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The Bible Vision

Fort Wayne Bible Institute

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THE

BIBLE VISION

December, 1940

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By S. A. Witmer, Dean, Fort Wayne Bible Institute

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THE BIBLE INSTITUTE
Fort Wayne, Indiana
EDITORIALS

Christmas Greeting To Our Friends

The Fort Wayne Bible Institute is sending this Christmas number of the Bible Vision to its many friends and is taking this means of conveying to each of you our warm Christmas greetings. May the God of our Lord Jesus Christ grant to you all a richer, fuller measure of His grace as our minds think again of God's supreme Gift in His Only Begotten Son.

At Christmas time a warmth of fellow-feeling pervades the atmosphere, and in this hard, busy, streamlined age it is wholesome to have at least one such season of the year. While friends think of one another and families unite in the spirit of good will, we at the Institute will be thinking of the many sons and daughters that have left our halls and of the many faithful friends that are united to us in prayer and the fellowship of service.

And on this plane our fellowship surpasses all fraternity that is merely human, for first of all "our fellowship is with the Father, and with His Son Jesus Christ." Then from that union there comes the "tie that binds our hearts in Christian love." And next to fellowship with God, the most blessed experience is fellowship with one another as believers in Christ. It is the essence of Christianity, and as our esteemed brother, Rev. A. W. Roffe, once said, "If we haven't fellowship, we have nothing."

Almost daily requests for prayer come to the Institute from former students and friends. Some are for personal needs but most of them are for spiritual victories in service. We are glad as a school to share these burdens at the common mercy seat, and in turn we invite your continued prayer help for the ministry of the Institute. We are grateful for the fact that many of you are remembering us daily in prayer. May God bless you all.

THE BIBLE INSTITUTE FAMILY.
A Personal Christmas Message from Our President

JOYFULNESS

At this time we want to send a word of joyful greeting to all the members of the Bible Institute family — scattered far and wide.

It is with real pleasure that we remember you daily before the "Throne of Grace."

As we approach the holiday season and we come to wish each other a joyful Christmas and another new year full of blessings, our hearts go out in earnest prayer, more than ever, that the Lord will help us all to be faithful to Him. The testimony He has committed unto us and the ministry He has called us to are a sacred trust. However, we are strongly exhorted to "rejoice in the Lord alway": that is, to witness and to minister with a cheerful spirit.

It is a great encouragement, if we remind ourselves again and again, that our ever-blessed Redeemer wants His followers to have fulness of joy.

We cannot but be profoundly impressed with this glorious fact that the night before He went to Calvary, He spoke three times of joy (John 15, 16, and 17). In these loving utterances of our Lord and Saviour He shows us the three great channels through which fulness of heavenly joy comes to the human heart. Let us glance at these briefly:

1. The Word of God: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). How necessary then that we acquaint ourselves with His Word and obey the same with all of our heart.

2. A Life of Prayer: "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24). The floods of joy that flow through this channel are known only to those who live a priestly life.

3. Fellowship with our "Great High Priest," through the indwelling Holy Spirit: In His High-Priestly prayer He said to the Father, "And now come I to thee: and these things I speak in the world that they might have my joy fulfilled in themselves" (John 17:13). O how tenderly He prayed for His own! And for us all! Listen to these tender words: "Neither pray I for these alone, but for them also, which shall believe on me through their word." This shows
that He included all of us who follow Him.

He not only prayed for His followers, while He was on earth, but as we read in Heb. 7, "wherefore He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Through the indwelling Holy Spirit we are vitally connected with the throne of grace, and He causes the stream of joy to flow through our hearts.

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High."

Faithfully yours,

J. E. Ramseyer.

———

**IF NOT CHRIST, WHO?**

It was Mark Twain, I think, who said that "You cannot have an honest horse race until you have an honest human race." And until the grace of God has found its way into the human heart we are going to look in vain for the remedy that is to heal the hurt of the world. What a magnificent testimony was that of Mr. C. T. Wang, the Chinese ambassador to the United States! "I come also as a Christian," he said, "and I am equally awed by that. I take time to go over my political moves and statecraft with Jesus Christ. I think that needs to be done in China and in America and in diplomatic circles around the world. I have been playing the royal game of statecraft now for a good many years, as foreign minister and prime minister of this and that, not one of which is as important as being a good minister of Jesus Christ."

