone of Cecil Rhodes in South Africa the following significant words are inscribed:

“So much to do;
So little done.”

Perhaps few men in modern history have attained such a brilliant record of outstanding worldly achievement as Cecil Rhodes. Men have lauded him to the skies for accomplishing the seemingly impossible with men and machines in empire building.

Yet, when the grim reaper overtook Rhodes, the doors of opportunity still open and waiting for his zeal and energy to enter, far outnumbered the doors he had closed on deeds done. Thus he wrote, “So little done.” The very confession betrays unusual depth of vision, unwonted desire to achieve; but recognition of the final lack of time or capacity of finite man to do all he should even when pushing to the limit his resources of brain and muscle.

How the zeal of our souls should eat up our bones when we, as lovers of the Lamb, really comprehend how much there is to do for Christ and how little, comparatively, we as His Church are doing. Much machinery . . . much activity . . . much organization, but seemingly so little placed where it does the most good in getting a spiritual job done along God’s plan for the age. How short the time ere His foot crosses the threshold of our day to end forever our chances to accomplish any more for Him. And, if He tarries, how soon may our turn come to “lay off this mortal” putting a finis to our opportunities of service. “So much to do!”

On the mission fields we are almost frantic at being unable to enter all the marvellous open doors for making Christ known. Days are not long enough, — hands not fast enough, to get the job done for the Master. Only the Holy Spirit can penetrate the darkness; illumine souls; refresh saints; build up the Church; prepare the world for His coming. And yet, He must depend upon using you and me, for though Christ perfected salvation, His plan of propagating it leaves so much for us to do.

“The fields are white unto the harvest,—yet the laborers are so few.” So few willing to go; so few willing to sacrifice; so few instant in prayer and giving to reach the ends of the earth. God help us to “occupy till He come” —occupy our opportunities; occupy new ground by faith like Joshua; occupy by spiritual con-
quest,—not by religious “squatting.”

God help us to buy up our golden opportunities; to work while it is yet day. Truly the King's business demands haste. 1941 is upon us; another new year of privilege in service. How much of it will we be allowed to invest? “So much to do!” What fruits shall come from each precious hour?

India groans; Africa languishes; China pleads; South America beckons. Everywhere there are new fields to enter and old fields to develop. While missionary endeavor has been carried on for years in some places, it still has only the barest foothold against prejudice and ignorance. The Pioneer Spirit and the “Patient Plodder” are both needed, the one to break into new territory and the other to stand by and do all the important groundwork, less in the spotlight but much in the throne-light.

God give us young men and women willing to go,—do,—pray,—stay,—or give, at home and afield.

Our salvation demands no work; only faith upon our part in Christ and His Cross. Our service, however, demands much heartfelt “doing”; the hard, earnest, “sweat-type” of sacrificial labor bathed in prayer if the Church is ever to be completed from the human standpoint.

Let the gravestone of Cecil Rhodes awaken us from our spiritual lethargy.

“So much to do,
So little done!”

May our last ounce of strength be spent, our last penny given for His cause. Thank God we are still alive; there is still time given us to redeem; there are still trails to explore for the Master; there is still a chance to serve Him at home, in the office, the school, the church, out on foreign fields.

Push forward for God in 1941. There is so much to do!

STRENGTH

“Lord, make me strong! Let my soul rooted be
Afar from vales of rest,
Flung close to heaven upon a great Rock’s breast,
Unsheltered and alone, but strong in Thee.

“What though the lashing tempests leave their scars?
Has not the Rock been bruised?
Mine, with the strength of ages deep infused,
To face the storms and triumph with the stars!

“Lord, plant my spirit high upon the crest
Of Thine eternal strength!
Then, though life’s breaking struggles come at length,
Their storms shall only bend me to Thy breast.”
Why Does God Not Stop the War?

By D. M. Panton, B. A.

The Prophet Habakkuk might have lived at and for this very moment in the history of the world. The first of all the Prophets to announce the down-rush of the Chaldeans upon the Holy Land, his entire prophecy has an ideal and universal stamp; Judah and Jerusalem are not even mentioned; the Chaldeans stand forth as the imperial world-power bent on the destruction of the people of God; and the coming Great Tribulation — and, beyond that, the Kingdom of God — fills the whole horizon. And the problem of millions at this moment is the problem of Habakkuk. Men are asking — and are certain to ask with still more passionate scepticism in the days ahead — such questions as these: Why does God not prevent, or at least stop, these world wars? Why does He not judge the abominable wickedness and fiendish cruelty? Knowing all the facts perfectly, as He must, why is He silent and totally inactive, as if there were no God whatever in the universe? Habakkuk is simply an embodiment of the whole problem.

Lawlessness

First of all, the Prophet expresses for ever the intense perplexity of his own soul. "O Lord, how long shall I cry, and thou wilt not hear? I cry unto thee of violence, and thou wilt not save" (Hab. 1:2). What he saw is exactly what we are watching. "The law is slacked" — lawlessness grows everywhere — "and judgment doth never go forth" — all justice is suppressed: "for the wicked doth compass about the righteous; therefore judgment goeth forth perverted" — the world's legal tribunals are dens of pure lawlessness. It is exactly what we see in some of the greatest nations of the world. "The wicked," he says, "surround the righteous": that is, when anyone retains any regard for religion and justice, immediately the wicked rise up against him on every side; so that no one dares to oppose, though frauds, rapes, outrages, cruelty, and murders everywhere prevail. Habakkuk's very passion for God threatens to wreck his faith. "Wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he?" Here is the problem intensely stated.

The Answer

The answer of the Most High throws enormous stress on His coming activity. "Behold ye among the nations" — watch the international drama that is coming — "and regard, and wonder, marvelously" — which is exact-
ly what many of us have been doing, without knowing it was a command: "for I work a work in your days, which ye will not believe though it be told you.” You will learn, from what is coming, that God, at last, will be anything but inactive: watch, and you will find divine judgments incredible in their awfulness. Habakkuk himself expresses it later. “In fury thou walkest through the earth, in wrath thou stampest down nations.” There are revelations of the coming horror — such as the horsemen and locusts, supernatural creatures coming up out of the abyss for the torture of men (Rev. 9) — which, in the plain wording of the passages, the vast majority even of prophetic students disbelieve. Meanwhile the prophet drops a word which solves the immediate problem. “His glory covered the heavens, and there was the hiding of his power” (3:4).

“The Most High often throws a thick cloud around His plans, and a mask about His operations which even the eye of faith cannot penetrate: behind a screen He devises His most stupendous purposes” (J. L. Harris). God’s very justice compels a silent waiting for crisis; so that men may be given opportunity for proving, by action, what is in their hearts. Utter mercy alone postpones hell.

The Vision
So now the Most High gives the divine pledge stamped with the divine seal. “The vision is yet for the appointed time, and it hasteth toward the end, and shall not lie” — as do false prophecies all around us today; “though it tarry, wait for it; because it will surely come, it will not delay” (2:3). And what is the vision? Habakkuk expresses it in one flash of lightning. “The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea” (2:4). This solves the problem. For the glory of God is proved by judgment as well as by mercy, by the overthrow of all ungodly powers as well as by the patient longsuffering that hides His power; and His power at last will be anything but hidden. Sinners who are made instruments of judgment on others will not escape their own: He will not leave the sin unpunished with which He punishes sin: the very savagery of the monsters at the end plunge them into the Lake of Fire a thousand years before the wicked of all other generations. “So Habakkuk intimates that the glory of God will be so much known that it will not only fill the world, but overflow it, as the waters, by their vast quantity, cover the deep” (Calvin). The ultimate triumph of God on earth, the coming of His Kingdom, is of all future things the most sure and the most important, so that all intermediate fulfilments of prophecy, good or
bad, have as their real value only to be proofs of the last triumph.