Listen to me as I say to you that if all of our ambassadors, and all of our senators, and all of our congressmen, and all of those voted to positions of public trust could say a thing like that there would be such a lifting up of the national life of the world that its loftiest ranges would pierce the skies and the warrior angels of God would come clamoring down the mountain sides to help us do battle for the coming kingdom of righteousness. And there never will be peace among the nations or prosperity within the nations until men begin to "seek first the kingdom of God and his righteousness," and then learn out of blessed experience that all things else that are really desirable and make for human happiness will be added unto them.—William E. Biederwolf, D.D., in *The World's Saturday Night*.

———

Often the most useful Christians are they who serve their Master in little things. — Theodore Cuyler.
GOOD WILL TOWARD MEN

A planet shrouded in darkness. On its landed surface the grim competition of human life. Diverse peoples huddled in its valleys and congested in its cities. Generation begetting generation in the round of birth, life, and death. Cast pyramided upon cast while purpled Caesars and Herods play the old game of power-politics. The masses below eking out their existence in poverty and want. That is the world of two thousand years ago. It’s a dark world, its inhabitants are of the earth, earthy. It’s a lonely planet that follows its silent orbit in the great vast universe of space and pin-point stars.

But a more enduring realm lies outside the darkness of that isolated sphere, — the invisible realm of Light, of Tranquility, of Love, of Peace, of Holiness, of Eternity, of GOD. In that realm myriads of angelic spirits serve and worship the Highest in perfect accord. But now a stupendous event engages their fervent attention. A great venture is being undertaken. Long before in the counsels of the Godhead it had been decided that the darkness of that lonely planet must be pierced and the race won back to God. Long preparations are at an end; the Only Begotten has made the awful descent. Nine months before Infinity was contracted to Finiteness in the womb of a virtuous peasant, and now the humble woman brings forth in a stable of Bethlehem. An angel must go to identify the birth as that of earth’s true King, who would one day dispel its darkness with His glory. Heaven must attest the angel’s message and confirm the good news.

Suddenly a shaft of heavenly light breaks through the dark veil, striking a Judean hill where shepherds are keeping their flocks by night. Bathed in heaven’s glory the angel of the Lord makes the stirring announcement to their receptive hearts: “Fear not; for, behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” Heaven is speaking to a disillusioned, strife-weary, mismanaged world! The long anticipated Deliverer is born! Welcome news!

And the very accompaniments of that announcement pointed to the heavenly blessings which the Messiah would bring: light for darkness; joy for sorrow; good news for bad; blessings to all instead of to a favored few. With appreciation of the import of this announcement, an angelic choir bursts forth in rapturous song: “Glory to God in the highest, and on earth peace, good will toward men.” The peace and good will that
pervade heaven are offered to a troubled world through the Child of Bethlehem! How pregnant with hope! The Kingdom of Heaven upon earth! Peace and good will replacing enmity and strife! That was Heaven’s “flash” to earth two thousand years ago.

Was it a dream? Was it a mirage on the desert of time to mock a war-weary race? Even while the Son of David lived, in the eyes of many, He failed as the Messiah; He refused the help of sword and He made no attempt whatever to throw off the Roman yoke. He apparently succumbed to blind hate and political expediency as He was nailed to a cross. And when His Messianic career ended, the world was very much the same kind of world that failed to greet His Advent.

And how disappointingly, in the eyes of His followers, did He meet the hate that was unleashed against Him. Instead of exercising His omnipotence to overwhelm His foes, instead of unveiling the white light of Deity to smite blind His adversaries, He meekly submitted to insult, to spit, to scourge, and at last to a criminal’s death. Not once did He retaliate even though hell’s fury was loosed against Him. (The Power of Darkness, recognizing in the Light of the World his mortal foe, sought through evil men to blot out the Light.) And while He hung upon the cross, even the hopes that had been raised in the hearts of a few disciples were shattered. Surely this bleeding, helpless mortal could not be the long-heralded Messiah who was to rise with healing in His wings and whose government was to have no end!

But wait, He claimed to have another answer to hate. It was not the impulsive response of an eye for an eye or a tooth for a tooth—equivalent justice for crime—but an altogether unique answer. He would overcome evil with good. He would meet hate with love. He would redeem the hater instead of killing him. “Love your enemies,” said He, “bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.” And Jesus lived what He taught. Whether political, religious, or racial hate, He met it all with love. Even when hate had done its worst and ill will had crucified Him, it failed to extinguish Love, for from the lips of the dying Saviour fell the words of infinite compassion, “Father, forgive them, for they know not what they do.” He took the hate of the world upon Himself, and it broke His heart. But that was Heaven’s way of founding an eternal kingdom,—by suffering love. When hate had done its Victim to a horrible death, it had not annihilated Him. He rose from the dead to glorious triumph.