The Watch
So Habakkuk now fulfils our Lord's constant command — Watch. "I will stand upon my watch and set me upon the tower, and will watch what he will say unto me, and what I shall answer when I am argued with" (2:1, A. V., margin). To watch is to mount in spirit into the heavenlies, and to see all earth's drama from the viewpoint of God; it is seeing everything, not after the flesh, but by all the Holy Spirit tells us, when we are thus on the mountains of God. And God at once tells him what to do. "Write the vision, and make it plain upon tables, that he may run that readeth it." Stamp it on paper in heavy type, that it may be flashed into the minds of those in peril, so that they may fly without a moment's delay into the air raid shelters of God's providing. A British General, who has passed through two wars, has just said: — "Telephone wires may be cut, wireless stations be destroyed, but no bombardment can stop messages from God coming through if we are willing to receive them. To listen to God and obey Him is the highest form of national service for everybody everywhere."

The Prayer
But Habakkuk also fulfils, very strikingly, the right attitude for escape from future tribulation. "I heard, and my belly trembled, my lips quivered at the voice" — announcing the judgments: "rottenness entered into my bones, and I trembled in my place" (3:16). There is a wise and healthy trembling, a heart shocked by the facts into passionate prayer. So Paul says, — "Work out your own salvation with fear and trembling" (Phil. 2:12); and Habakkuk says, — "I TREMBLE." "The easy indifference, which relies upon the forbearance and promises of God, without considering, with profound earnestness, His wrath and the severity of His judgments, is a disposition of the heart not well-pleasing to Him" (Lange). For Habakkuk's, like ours, is a trembling which seeks to escape the coming terrors, and to enter into the sabbath-rest that remaineth, the coming Kingdom of God. "I trembled in my place, That I Should Rest In The Day Of Trouble." In the words of Calvin: — "In short, he intimates that they who have been moved and really terrified by God's vengeance, will be in a quiet state when God executes His judgments."

Joy
Moreover, Habakkuk reveals the wonderful secret of the soul that walks with God. "For though the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the
stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.” Joy in God, joy in the God of my salvation, that is, the God who has saved me, is a constant joy, totally independent of circumstances; for it has God now, God over and controlling everything; the God who loved me and gave Himself for me. God is to be the inexhaustible source and infinite sphere of our joy. Heavy trials (someone says) kill little men, but create great men; and the secret of all spiritual greatness is fellowship with God.

Revival
Finally, in the heart of the whole problem Habakkuk sets a golden prayer. “O Lord, revive thy work in the midst of the years, in the midst of the years”—or in what Paul calls “the junctions of the dispensations” (I Cor. 10:11), the merging of grace and judgment—“make it known; in wrath remember mercy” (3:2). O God, in the heart of this crisis, this junction of mercy and wrath when the whole world’s destiny is in the balances, call Thy work to life. It is most wonderful that we thus have an inspired example of praying, in the midst of wrath, for mercy on a sinful world. If God is forgotten in peace and prosperity, the awful shocks of war and judgment can shake souls awake; wrath is on the threshold, but judgment can be mitigated even though it cannot be averted: we can cry for mercy. “The more we have of His Spirit,” says C. G. Finney, “the more clearly we shall see the state of sinners and the more deeply we shall be distressed about them. I felt almost as if I should stagger under the burden that was on my mind, and I struggled and groaned and agonized; but could not frame to present the case before God in words, but only in groans and tears.” He states that often in those great revivals the people would pray “whole nights, and until their bodily strength was quite exhausted, for the conversion of souls around them.”

The Need
So our need of revival is tremendous. Those who “argue” with Habakkuk (2:1, A. V. margin) a writer has just unconsciously pictured. “There is a mental upheaval which specially afflicts those who have upheld ideals, an uprooting of opinions, theories, beliefs, convictions. There is a spiritual confusion, and to some minds everything seems now to be in the melting pot. There are casualties of soul which are not reckoned in the lists. How many pass through the valley of disillusionment, of frustrated hopes, of despair. Some feel that the striving of a lifetime has been nothing but vanity and self-deception; they are inclined to cynical assertion that nothing matters.” And Habakkuk’s inspired prayer proves that revival is possible.—The Dawn.
The Blessedness of the Persecuted

By Rev. A. W. Tozer

"Blessed are they which are persecuted for righteousness' sake." Matt. 5:10.

We have seen that one source of the greatest suffering this world can know is human antagonisms. Now we are faced with the unpleasant fact that the true Christian must of necessity suffer such antagonisms from the world. "They that will live godly in this present world shall suffer persecution." This in spite of the Christian's being a man of good will; in spite of his sincere desire to live at peace with his neighbor.

The reason for this is a fundamental contradiction between the old and the new creations. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit, and never the twain shall agree. Several thousand years of history have demonstrated the truth taught large in the Holy Scriptures, that the two orders are, and must always be, fundamentally opposed to each other. The once-born hates the twice-born. He resents his good conduct as a rebuke to his own, and scorns his claim to divine favor.

Bible history is a revealing commentary on this truth.

The once-born Cain murdered the twice-born Abel. Ishmael, who was born after the flesh, persecuted Isaac, who was a child of promise. Esau, the man of the earth, sought to kill Jacob, who was a man of faith, and his descendants were, for hundreds of years the sworn enemies of the children of Israel. Unregenerate Israel persecuted the prophets and slew the messengers who were sent to her from God.

When we come to the New Testament we see this ancient animosity reaching its greatest virulence against Christ. In the conflict between Jesus and the Jews no new element is discernible. It was more violent than, but otherwise not different from, the conflict between good and evil in the past. Two spirits were in opposition: the spirit of this world, and the spirit of the world to come. The hate felt for Christ by priest and Pharisee was too deep to be explained on other than spiritual grounds. The two spirits met and felt instinctively the enmity between them. The Spirit of Christ could never compromise, and the world-spirit could never forgive. The hatred of the Jews was a blind, unreasonable thing; it was rooted in the enmity of the natural man against God.

The intensity of the world's feeling against Christ grew as it neared the cross until that day when it could contain itself no longer. Then went forth men in
cold fury to perpetrate that succession of hate-inspired deeds we call the crucifixion. One scene of restrained frightfulness followed another from the arrest till that moment when He bowed His head in death. Time and the subsequent glories of the resurrection have softened those bitter scenes and lent a borrowed light to their darkness, but to those who viewed those deeds no ray of moral light was visible. Dark-hearted men, in dismal hate, stood back and watched with cold dry eyes that awful crime. There were no mitigating circumstances, no shred of lonely beauty, only ugliness complete. Hate had done its worst upon men. They could go no further down. Chaos and night ruled on gloomy Calvary.