A few were simple enough to take that “flash” from Heaven
seriously; they were naive enough to believe the “good tidings.” They received the Child of Bethlehem as earth’s true King and paid Him glad homage. They bowed before His Saviourhood and Lordship and patterned their lives by the law of Heaven—love. They too were hated and treated with contempt, but, like their Master, they returned hate with love. And so long as they relied on the power of the love they were invincible—even when the might of Rome was turned upon them. By the power of good will they conquered. Only when they later joined hands with Caesar to defend their Kingdom did they fail. And with their reliance upon the power of state, their light all but went out in the Dark Ages.

But always there have been a few who have dared to follow the example of Jesus. Some have paid lip service to the supremacy of love in times of peace, only to become advocates of force and cunning in time of war. In the presence of organized evil, armed with the destructive weapons of modern warfare, love seems helpless if not suicidal. Modern writers make it appear ludicrous, as Ethel Jacobson writes in the current number of The Saturday Evening Post:

The meek will inherit the earth—
Or as much as the bold think best;
Its ravaged and shell-scarred girth
A legacy turned to jest...
And the meek inherit the earth
In the usual six-foot tracts.

But the way of love succeeds as well today as it did with Jesus. When all the kingdoms of the Caesars, Napoleons, and Hitlers will have passed away, His Kingdom founded upon love will remain. That Kingdom, bound to its King by the ties of eternal love, will outshine the stars. They that do the will of the Father—which includes loving one’s enemies—shall abide forever, but “they that use the sword, shall perish with the sword.”

Jesus shall reign where’er the sun
Doth his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.
People and realms of ev’ry tongue
Dwell cn His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

Today the usual darkness upon the earth is deepened by a cyclonic storm of hate and ill will. It is the antithesis of love—the spirit of Antichrist. It threatens to engulf the world in a complete blackout. Thank God for those among the belligerents who are praying for their enemies! May the love of God be shed abroad anew in the hearts of His children during this tragic Christmas season to keep alive the flickering torch of love. And may all take hope that soon the Sun of Righteousness may rise with healing in His wings to bring peace to a weary world.

—S. A. Witmer.
The Blessedness of the Peacemakers

By Rev. A. W. Tozer

"Blessed are the peacemakers.”
—Matt. 5:9.

There is nothing arbitrary about this pronouncement. The nature of man being what it is, and conditions in human society being what they are, the peacemaker becomes priceless among men.

God created man a superior being, richly endowed with many noble qualities, among them being sentiency, the ability to experience pleasure and pain. He willed that men should normally dwell in a state of holy pleasure. Sin has destroyed this blessed condition, but redemption undertakes to restore it again. God desires His children to be happy. This is revealed in such scriptures as Romans 14:17, where Paul declares the essence of the kingdom of God to be “righteousness, and peace, and joy in the Holy Ghost.”

The importance of true joy in the life can hardly be overestimated. It is the answer to every skeptical question about the worth-whileness of living. “Is life worth living?” asks the cynic, and a true answer will be, “No, not if I am to be forever miserable. Yes, if I can be forever glad.” It were better not to be than to be eternally unbledssed. Whatever hidden purpose each of us fulfills in the secret counsels of God, it cannot be denied that, as far as the unhappy man himself is concerned, unless he has hope of ultimate blessedness, it had been better for him if he never had been born.

Now, the great destroyer of human happiness is social antagonisms. Joy is from within. It springs from righteousness, right thoughts about others, right attitudes toward others. When our thoughts become fearful or resentful the springs of joy dry up within us. When for any cause our attitude toward another becomes unfriendly, happiness at once becomes impossible.

The loss of right heart relationship with a fellow Christian is the worst loss that we can suffer, the worst calamity that can visit us. Other losses have their compensations; the loss of friendship alone leaves nothing in its place. Earthly fortune is as fickle as the goddess for whom it is named. Today we have plenty; tomorrow we may be in want. The graph of a Christian’s joy does not rise and sink with his financial status. He has learned to rejoice in the Lord when the times are against him. “Thou hast put gladness in my heart more than when their corn and their wine increased.” And a good heart can know supernatural happiness even in ill health or in
bereavement. These misfortunes sometimes act like a sharp grain of sand within the body of an oyster; they stimulate a protective secretion and form a shining pearl inside the injured heart. But when ruptured friendships have separated brethren, when the bonds of peace have been rudely broken, where is the balm for such pain? Where is the anodyne for such grief? There can be no more happiness till peace is made. We all have known the agitation, the frustration, the anger, the cruel thoughts, the painful suspicions which descend upon the heart like demented things, destroying peace, murdering joy and killing goodness.