It would be a welcome task to record a change among men; to write the story of the transformation of a race as a result of the redemption wrought on that mount of sorrow. But it would be premature. No such change has taken place. Only the few who have forsaken sin to follow Christ have been saved from the world-spirit; the rest go on as before. The enmity they feel for everything belonging to the new creation is as deep as ever. Religion they tolerate, and they will even praise the cross if it is so disguised and beautified that it is no rebuke to their sin and no embarrassment to their evil ways; but the twice-born man is still the object of their hatred. Only by keeping still can he escape the anger of the once-born world. Let him but speak in the power of the Spirit and he will soon feel their wrath.

Our Lord knew all this and forewarned His people against it. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." So the Christian must expect persecution. And for the very reason that he is a Christian he cannot defend himself, he cannot strike back; he must set himself patiently to endure. More than that, he must love and pray for those that despitefully use him. When struck on one cheek he must turn the other; when cursed he must bless in return.

If this seem too much to ask of weak human nature let it be remembered that in this, as in everything else pertaining to the walk and warfare of His children, our heavenly Father has made full provision. To face an enemy without fear and without anger is not an act of unsupport ed nature: it is "Not by might, nor by power, but by my spirit, saith the Lord of hosts." When persecutions sweep in upon us the Word will be our assurance and God will be our defense.

In the Bible there are more promises made to the righteous under persecution than to any
other class of persons. It is as if God delighted to honor those who suffer for His sake. The rewards promised to such are so many that the mere tabulation of them would fill a fair sized book. They are all summed up in the cheering words of Jesus, "Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven."

Now we would step aside here long enough to warn against an abuse which sometimes accompanies the truth now under consideration. It is the habit of devil-baiting practiced by certain Christians under the impression that they are being persecuted for their most holy faith. Such persons insist upon persecution as a special mark of divine favor. They will go out of their way to draw the fire of someone’s wrath, and then when reproved will cry "persecution" to high heaven. This is a carnal perversion of a sacred and comforting truth. Let it be remembered that any persecution that is the result of our own foolishness is without reward. Jesus said, "persecuted for righteousness’ sake." No other kind counts in the promises. We are blessed when the evil men say about us is said falsely. If the accusations are true, then we are not being persecuted, merely indicted.

It is only right that we should seek to avoid the world’s animosities so far as we can do so in the will of God. Wherever we can secure peace without denying Christ or compromising the testimony we should certainly be quick to do it. The Apostle has admonished us that we should live in peace with all men, but he added the words, "as much as lieth in you." I think those six words are significant, for after we have done all that lieth in us to keep peace there will still be those who will feel stirred up every now and then to make us smart for our faith. At our work, among our friends, there will be those who will oppose us. Strong anti-Christian feeling among the populace, as in China and Arabia in fairly recent times, may make it dangerous to profess the faith of Christ. Official disapproval, as in some countries in Europe today, may make a crime of the simplest act of worship. This has never been true in America, but who is ready to rise up and say, "It can not happen here"? Anything can happen as we draw near to the end of the age.

However, we need not fear anything that man can do unto us. It is an axiom of the Christian philosophy that exterior evils can injure us only if we permit them. It is not what they do to us that matters, but what we do to them in return. Satan can have no weapon against us unless we give it to him. The love-filled, faith-panoplied believer is perfectly safe from any real harm. — The Evangelical Beacon.
Mountains and Evergreens*
By Bertha Leitner, M.A.

"So didst Thou lead Thy people to make Thyself a glorious Name." Isaiah 63:14.

The train puffed up the Coast Range, winding, winding, winding. Into the heart of a little ten-year-old passenger, every curve thrust a new excitement. Now the mountain stream dashed turbulently over the rocks on one side of the track. Now it meandered under a bridge and spread like a green blanket over a level meadow on the other. Then again, it fell over a precipice, dispensing spray into the sunbeams and catching rainbows. Above the water rose the mountains, emerald decked. Here were sturdy, aggressive firs and pines. There, over the river, trembled a timid, finely-wrought hemlock and under it a cluster of exquisite maiden-hair ferns, sprayed by the falling waters. All too soon, the more conservative adornments of the beach meadows left the thrills behind as memories. But the ocean — Pacific? Yes, but sometimes tempestuous and fierce.

These early impressions took hold of the soul with a terrific grip. They were an expression of the voice of God through the years. It appears that "that which may be known of God is manifest in the works of His hands." "For the invisible things from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." Therefore one whose lot has been cast in a land of mountains and evergreens surely is without excuse for knowing not God and glorifying Him not as God. The Canyons are His poems, expressing His thoughts to the beholder. The Canyon is a loving thing. Upon my going out, upon my coming in, its arms caress me. It is comforted of God. To the wrathy voice of winter, snow is the soft answer which turneth the harshness away; in summer, when the face of the Canyon is hot, soft shadows wipe it cool again. And the Canyon vibrates in the rush of traffic until it seems its nerve must snap like a violin string; then a peg is turned — night comes, and the play upon it ceases. The Canyon comforts me with the comfort wherewith it is comforted of God. The Canyon is a loving thing. It has shadow of turning; each bend hints a new delight, made doubly entrancing by its concealment in the shadows. It has variability. It is deep and profound on

*Editor's Note: Miss Leitner joined the faculty of the B. I. last September and she has already earned a place of high esteem among students and co-workers. She was asked to express her reactions to the Institute, and this article is the outcome.
gray days, but on bright days it is vivacious and emotional. Fall mornings, tufts of ethereal fog steal in and spread angel wings over the landscape. Winter mornings, the whole Canyon is crystal. Summer there is softness in leaves, whose rounded contours are quotation marks to the evergreens' silent chorus: "The heavens are telling the glory of God." Autumn converts the soft green into red and orange, an accelerande in the refrain of praise. Then the winter strips the limbs and bares the Canyon to the hard facts of existence until the upward look shows heavily needled firs behind, still pointing to the hills, whence cometh help. Even the rain in the Canyon has charm: it has there a confined, personal touch that the open prairie misses where the rain spreads upon everything. The sunsets which the Canyon telescopes will not fit into mere words. No, words will not tell of the phases and the changes of the Canyon. But then, nothing daunted, it is loving and charming still, for the Canyon itself is the poetry of God.

But one must either retrograde or leave first principles and go on unto perfection. That which once served as a ladder Godward may become a weak and treacherous scaffolding. One may once lift up his eyes unto the hills and there find God, from Whom cometh help; and then he may in time turn his eyes upon the hills themselves and come to think them more real than their Maker. Concentrated upon the grandeur of created things, his soul-life may degenerate into a mere natural religion.

But God Who knoweth hearts woos away from danger. He takes that He may give. As the soul hangs on the point of decision, one asks himself whether he really believes what for years he has taught others concerning the superiority of spiritual values. Comes the challenge to prove in experience the validity of the theory. Does a man's life not consist in the abundance of the things which he possesses? Even mountains and evergreens? From the Fort Wayne Bible Institute come letters, which begin an unbroken chain of Christian courtesy, forbearance, and challenge. These result in another train trip by that same passenger of former days, after a number of years of life in the valley and the mountains and the firs and cedars and spruce. Leaving the West Coast at 6:30 p.m., this train puffs up, not now the Coast Range but the Cascades, headed the other way. In the twilight, the passenger pierces the coming darkness for last sights of Eastern Oregon long needled pines. After a period of hours, the train rushes over the flat, treeless plains, into a destination said to be as smooth as a floor for a radius of two hundred miles. Now what of
relative values?

There are still hills to climb. Eye hath not seen them, nor hath ear heard the music of the glacial cataracts, as they pound upon the cliffs and trill among the pebbles. But God hath lavished them by His Spirit in the Bible Institute. From the day of the first contact while the miles still intervened even until this present moment, the beauty of Jesus, the Lord of the hills, from Whom cometh every good and perfect gift, has been manifested. The worth of the spiritual blessings in heavenly places in Christ has demonstrat-
ed that His material creations are but steppingstones — are, like the law, but schoolmasters leading us to Himself. This, which we have been preaching to the teens for twenty-one years, is real! There are hills to climb; and, praise God, they are ever green — there is strength for the climbing. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waited for Him." Isaiah 64:4. "But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy." Isaiah 65:18. "They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isaiah 65:25. Not only do they not hurt nor destroy in this His holy mountain, but they seek not their own, are not provoked, do not behave unseemly, rejoice in the truth, and grow skillful in discovering opportunities for acting kindly toward those of the household of faith. It is an in-
estimable privilege to know the holy lives and high purposes of the leaders here. And how one loves the dear, consecrated, ear-
est, world-visioned students. Then how one's heart goes out to those who have not yet had the light and to those who have not yet surrendered. What a price some are paying for pleasure and position! So much, much greater than the price of service and eternal joy — if they only knew.

The rewards of my labors here are manifold. I am exceedingly happy. The best and the worst that I can say for this place is that my heart is made glad in the constant witness in all activ-

ies and persons of the victorious, creative, achieving, fruit-
ful movings of the Holy Spirit. There is no futile struggle to see things accomplished; there is no "promoting" of this or that. There is rather a blessed going forward and upward in the Lord. One just sees things happen and with much thanksgiving finds himself a part of it all.

There are also unexcelled nat-
ural beauties: sunsets such as I seldom have witnessed, autumn (Continued on page 25)

*Thought of the last predicate from "Psychology of the Christian Life." by W. F. Rice. page 34.
A Bible Study Concerning Education

By Loyal R. Ringenberg, M.A.

What is education? This question probably brings to mind a number of things. One thinks of the three R's of the little red schoolhouse; of high schools; of colleges; of professors; of books, desks, and examinations; of the years of study leading to diplomas and degrees. Some may think of sororities, fraternities, club houses, or athletics. Or, education is commonly regarded as synonymous with the knowledge of the sciences. The man of letters we say is educated. The historian who can name all of the Roman emperors in succession with the dates of their accession, we would regard as educated. All of these are ideas more or less common in popular thinking.

What, however, is education in its essential elements? What is its content? What is its objective? What is its method?

Let us take the bold course of setting aside prevailing notions of education to think of what a truly Christian education should be. How should an individual be taught to make of him the kind of being that his Creator intended for him to be? In considering this question we shall pass beyond any secondary text on education to the Christian's source book.

**Educational Content**

Two passages, one belonging to the beginning of the Old Testament economy and the other to the beginning of the Christian era, give the essential instructions of the Bible regarding education.

“And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house; and when thou walkest in the way; and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets to thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates. . . . Beware lest thou forget” (Deut. 6:6-9, 12).

“Make disciples of all nations . . . baptising them . . . teaching them to observe all things whatsoever I have commanded you” (Matt. 28:19-20).

These passages define the content of fundamental education. The first passage embraces the elementary and preparatory steps in the course and the second refers to the most advanced instruction. **Both direct us to the purpose of God for man, that is, to the pattern for life.**

“These words” of the first passage doubtless refer to the Ten Commandments which are the very heart of the books of the Law. The parent who does not see that these essential words are memorized by his child is neglecting the fundamental part of his child’s education and will have to answer to God for his
neglect. These commandments are no arbitrary or provincial rules, nor are they obsolete elements of a past dispensation. They are "the warp and woof of the Laws of God's universe, and of the constitution of man's nature." It would be far better to extract all the minerals from the child's diet so that his bones would soften into a limp jelly and his teeth waste away in their sockets than that the child's life should not have these words incorporated into the structure of its thinking.

The "all things" referred to by Matthew take us to the contents of his Gospel account, particularly to the Sermon on the Mount, the parables, and the discourses of the Passion Week. In all of these Jesus but amplifies those principles of life which He, as Jehovah, had taught in generations past. Through His triumph over death He points the way to the Kingdom and extends the horizon of hope to all who turn from unrighteousness and in faith yield to His merciful and benign kingship.

**Educational Objective**

"These words . . . . shall be in thine heart." The heart includes all of man's intellectual, emotional, and volitional faculties, and is the seat of the motives of life. Motives are based upon the springs of inspiration which have been provided by the reception of knowledge. Not all knowledge is vital. One might know all that is in the Encyclopedia Britannica, and yet not have the knowledge that leads to a pure, holy, and worth-while life. We submit that there is nothing adequate in the curriculum of an educational institution to furnish the heart with right motives if the Bible is not an important part of the curriculum. The Bible reveals God. To learn what the Bible says of God is fundamental knowledge. Jesus said, "I am the Way, the Truth, and the Life." The lordship of Jesus insures the blessings of His providence and care. His lordship being a fact in the life, every other relationship of life is brought into a sanctified harmony with the whole.

Teaching is therefore a success only as it reaches the heart and makes the lordship of the Creator and Redeemer a reality there.

**Educational Method**

Just how may the heart be taught? What is it that gives integrity and righteousness at the center of one's being?

In the first passage there are several suggestions. There were certain historical facts of great educational importance associated with the giving of the Law. There had been a manifestation of Jehovah's matchless power in deliverance from Egypt. The words of the Law came from the greatest benefactor that Israel knew. Such a Law could not easily be forgotten. God had personally so impinged the consciousness of these people that the very repetition of His Word,
or the sight of it by the eye, touched the heart. The memory of such a God, made by diligent teaching, and recalled by talk at the table, in the walk, in the bed, and upon rising in the morning, was certain to be effective in teaching the heart.

In the Gospel the method is the same though more effective. Here again, the heart is to be taught by turning the eyes and ears through diligent teaching to Jesus as the Christ, the Savior of the world, and the author of eternal redemption. Such a vision bespeaks a benign sovereignty which should induce a man to yield in absolute surrender and perfect loyalty.

Here indeed is the method. It is the one effective way of making the heart what it should be. The Savior, triumphant and sovereign, must be the center of the educational curriculum. His presence is necessary to constitute an effective school.

Need for Christian Schools

This article has not been written to advocate teaching the Bible in the public schools. That may or may not be advisable. If it is not possible, however, then it simply means that society will continue to suffer the consequences of basic deficiency.

At present it is obvious that the existing educational system does not begin to approximate the standards which the Bible requires. It is not adequate for the educational work which devolves upon Christianity. It has in the last hundred years been divested of nearly everything that would make it adequate. The Bible has been eliminated generally. Christ is not in the curriculum. The curriculum has thus been shorn of the essence of true education, namely, the knowledge of God and His ways. Nor is the deficiency of the present system merely negative. Infidelity, self-worship, and the exaltation of man are the unholy substitutes for the knowledge of God.

As public education in America more and more forsakes the godly foundations of its pilgrim founders there is increasing demand for sound and adequate schools to prepare leaders for the work which the church should do. These must have a sound Biblical scholarship, integrating all phases of instruction, and bringing all of life's interests into conformity to the pattern that God has revealed.