* * *

Today’s world is, as a consequence of personal strife, family quarrels, feuding among neighbors, and international ill will, in a state of deep unhappiness. The last few years have seen a revival of three old hates: race hate, class hate, and hate between nations. The old humanistic doctrine of the brotherhood of man is strangely neglected these times. The idea of the divinity of certain superior races has taken its place. The psychopathic fury with which the Jews are being persecuted in Germany is one example of the frightful things hate can do when it gets control of people. It is a solemn and fearful sight to see men hunting down men, women and children like beasts of prey for no other reason than that they descended from a different branch of the human family than they themselves did.

Then there is class hate. Out of the notion that mankind is divided into two classes — the privileged few and the toiling many whom they exploit — was born the so-called proletarian revolution. The speed with which the communist party in Russia exterminated its enemies cannot be explained on the ground of policy. It was vengeance. Black, unnatural hate blazed out like searing flame and killed anyone and everyone it felt was a class foe. And the idea that an irreconcilable enmity exists between those of different economic levels has spread to almost every country in the world. It is definitely a part of the thought stuff of millions in the United States today. It has fathered not a little of our social legislation in the past few years, and has created a new vocabulary of invective dripping with hate. American people are now hating one another with sullen, dangerous hatred. And among nations the hatreds engendered by the world war seem to be growing deeper and more intense with each passing year. Unfriendliness is everywhere. Threats by rulers and demonstrations by the populace are quite the common thing. As a result of all this, fear and unhappiness lie upon the hearts of men, and they are sad without
knowing the source of their misery. Peace is fled and joy has fallen in our streets. Hate has upset the order of the world and stolen away the very reason for human existence. It were better not to be than to live on in a hate-blasted desert where happiness is impossible.

* * *

Serious as this may be, there is something still more tragic among us. It is the presence of hate and ill will within the church itself. The hate-psychology which infests the world has seeped into the church, causing suspicion, distrust and petty animosities to grow among those who are by profession followers of the Prince of Peace and sons of the God of good will. There is hardly a local church but has its feuds, some of years' standing. These lie dormant like spores of disease germs, only to flare into life at the least provocation. This hinders the progress of true religion more than all the infidel books ever written. Not Tom Paine and Bob Ingersoll, but hate-deformed leaders and unforgiving laymen paralyze the arm of the church and stay the spread of the Gospel.

We need peacemakers. We need godly men and women who will not take sides or listen to blame, but will seek constantly by prayer and wise words to reconcile brother with brother and to bring the people of God into oneness of accord at the feet of a common Saviour. We must practice the art of peace-making. Let us begin by putting out of our hearts the last trace of ill feeling toward anyone. Let us cultivate charitable thoughts toward all Christians. Let us believe the best about everyone who names the name of Christ. Let us hold everybody innocent until he is proved guilty. Certainly we may err sometimes, but it is a thousand times better to err in the direction of love and good will than to foster hatred by suspicion. If we do these things we shall receive a reward even in this world, for the work of making peace is so divine a thing that it marks those who practice it as being "the children of God." — The Evangelical Beacon.

HE SHOWED THEM HIS HANDS AND HIS FEET

Lord, when I am weary with toiling,  
And burdensome seem Thy commands,  
If my load should lead to complaining,  
Lord, show me Thy Hands—  
Thy nail-pierced Hands,  
Thy cross-torn Hands—  
My Savior, show me Thy Hands.

Christ, if ever my footsteps should falter,  
And I be prepared to retreat,  
If desert or thorn cause lamenting,  
Lord, show me Thy Feet—  
Thy bleeding Feet, Thy nail-scarred Feet—  
My Jesus, show me Thy Feet.

O God, dare I show Thee  
My hands and my feet?  
—B. T. Bradley.
Jesus Visited by the Wise Men

A Christmas Bible Study, Matt. 2:1-12

By B. F. Leightner

The Wise Men were the ancient Magi of the East who made a special study of the stars. The Scriptures do not state how many there were; nor of what nationality they were; nor that they were kings, as is so often taken for granted. Evidently they were conscientious men who lived up to all the light they had. They were not atheists. Any sane person who would consider the heavens and the movements of the heavenly bodies would have to conclude that there is a God (Psa. 19:1). God now gave them increased light through the star which signified Christ's advent to earth.

They saw “His star.” This shows that they were alert — they were awake to existing circumstances. There were many, no doubt, who did not see the star. Today many are unconscious of the extraordinary circumstances in the world and their tremendous significance. Jesus rebuked the Pharisees and Sadducees, religious leaders of His day, for being unable to discern “the signs of the times” (Matt. 16:1-3). The Wise Men saw His star and understood its meaning. They had probably heard of Balaam’s prophecy (Num. 24:17).

These men displayed their wisdom in that when they learned of His birth, they sought Him. They were not satisfied by merely knowing about Him, they put themselves to a great deal of trouble to get in direct contact with Him. They were farther from Christ than the Shepherds, yet not too far to find Him. But in order to find Him it was necessary for them to turn their backs upon their secular interests and to make a long, weary, and costly journey to find Him. But finding Him was supreme satisfaction. A knowledge of the types and symbols which represent Christ, and the written Word of God which describes Him, precious as these are, are not sufficient to satisfy us; only Jesus Himself can fully satisfy the longings of the human heart.

The Wise Men made one mistake in their search for Jesus. They took too much for granted. They supposed that He, as other kings, would be born in the palace at the capital amid luxury, splendor, and regal glory. When they arrived at Jerusalem and inquired for Him who was born King of the Jews, Herod and all Jerusalem became greatly alarmed. Herod was troubled because he knew that he was only made king of the Jews. In a sense, he was but a usurper on the throne. He was an Idumean, a descendant of Esau.
He was therefore not in the royal line. Consequently, when he heard of the birth of a king he was worried about his position. In spite of the fact that they would have welcomed deliverance from the Roman yoke the people were fearful because they were not right at heart; hence, they had no desire to come face to face with a holy Messiah. Thus it was when Christ came in grace and humility. What will it be like when He comes in power to judge? (See Psa. 2 and Rev. 6:12-17.)

Herod summoned the students of Scripture to inquire of them when Christ was to be born. In this he manifested a belief in the reliability of the Old Testament. He was very diligent in his search, but his motive was wrong. In this he was like the demons who believe, but tremble.

The scribes were well versed in the Scriptures; they answered him promptly, saying that the prophets had designated Bethlehem of Judea as the place of His birth. They had light but failed to walk in it. Eventually they were left in utter darkness.

Having received the desired information from the scribes, Herod secretly called the Wise Men to him and inquired of them about the time when the star appeared. Then he gave them instructions to go to Bethlehem and search diligently for the Child and to report to him when they had found Him so that he, too, could go to worship Him. Herod did not really desire to worship Christ, he wanted to kill Him. Herod was both a liar and a murderer. Some day he will have to appear before Him whose life he sought and give an account of himself, only to receive the everlasting punishment in the lake of fire which is the just due of all who reject God's offer of grace.

When the Wise Men turned away from Herod, the star once more appeared and led them to the place where the Child was. The first gleam of light they had was rather dim — it was but star light; but as they walked in that light they were led to Jesus, the Light of the World. The Wise Men sought Jesus and they found Him. It is so still (Matt. 7:7, 8; Jer. 29:13).

Oh, what joy was theirs when finally they stood in the presence of the newborn King! They did not feel that the cost was too great on their part, or that the journey had been too long; no, in the greatness of their joy they forgot all that they had given up for the sake of finding Him.

"They saw the young child with Mary his mother." The order of the statement is significant. The child is mentioned first, and not the mother. If Jesus had been an ordinary child the order would have been improper. This was not a blunder on the part of Matthew, but a

(Continued on page 30)
Youth and Freedom

(Radio address given by Dr. L. R. Marston over WOWO, during Fort Wayne Youth Conference, October 18-20.)

We take as our theme passage: Psalm 119: 44, 45: "So shall I keep thy law continually forever and ever. And I will walk at liberty: for I seek thy precepts."

In this month's HARPER'S, Mortimer J. Adler of the University of Chicago, writing on This Pre-War Generation, declares that the present generation of youth has grown up without moral standards and with a deep skepticism that valid moral principles exist.

Youth today is adrift, without guides or controls in morals and religion. Consequently, one of the biggest problems of today is youth, driving madly before the gale without chart or compass under the intoxicating delusion that it is free. The age flaunts its freedom and shouts to him that would control self according to law, Release your repressions! Express yourself! LET GO!

But the boasted freedom of this age is not freedom at all. It is rather that disorganization which follows upon the breaking of life's stabilizing controls. For life needs a guiding pattern, the directing restraints of banks to its current. If life is to achieve freedom, law is a necessity. The Psalmist clearly grasped the technique of freedom through law when he wrote:

"So shall I keep thy law continually forever and ever. And I will walk at liberty: for I seek thy precepts."