THE POWER OF FAITH

Faith sees the glory of the future in the gloom of the present. "The power of drawing a brighter future into a dark present belongs not to those who build anticipations on wishes, but to those who found their forecasts on God's known purpose and character." — W. G. Scroggie.
Five Minutes Before Midnight In America

At exactly five minutes before the midnight hour of judgment in another highly favored nation, Jeremiah was addressing his people: "Thus saith the Lord of hosts; the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place" (Jer. 7:3). With the plain and forceful speech of a spokesman of God, the Weeping Prophet was calling upon Israel to repent in order to escape a serious peril to its national security.

It was the most critical time in the history of God's chosen people. Over and over again Israel had turned to its God in time of adversity and oppression and had been spared destruction. Moses, at the foundation of the nation, had warned that Israel would prosper and enjoy security only so long as it was obedient to God. If the Israelites were disobedient, they would bring upon themselves war, oppression, and insecurity. Peace and prosperity could then be regained only by moral amendment and divine forgiveness. As Solomon prayed at the dedication of the Temple: "If they sin against thee, and thou be angry with them, and deliver them to the enemy, yet if they shall bethink themselves; and repent, and make supplication unto thee, saying, We have sinned, and have done perversely, we have committed wickedness . . . and so return unto thee with all their heart . . . then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause." And so it was. Repeatedly Israel was spared destruction from impending calamity by returning to her God through the leadership of godly prophets and kings. But Moses did predict that if she failed to repent, she would be removed from the Promised Land and her glory would be buried in the dust.

The supreme crisis had arrived. Israel had again forgotten God and her national life was endangered by the rise of a great totalitarian power—Babylon. Nebuchadnezzar, the first great Gentile dictator, was threatening to subjugate the civilized world. Jeremiah saw the judgment of God coming upon his nation for its faithlessness, its irreligion, and apostasy. The heart of the Prophet was broken with grief, for it was five minutes until midnight and his people had not repented. He saw clearly that amendment was the only means of security for moral reprobates. "Amend your ways, and your doings, and I will cause you to dwell in this place," was the text of his sermon.

At that time the heart of the nation was still plastic. God told the Prophet to go to the potter where he saw clay formed on a
wheel, but rejected for further refinement because it was imperfect. So was the will of the nation; it might still have been recast through repentance and reformed according to the will of the Divine Potter. But a little later Jeremiah was asked to go to the leaders of the nation with a hard earthen vessel and shatter it to bits in their presence as an illustration of what God must do to Israel for her stubborn refusal to repent and amend her ways. Soon the blow fell, Jerusalem was destroyed, the sacred Temple was razed to the ground, and the people were plucked from the land and taken captive. And thus it happened again, as recently observed by a thinker of our times, that no great nation has been overcome until it has destroyed itself. Israel fell spiritually and morally before she fell politically and was cast upon the scrap heap of the nations.

The Crisis of Judgment in America

Needless to say, we in America ought to learn from this tragic lesson of the past. We have been the most highly favored nation in modern times. Our nation was founded by Pilgrim fathers who fled from tyranny and oppression in Europe to serve God according to the dictates of conscience. Like Israel of old, which came into the Promised Land with the Word of God, the founders of our nation brought the Bible with them. Our free institutions were founded on the principles of the Word of God. Like Israel the founders of our nation came to a land flowing with milk and honey, the richest spot on God's earth in natural resources. Like Israel of old America was destined to conserve and to make known the knowledge of the true God. Most of the great missionary advance of our times has been carried forward by American dollars and American missionaries. Like Israel our nation has been favored of God by prophets such as Edwards, Finney, and Moody, who led the nation back to God in times of spiritual declension.

But now it is five minutes until midnight. Our national life is imperilled. Our President said recently, "Never before since Jamestown and Plymouth Rock has our civilization been in such danger as now." And God is pleading with America, "Amend your ways and your doings, and I will cause you to dwell in this place."

Early in our history the non-inspired prophet Daniel Webster made this prediction: "If we abide by the principles taught in the Bible, our country will go and prosper; but if we and our posterity neglect its instruction and authority, no man can tell how suddenly a catastrophe may overwhelm us and bury our glory in profound obscurity." And that prediction will be fulfilled unless America repents.
and experiences a sweeping revival of saving religion; all the nations that forget God shall be turned into hell. Here in America we have forgotten the sanctity of marriage; we have forgotten the meaning of the Sabbath as a day of rest; we have neglected the authority of God’s Word. And now, because we have been living like beasts, we put our faith in brute force. Our greatest defense is not material but spiritual. We need spiritual rearmament much more than physical rearmament.

The most tragic and heart-breaking aspect of the situation is that we are not repenting and turning to God in spite of the divine judgments visited upon our nation during the past ten years. The Great Depression with its untold suffering was caused by our selfishness and our greed. It has been said that this is the first time a great depression in America was not followed by a revival. Instead of calling social injustice sin and amending our ways, we passed laws and sought social security. Instead of returning to altars as contrite sinners and finding forgiveness through Jesus Christ, we continued to seek opiates in pleasure and sin. In the very depth of the depression, from 1932 to 1936, the Sunday Schools of America suffered a 20 per cent drop in attendance.

It is high time for America to get back to God. And the way back is to begin reckoning with our sins. “Come now, let us reason together saith the Lord.” About what? — about sins! “Though your sins be as scarlet, they shall be as white as snow.” Not long ago in a dilapidated section of Chicago where twenty taverns could be counted within one block, I saw a sign on an automobile, “God Bless America.” Before we pray that prayer, we ought to pray with the publican, “Lord, be merciful to us as sinners!” The blessings of God are on the side of moral amendment and divine forgiveness. The old order still holds good: “If my people, which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”

No Substitutes for Moral Amendment

Now there are absolutely no substitutes for moral amendment. Religiousness is no substitute. The people in Jeremiah’s time still went to the Temple services and observed the ritual of burnt-offerings and sacrifices. But it had no value for their hearts were sinful and impure. God had said through Isaiah: “To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams... Bring no more vain oblations;... Your new moons and appointed feasts my soul hateth: they are...
a trouble to me; I am weary to bear them ... when ye make many prayers, I will not hear: your hands are full of blood.” It is possible to be quite religious so far as observance of ritual is concerned, but God looks upon the heart, and no amount of religiousness can take the place of genuine repentance and the personal experience of saving grace.

Nor is a sacred fetish a substitute for moral amendment. In Africa natives put their trust in the magical qualities of a tooth, a stone, or piece of wood. The people in Jeremiah’s time made a fetish out of their Temple. They cried, “The Temple of Jehovah!” “The Temple of Jehovah!” But Jeremiah said, “Amend your ways, trust not in lying words.” They were foolish enough to think that nothing could happen to them because in their midst was the sacred Temple of the Lord. As long as they possessed the sanctuary, its magical powers would keep enemies away. And that is the kind of security some people seek even in the Christian religion. Some time ago an elderly man asked me if he would be ready to die if he would get baptized. I replied that baptism would avail nothing if he did not first repent and believe in Jesus Christ as his personal Saviour.

Nor is there any other source of security when danger threatens than God. There were wise men in Jeremiah’s day but they could not avert the disaster that befell the nation. “The wise men,” said Jeremiah, “are put to shame, they are dismayed and taken: lo, they have rejected the word of Jehovah, and what manner of wisdom is in them?” Yes, what do science and human wisdom lead to when divorced from the wisdom of God as revealed in the Scriptures? Take a look at Europe today and you see the results of a perverted, diseased, morally bankrupt intellectualism that has proudly rejected the “faith of our fathers.” Not long ago a brilliant political commentator confessed before the Association for the Advancement of Science that the education of the past sixty years divorced from the religious heritage upon which our nation was founded is destroying our civilization. With the Apostle Paul it can well be said in our time, “Where is the wise, where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?”