The result of living without patterns is not freedom, but capricious chaos, "a dizzy whirl about a central emptiness." Today's so-called self-expression is that breath-taking, careening moment which spans the automobile's lurch from the driver's control to the blazing and twisted wreckage at the foot of the embankment.

The Christian church is challenged today by the task of channeling youth's energy within banks to gather and direct its force to God's glory and man's welfare. One bank of the channel must be the restraining pattern of Christian righteousness; the other bank the guiding pattern of Christian faith and doctrine.

But youth is not responsible for this patternless age, — youth is rather its product. America during a generation or two past has taken for granted the Christian basis of its culture, resting in the false security of nominal Christianity while consuming its Christian heritage. Paganism has stolen upon us unawares — a soft, indulgent idolatry of self which is deaf to the appeal of the heroic and the ideal.

From this morally weakening
self-idolatry, paganism will eventually spawn the idolatry of organized human power, for sooner or later human nature becomes surfeited with self and demands something bigger than self to worship. This second and strenuous stage of paganism has been reached in many countries today where base loyalties and sacrificing devotion to false heroes have sprung up. In its rebellion against self-worship, the new paganism imitates early Christianity with its crusaders, its fanatics, its martyrs.

While America’s god is self, elsewhere paganism has gone militant, its right arm elevating the fascist god of tribalism, and its left supporting the communist god of humanism. Life outside of God’s law descends in time to unutterable riot from which men seek deliverance in false gods whose yokes are galling and whose burdens are heavy.

The ringing call of militant paganism has peculiar power to stir youth to rebellion against the deadening paralysis of self-idolatry. Militant paganism the world around is a youth movement. Dr. Poling reported after his world tour a few years ago that everywhere youth was asking, “Isn’t there something bigger than life? — the cause? — the nation?” In one form or another again and again youth asked, What will a man die for? This militant paganism that has enlisted the youth of the world is even now bidding for America’s youth. Can the Christian church outbid this strenuous paganism? Certainly not with easy concessions to youth’s love of pleasure such as the church has been offering these many years in its despairing effort to compete with selfish paganism, for the church is rapidly losing its youth-appeal at this very point of excessive pampering, just as selfish paganism elsewhere is yielding to militant paganism.

The church can win America’s youth against militant paganism only by challenging youth to a greater sacrifice than fascism or communism demands—and that challenge is the Cross of Jesus Christ.

Fort Wayne’s present Youth Conference is sounding that challenge, and youth is responding! When the church demands most of youth in moral heroism and self-sacrifice, refusing to concede to the pleasure trend of a selfish age, youth responds. Youth is now “ready for great dedications.” Christian youth is on the march!

“There’s a song in the air!
There’s a star in the sky!
There’s a mother’s deep prayer,
And a baby’s low cry!
And the star rains its fire
While the beautiful sing,
For the manger in Bethlehem cradles a King.”
NOEL, NOEL
By Ruth Bixel, M.A.

Love is born anew, friendships are revived, and kinsfolk are drawn nearer in the Christmas season.

Joyous emotions are always best expressed in song. Each year we hear again the ever beautiful songs of Christmas which have been handed down through many generations.

Clement, in the first century, said, "Brethren, keep diligently feast days, and truly in the first place the day of Christ's birth." Although no definite mention is made of singing, festivals without singing were unheard of. In the same century Telesphorus, Bishop of Rome, instituted the custom of celebrating the birth of the Holy One with song. From Italy the carol idea spread to Spain, France, England, and Germany. The French Noel, meaning "good news," made its appearance in the fifteenth century as did the caroling in England. In Germany songs of adoration, exultation, and praise known as Weihnachtslieder — Christmas songs — were taught to children and sung on Christmas eve. In the origin and the transmission of these songs these carols resembled folk tunes.

Later these airs lost part of their sacredness through pagan influences in the Christmas celebrations. Their association with pagan revelries made them odious to the Reformers, and as a consequence many of them went out of vogue and became extinct. While many worthless songs have disappeared, others because of their simplicity and sincerity still exist. Among these traditional carols are: "The First Noel," of French origin; the English song, "God Rest Ye Merry Gentlemen." Stanzas one to six of this carol depicting the nativity scene and adoration by the Shepherds, are followed by an invitation to all men to exalt the Son of God and man:

Now to the Lord sing praises,
All you within this place,
And with true love and brotherhood
Each other now embrace;
This holytide of Christmas
All other doth deface.
O tidings of comfort and joy.
O tidings of comfort and joy.

Perhaps less familiar numbers are: "The Cherry Tree Carol," "The Wassail Song," and "Good Christian men rejoice
With heart, and soul and voice
Give ye heed to what we say.
News! News! Jesus Christ is born to-day:
Ox and ass before Him bow
And He is in the manger now.
Christ is born to-day."