Nor can something be added to real religion to save a people. In Jeremiah’s time the Israelites merged some elements of pagan religions to their faith, but God said to them, “Will you burn incense unto Baal, and walk after other gods which ye have not known, and come and stand before me in my house, which is called by my name and say, We are delivered?” Of course not! You cannot add anything to real
religion. You cannot add anything to the faith of our Fathers. You can only subtract. The moment you add something to it, the result is not something more, but something less. We do not have pagan gods of wood and stone in America, but we have added idols of the human heart—the gods of sentiment and desire—until God has become something less to many than the supreme, holy, righteous, just and merciful God of the Bible. To some, God is a sort of psychic force; to others a sentimental Being who never punishes sin; to others the dispenser of health, wealth, and happiness. In each case the central attribute of God is omitted—His holiness. No, there is no substitute for God and there is no substitute for repentance before a holy God.

To amend one’s ways is after all, a personal rather than a national matter. It means to turn from one’s sins. It means to amend one’s thinking about sin and to see it as an offence against God instead of something pleasurable and satisfying. It means to amend one’s attitude from the self-will of a sinner to the surrender of a penitent. It means to amend one’s ways and make the crooked paths straight by restitution and confession. Then, when by the convicting power of God’s Holy Spirit, repentance is thorough and genuine, the penitent sinner will be brought face to face with the Saviour of men—Jesus Christ. And He will forgive, pardon, recreate, and bestow the gift of life eternal. —Radio address given at Elkhart, Ind., Jan. 26, 1941, by S. A. Witmer.

MOUNTAINS AND EVERGREENS

(Continued from page 17)

colors far surpassing any of previous experience, snow, crisp cold, and bare trees; these are poetry, too—expressions of the personality of our heavenly Father. In recognition of the outreach of soul for aesthetic satisfaction, the Institute also generously has provided a beautiful campus and enviable household equipment, adornment, and life. Here, certainly, the service is far from "rugged and sacrificial."

On a bookmark, I have found some verse, from which I have cut these lines and fastened them to my desk blotter:

"Let me serve
A little better
Those that I
Am striving for."

It is the burden of my heart that I may be enabled and empowered by His indwelling Spirit to contribute something to this atmosphere which for years has been making His praise glorious.

"I am dwelling on the mountain
Where the golden sunlight gleams
O'er a land whose wondrous beauty
Far exceeds my fondest dreams;
Where the air is pure, ethereal,
Laden with the breath of flowers.
That are blooming by the fountain.
'Neath the amaranthine bow'rs."
With The Fellowship Circle

REEDLEY, CALIFORNIA
Jan. 17, 1941.

Dear B. I. Friends:

A number of years ago, I enjoyed the privileges and blessings of our dear B. I. just as many of you do today, and even now I am drawing on the resources gained at that time through the study of His precious Word. I praise Him for ever guiding me to the portals of B. I. of Ft. Wayne, Indiana.

It was there, during the stillness of the passing hours of a certain night—after waiting upon the Lord in prayer and submission—that a definite decision was made to enter upon a course of nurse's training. At first I deemed it a stepping-stone to service for the Lord; but barely had I entered, when I found that this was a field of vast opportunities to witness for the Master to souls in dire need of salvation, of comfort, and of understanding of God's Word.

To show you just one incident, will you kindly take a "peep in" as I glide through the corridors of our hospital and quietly enter the ward at a midnight hour to answer the "light" of a certain patient. It is a young man about 19 years of age. He had an infected hand which has been lanced and is causing him considerable pain.

Being ministered unto, he says, "It's a good thing I took out a hospitalization policy just the other day, and this at least is not costing me anything."

An opportunity! I must snatch it. I say: "Yes, that is wonderful! I don't know whether you are a Christian, but how vastly more precious it will be one day when we meet with the great final emergency—when the summons comes to change worlds—if then our reservations shall have been made for the other world."

"I am not a Christian," he says, "but my parents are, and I know what you mean."

I say, "Perhaps your mother has been praying for you."

"Oh, no," he remarks. "My mother would not pray for anything like this to happen to me."

"Why no, indeed not," I answer, "but maybe she prayed for God to save you, and this is perhaps the means He is using to get an audience with you. He has probably taken you away from your busy life that He might have a chance to talk to you." This goes home to the young man's heart. I trust that one day we shall meet him there.

Jesus says: "Be ye therefore ready also, for the Son of man cometh at an hour when ye think not" (Luke 12:40). May this be a challenge to us to help those who know Him not, to get their "title deed" to the Gloryland clear!

Yours for the salvation of the lost,

Anna M. Suderman ('11)

EVANS CITY, PA.

Greetings to all the members of the Fellowship Circle and readers of The Bible Vision.

"My presence shall go with thee, and I will give thee rest" (Exod. 33:14). This promise has been real to us through the past years and it is the text God has given us as a comfort for this year.

I'm afraid of the dark (the darkness of this age), but since He is with me I am not afraid. Neither are we in the dark, for He is the light. What a comfort in these days!

Since leaving Bible School, Mrs. Hirschy in 1914 and I in 1912, the Lord has blessed us with six children, three of them in training for missionary work. Lois was in the 1940 graduating class of the Bible Institute and is now taking a missionary medical course in Buffalo, N. Y.

We have been in pastoral work, beginning our ministry at the Lima, Ohio, Missionary Church, where we spent four blessed years. Since then we have been in Baptist churches in Paulding, Van Wert, and Mercer counties in Ohio. Since June 1927 we have
been laboring at our present location in Evans City, Pa. Here God blessed in adding to the church, increasing our average attendance in Sunday School from 50 to 140. The prayer meetings have increased in number and spirituality. The missionary interest has increased greatly, and by faith we see greater things for the future. A welcome awaits any member of the Institute family who comes to Evans City.

Our prayer is that God may keep every member of the Fellowship Circle Spirit-filled, true to the faith once for all delivered to the saints, and standing firm, without compromise in the midst of the lukewarm conditions of the present time.

God bless you all.

Yours for Christ and souls,
Norman and Esther Hirschy.

YALE, MICHIGAN

January 17, 1941.

To the Fellowship Circle:

Greetings! It is with a great deal of joy and pleasure that we look back upon our two short years spent at the B. I. To us they were, we feel, the most indispensible years of our lives. The fellowship, the blessings, the instruction, the tests of faith, the hours spent together over the Word, have left indelibly their marks upon our lives that time can never efface.

Leaving the B. I. in May of '36, our church conference sent us to a circuit near Bad Axe, Mich., that June. We served there for four years, then were stationed here in Yale, where we are laboring at present. This field is also a circuit comprised of two churches only three miles apart. These people are of a very fine class; mostly farmers or retired farmers. Most of them are as spiritual, energetic, and dependable as saints are to be found today.

Since leaving school God has blessed our home with a daughter, Eva Caroline, who will be four on April 5.

We are enjoying a very good year spiritually. God is very precious to our souls, making Himself felt in our hearts and guiding us day by day. We praise Him for His many blessings and for present up-to-date victory.

John ('36) and Bernice Tuckey.