Some of the spontaneity and festive element may have been lost with the passing of the early carols, but these were replaced later by the more sedate and devotional hymns. Many of our familiar Christmas songs, such as "O Little Town of Bethlehem,"
"It Came Upon the Midnight Clear," and "Hark, the Herald Angels Sing," which are commonly designated as carols are not carols in the true sense, but rather Christmas hymns. The little cradle song "Away in a Manger" by Martin Luther is thought to have been written for his small son Hans for a Christmas Eve festival, perhaps in 1530. Here again we hear the true Christmas spirit of universal love in the heart of a child of God:

Be with me, Lord Jesus, I ask Thee to stay
Close by me forever, and love me I pray.
Bless all the dear children in Thy tender care,
And fit us for heaven to live with Thee there.

"O Little Town of Bethlehem" was written by the great Phillips Brooks, after he had spent a Christmas eve in the "little town of Bethlehem," where Jesus was born. The author of "As with Gladness Men of Old" was only twenty-three years of age when he wrote this hymn while recuperating from a serious illness.

A note of triumph rings through Isaac Watts' "Joy to the World." The words were based on the ninety-eighth Psalm, where we read: "Make a joyful noise unto the Lord, all the earth. . . . Let the floods clap their hands. . . . He will judge the world with righteousness, and the peoples with equity." The tune used for this song is "Antioch" by George Frederick Handel. Having been blessed with a saintly mother, George Frederick became well acquainted with the Bible as is evident in the selection of the texts used in the Oratorio Messiah, which portrays the life of Jesus Christ.

Christmas Day in the United States in 1863, with the Civil War reaching its climax, did not suggest "peace on earth, good will to men." More than a million men, in a population which amounted to only thirty-one million, were engaged in a bloody strife. No wonder Longfellow bowed his head in grief as he wrote these lines:

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good-will to men;

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong, and mocks the song
Of peace on earth, good-will to men."

Charles Wesley, 1739, experienced a deeper, and lasting peace, one of security and hope, far beyond the grasp of selfish men. "Hark! the Herald Angels Sing" expresses peace sublime:

Hail, the heaven-born Prince of Peace!
Hail, the Sun of Righteousness!
Light and life to all He brings,
Risen with healing in His wings;
Mild He lays His glory by,
Born that man no more may die,
Born to raise the sons of earth,
Born to give them second birth;
Hark! the herald angels sing,
"Glory to the newborn King!"

We associate yuletide caroling
(Continued on page 32)
When Will Construction Begin on the New B. I. Building?

A Report and a Statement by the Building Committee

The above question is asked frequently, and the Building Committee appreciates the interest that prompts the question but it does not have a definite answer to give. It all depends upon—well, that is the story we wish to tell.

We do give praise to God for His blessing on the project and we are thankful to those who have generously contributed to the building fund. The total in cash and pledges to date is as follows:

- FELLOWSHIP CIRCLE $1639.00
- YOUNG PEOPLE 833.50
- GENERAL 35,166.47

TOTAL $37,638.97

The total cost of the new building has been estimated at $76,000, of which seventy per cent must be paid or subscribed before building operations can begin. In other words, the Building Committee must have approximately $55,000 on hand or in pledges before it can go ahead. This means that $17,400.00 more must yet be raised. It is quite obvious, therefore, that Christian stewards have the answer to the above question, for as soon as sufficient contributions are in building can begin.

The Committee delegated with the responsibility of this project feels that friends and patrons of the Institute should know the exact situation. If the new hall is to be erected in 1941, building operations must begin in the spring. The Committee is opposed to winter building on account of excessive cost and it is desirous of completing it in time for the next school year. If this is to be done, plans will have to be laid early in 1941. NOW is the time, therefore, to give toward the Auditorium-Music Hall for it will help to decide whether it can be erected in 1941. We fervently hope and pray that it may be so. Will you help us to place an early date after the above question? We thank you for the cooperation that we believe will be given.

THE BUILDING COMMITTEE.
LETTER FROM ALUMNI PRESIDENT

November 25, 1940

Dear Friends of the Fellowship Circle:

With deep appreciation and great expectation this letter comes to you. Personally, I am very grateful to those of you who have given so liberally toward the erection of the Auditorium-Music Hall. Certainly our Lord is well pleased with such love-gifts. Your cooperation is appreciated, and I am happy to report that up-to-date $1639.00 has been subscribed. This amount is better than 25% of our goal, which is $6500.00.