ALTOONA, PA

By Geraldine Mundy, '30

One hundred miles east of Pittsburgh, nestled among the Alleghaneys lies the mountain city of Altoona. The scenery around Altoona affords picturesque beauty for the traveler, but the city itself is quite a contrast. Altoona is a railroad center and the whole city bears testimony to the fact. A common expression of visitors coming here is, "Your buildings need paint."

Well, here we are at the Missionary Worker's Mission just two blocks from the railroad shops. True to our name, "Workers," we spend considerable time scrubbing, painting, waxing, and so forth to keep our place clean and shining, for we believe a high standard of cleanliness attracts people to the Gospel. By the grace of God, we also try to be true to our name "Missionary."

Altoona has great spiritual needs. The lives of many unsaved correspond somewhat to the dirt in the city. Such conditions afford many opportunities to work for Christ. We hold evangelistic services nightly except Monday. God has honored our efforts through the years by giving us many converts who have become staunch Christians. God has given us a work among the children here which is both interesting and fruitful. Using Miss Helen Maxfield's Junior Bible School program, we operate two schools weekly with approximately 55 children receiving systematic Bible study. Many have been won for Christ. We also have in the mission a Sunday School and young people's society organized and carried on by the mission people.

There are four workers stationed here, one being Miss Erdisne Krueger, who is known to many B. I. students.

We praise God for all past blessings and as we look into the future it is to attempt greater things for God and in
anticipation of His blessing. 
Pray for our work.

EDGERTON, OHIO
Jan. 14, 1941.

Greetings in His precious name. I trust this finds all those at B. I. enjoying God's blessing upon their lives.

I wish to express my appreciation of The Bible Vision. It means much to me. I wish to renew my subscription for another year.

"The Lord, He is good."

Yours truly,
Miss Helen Moughler ('40).

HOME FROM CHINA
Dec. 10, 1940.

Dear Friends:

"His name shall be called Emmanuel . . . . God with us. The Prince of Peace."

Perhaps you have not heard that some of us had returned to this land a few months ago. I left my husband at Changsha, the 17th of June, came down alone through the lines to Canton. God marvellously protected on the dangerous trip and brought us safely to Hong Kong where the three girls had been attending the British school. Soon after our arrival there we found ourselves in time for the mass evacuation of 10,000 women and children to Australia.

Though very much against my will, we finally left with the three girls. It was a hasty departure, for, with only 36 hours' notice, we had to pack, pay bills, dismantle the apartment and make many necessary arrangements. When, upon our arrival at Shanghai, we discovered that Mr. Roberts had been wiring to the Presbyterian Mission to locate us. I had sent him three telegrams before leaving Hong Kong, but he later informed me that they took 11 days to get through. The night we left Shanghai, we sent a message over the news broadcast, "Please inform Mr. Charles Roberts that his wife and three daughters are sailing on the 'Coolidge' the following day for the United States. All well. Send love to daddy."

This message we heard ourselves and it brought many pangs to our hearts as we reluctantly left the land of our beloved people and the dear husband. Weeks later, we learned that a German business man picked up the message and sent it to Mr. Roberts the next morning.

The 3rd of August we reached Los Angeles and were met by my sister Bessie and our son whom we had not seen for two years. He had grown so tall and broad I would scarcely have recognized him. Then busy days and weeks followed. Miriam came out to be married here, Sept. 4, in the Little Church of the Flowers. It was a very beautiful wedding. She married a classmate from Wheaton, John Lee, and they are now happily located at Biblical Seminary in New York. Faith is finishing her 3rd year of nurse's training in the Boston, Mass., General Hospital and hopes to be married next summer to a very fine young man of Newton, Mass. As for the younger four, they are all in high school in Glendale, thoroughly enjoying the advantages of the homeland.

Mr. Roberts had a conference with 36 men in September and now they are all out in six evangelistic bands in outlying districts, having a fruitful ministry.

In addition to his own work, his 350 refugee children, his Bible class with their teachers, and his large congregations on Sundays, he has many other opportunities for service. At the Presbyterian Mission he has a weekly Bible class for men, which last year was most promising. The missionary of the Evangelical Mission has been ill for some time, so Mr. Roberts dedicated several of their new churches in the country and has been holding evangelistic services for them in the city, and likewise for the China Inland Mission.

Our hearts are rather grieved at this time, since it is our third Christmas season to be separated, and I can't even send Mr. Roberts a package. Or-
ordinary mail takes several months to
get through and magazines and newspa
papers are very rare and ancient when
they arrive. Please remember him es
cially at this time as he is alone
there, laboring under many difficulties,
planes frequently overhead, no elec-
tricity, foreign food very scarce and so
little communication with the outside
world. How we all wish hostilities
would soon cease on both sides of the
water, and that the dear Lord may
soon come again. If He tarries, and so
leads, I hope to return to China soon
after the first of the year and leave
the four children here. The pull both
ways is strong, but we look to HIM for
guidance.

We do thank the dear Lord for many
blessings, but most of all for the peace
that He alone can give. May the God
of Peace grant you His peace at this
season, though on all sides is turmoil
and confusion.

Yours in His blessed service,
Grace and Charles ('14) Roberts.

CHIQUIMULA, GUATEMALA
Harvesting souls in the schools. For
days our hearts had been burdened for
the school. We had not only been
praying as a mission family, but meet-
ing daily with the workers in the Girls'
School for prayer. I had felt we were
making progress. On Monday night
we knelt with the Bible School young
women under the trees in the girls'
compound. There was real burden in
prayer and after a time of prevailing
with God, while one of the faithful
workers was almost shouting for vic-
tory, I looked around to find many of
the school girls kneeling about us
praying for pardon. There were tears
and confessions and real seeking.
Those who before had been praying
that conviction might come to the un-
saved now began helping the seekers
who were on every hand. The other
missionaries heard us and came out to
help. I can’t get along very well pray-
ing with seekers in Spanish but I found
a little girl who understands English
and prayed with her. In the testimony
time which followed a number testi-
ﬁed to definite victory. One of the
older girls was not satisfied and pray-
ed in the ofﬁce later.

The next night in the prayer meet-
ing still others found the Lord. About
fifteen spoke of His visitation to their
hearts.

The boys have accepted the Lord.
Our own souls are refreshed and en-
couraged by these times of special out-
pouring of the Spirit. We covet your
prayers for the school.

Josephine Still ('32)

NEW RECRUITS ARRIVE IN
WEST AFRICA

Rev. and Mrs. Waldo Schindler and
Lois Ruth sailed in December for West
Africa. We quote: “We praise God for
the privilege of representing Him in
Congo for the present and then in the
Gabon as soon as the doors reopen.
Pray with us for a speedy re-opening
of the Gabon in French Equatorial
Africa.”

This is the first term for the Schin-
dlers. We as an alumni association can
have a part in their work of harvest-
sing souls if we bear them to the throne
of grace.

Word was received on Jan. 30th that
the Schindlers had arrived at their
destination at Boma, and that a per-
mit had been granted to go at once to
the Gabon, which is in Free French
territory.

MANIZALES, CALDAS, COLOMBIA,
SOUTH AMERICA

Jan. 3, 1941.

Dear Friends:

Greeting you in Jesus’ name, and
wishing you all a blessed New Year.

It is a New Year for me, as I am no
longer “Miss” but “Mrs.” On Dec. 4
I was married to William Bauman. All
the missionaries of the Alliance who
live near by attended the wedding,
making 14 at the dinner table.

The Judge and the Secretary and
others came to the church, which also
is our home, to perform the civil ceremony, after which Mr. Prentice, our Chairman, performed the religious ceremony. The house was filled with believers and neighbors.

Mr. and Mrs. Perry served as best man and bridesmaid, and a little girl from the church as flower girl. I wore a long white dress which my sister sent me for the religious ceremony, and a veil loaned me by one of our native girls, who expects to marry in a few months. Friends were very kind and sent in lovely flowers. There were so many that it was difficult to find place for them. My bouquet consisted of lovely Easter lilies, white carnations, and baby breath. For the ceremony I walked in on Clyde Taylor’s arm. It turned out to be a lovely day, for which we were all happy. Later we took some pictures and also went to a photographer.

In the evening most of the guests left, so we also left for Cali, where we spent almost two weeks. It was necessary to hurry back for Christmas preparations. Mr. and Mrs. Perry and little girl came to be with us then, as they were packing, getting ready to move. We had a lovely Christmas together. On Friday after Christmas they left for Armenia, and then for Papayan and Ipiales. They will wait there until they find a house in Tuquerres, where they will be stationed. We miss them, but have been very busy, which keeps one from being lonely.

On New Year’s night we had a precious service which lasted until midnight. A real spirit of prayer fell upon the people, and the time passed very quickly. The people didn’t get sleepy nor tired. Some new friends have been coming, for which we praise God. One woman has a wonderful testimony of the power of God and peace in her heart. Another has been marvelously healed, and we look to God for her salvation. Praise God for His matchless love toward these benighted souls. You will pray with us that we may find many who are hungering for Jesus.

Then, too, we are responsible for the evangelization of a vast part of Caldas, where fanaticism has reigned for centuries.

We greatly need native workers who can dedicate full time to the country districts. We have four regular night services besides the Sunday School and children’s meetings, which makes it difficult to dedicate much time to the country. One of our young men is attending the Institute in Armenia, preparing for service. His name is Miseal Carmona. Pray that he may be so consecrated to God that he indeed may be a witness to his people. Another young man also desires to attend but does not have the means. We greatly desire God to manifest Himself in Manizales and all Colombia that this may be a year of marked blessing and the salvation of thousands.

Then, too, you will pray for Bill and me that we may exalt Christ Jesus. Now you will know my new name, and I trust you will continue to write and pray.

Sincerely yours for Jesus,

Elsie Rupp Bauman ('27)

NEWS ITEMS

Rev. and Mrs. Gordon Wishart (nee Myrtle Bradley) are conducting a revival in Elkhart, Ind., from Feb. 2 to 16. Mrs. Wishart is a graduate of the class of 1926.

Mr. Pritchard Amstutz ('36), son of Rev. and Mrs. M. N. Amstutz, Royal Oak, Mich., is at the present time enrolled at Asbury College, Wilmore, Ky.

Rev. Stanley Dodgson ('21), of Wyoming, Cincinnati, O., who has been serving as pastor of Baptist churches, has volunteered and been accepted in the capacity as chaplain at Fort Benjamin Harrison, military academy, Indianapolis, Ind.

Miss Luella Miller of the class of 1933, visited friends in Ft. Wayne and the Institute, the first week of the second semester. Miss Miller has been active in Christian work in Big Laurel, Ky., but on account of the serious ill-
ness and recent death of her mother, she has been at her home in Van Wert, Ohio, this winter.

Dr. (‘16) and Mrs. Norman Hall and daughter of Flushing, N. Y., stopped at the Institute overnight on their return home after taking their son to a military academy in Tennessee.

Married

On Dec. 24 Miss Juanita Burkholder of Bluffton, Ohio, was united in marriage to Mr. Menford Combs in the Presbyterian parsonage at Jackson, Ky.

The marriage of Ola May Fusee (‘32) to Rev. J. Frank Foster (‘33) took place on Dec. 27 at Stratford, Ont.

Another happy union is that of Gertrude Amstutz, daughter of Rev. and Mrs. H. H. Amstutz, to Edwin Lantz, both of Pettisville, O., Jan. 10. Rev. Paul Steiner officiated.

Friends of the Institute will be interested to learn of the recent marriage of Mr. Clarence Farmer (‘37), who is at present serving the Christian and Missionary Alliance Church of Lapel, Ind.

Junior Alumni

Announcement of the following births have been received:

Sarah Jean was welcomed into the home of Rev. and Mrs. Kenneth Geiger of Bristol, Ind., Dec. 1. Mr. Geiger is a graduate of the class of 1938.

The Rev. Roscoe Burk (‘39) and Mrs. Burk (nee Welcome Myers) of Cass City, Mich., were blessed by the arrival of a son, Jerry Dean, Dec. 5.


BIBLE INSTITUTE NEWS

Special Services

A brief series of special services featured the opening of the second semester. Rev. J. S. Wood of Pontiac, Michigan, one of the Trustees of the Institute, spoke twice daily from Jan. 28 to 31. The evening services were held in the First Missionary Church and were open to the public. The blessing of God was upon Brother Wood’s ministry and the last evening witnessed a goodly number at the altar seeking and finding victory.

Student Activities

The Students’ Mission Band is organized with the following officers:

Howard Stein, President.
Mary Keinrath, Vice-President.
La Verne Hein, Secretary.
Robert Elliot, Treasurer.
Billy Lewis, Chorister.
Geraldine Roth, Pianist.
Esther Martig, Organist.

The 1941 Youth Conference has been organized under the leadership of Paul Wagley, and plans are now being made for a city-wide youth rally in the early part of November. Dr. R. R. Brown of Omaha, Nebraska, will be the principal speaker.

The Light Tower staff is busy at work on the 1941 yearbook. The Editor is Roy Whittum, and the Business Manager is Charles Imler. The book will sell at the usual price of $1.50 per copy.

Several students are serving with the Child Evangelism Fellowship which has been recently organized in the city of Fort Wayne. Weekday classes of school children meet in homes of interested Christian women and are taught the essentials of the faith with a definite evangelistic objective.

Chorus tours are planned for the latter part of March. The Women’s Chorus under the direction of Prof. C. A. Gerber will make a tour of Michigan, Indiana and Illinois from March 21 to 30. During the same period the Men’s Chorus, directed by Prof. Ira Gerig, will make a tour of Pennsylvania and Ohio. The spring vacation will take place in the first part of this period so that students in the choral groups will not miss school during the whole of their absence.
In His Heart and Hand

In His heart my Saviour hides me,
And He holds me in His hand.
At His feet I sit and listen,
And I go at His command.

In His heart no ill can reach me;
In His hand no fear I know.
At His feet I love to linger,
At His call I love to go.

At Thy feet new lessons learning,
Teach and mould me day by day;
Listening for Thy least commandment,
Let me joyfully obey.

While within Thy heart abiding
Let my heart be filled with Thine;
While Thy hand protects and guides me,
Fill my hands with tasks divine.

While I sit before Thee, listening,
Let me also ready stand,
Quick to catch Thy marching orders
And to go at Thy command.

In Thy heart and hand so loving
There is room for more than me;
Help me share Thy grace with others,
Help me bring the world to Thee.

Till before Thy feet in homage
Every knee shall prostrate bow,
And the crowns of earth and heaven
Shall adorn Thy victor brow.

—A. B. SIMPSON.