We are expecting to hear from the rest of you who have not as yet sent in your pledges. Whether your gift be large or small, it will help meet the great need of an additional building on the Bible Institute campus. Also, we want to remind you to pray earnestly for this worthy project. Let us go forward in these distressing days, for there is no time for retreat.

"Is this the time, O Church of Christ, to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife and nobly held their ground?

"Is this the time to halt, when all around
Horizons lift, new destinies confront;
Stern duties wait our people, never wont
To play the laggard, when God's will was found?

"No! Rather strengthen stakes, and lengthen cords.
Enlarge thy plans and gifts, O thou elect,
And to Thy Kingdom come for such a time!
The earth with all its fullness is the Lord's;
Great things attempt for Him, great things expect!
Whose love imperial is, whose power sublime."

—Anon.

Please mail your subscription to the Treasurer, Fellowship Circle, Bible Institute Bldg., Fort Wayne, Ind. All monies received by the Alumni association this year, including payments on the Loyalty Foundation pledges, will be put into the Building Fund.

Blessings from the Lord be upon each one of you!

Yours in His blessed fellowship,

ROBERT C. STRUBHAR.
Ministerial Responsibility

By the Rev. Mark A. Matthews, D.D.

The ministers of the country might do well to go into retreat and study the word “responsibility.” There is a mighty responsibility resting upon them. In fact, the condition of the country and of the church reflects the minister’s life, thought and lack of consciousness of responsibility. The so-called “old-fashioned” Gospel is not preached today with vigor and skilled technique as it once was. There is too much streamlining of the sermon and too much modernistic architecture throughout the pulpit work.

The country is in its present condition — to some extent at least — because the ministers were not firm, fundamental, and persistent in preaching the great truths necessary to lead an individual to Christ and stabilize a nation. They have neglected to magnify one fact — sin and the heinousness of sin. That has been left out of the pulpit discussions of the country. In consequence, the nation has increased in crime, has magnified its lower nature, and has proven, beyond any power to refute, the total depravity of men. You cannot preach the whole Gospel unless you emphasize the heinousness of sin and the awfulness of its consequences. Men are dead in trespasses and sin.

The modernistic, atheistic and communistic preachers of the country are to blame for the condition of the nation. Modernism has cursed the land and has destroyed the power of the pulpits which preach it. Modernism has brought chaos to the social life of the country.

Men seem to be afraid to present the fact of sin to the people. Young ministers will have to learn — and all ministers ought to know — that sin must be presented to their congregations with absolute fearlessness, because one hundred per cent of their congregations are sinners, and some of them dangerous sinners. The perfect attire of the well-tailored and well-groomed man cannot hide the effects of intoxication. The following three great sins are increasing in this country: The use of the cocktail lounge, the desecrating of the Sabbath, and the neglecting of the home.

We once fought intoxicating beverages, and after a hundred years of incessant work against the evil effects of intoxication we brought such beverages under control. But we sold our souls, repealed the laws, and brought chaos to the nation. America’s crime was repeal; the pulpit’s crime was silence. When we first began the fight against liquor we had the women of the country with us. Today the women are leading the people into intoxication. The cocktail
Repentance is another great doctrine which has been neglected by the ministers. It was the text and theme of the sermon of John the Baptist; it was the theme and text of Christ's sermon. It has never been eliminated from the homiletics of the Holy Spirit. If America does not repent of the sins she has committed, her star of glory will remain forever in eclipse, and the pulpit will be held responsible.

The ministers waste too much time, have too many days off for play. It is the life of seclusion, of meditation, of incessant study and prayer, which makes the minister a prophet, a preacher, and a master of the situation. You cannot spend your time playing tiddledywinks or golf and thereby conquer Satan or evangelize a nation. If every minister in America who knows how would preach on the sovereignty of God, on effectual calling and election, on regeneration, and the perseverance of the saints for the next six months the face of America's corrupt life would be changed and the spiritual life of the churches would be increased. Sinners would tremble before the consciousness of the judgment bar.

If we are to have a revival it must begin in the pulpit. It can begin there, and the ministers of the country can be lifted, revived, rejuvenated, made mighty prophets, preachers, heroes and conquering soldiers, leading the hosts of the church to mighty victories. Will the change take place?

It would take place instantly if ministers would come into the consciousness of the presence, personality, power and leadership of Jesus Christ. The presentation of His virgin birth, His vicarious atonement, His death and resurrection, His mediatorial work at the right hand of God, and His coming for His saints would lift the church out of its doldrums and put it back on the highway paved with God's promises of success.

The gates of hell shall not prevail against the church, but we should not allow the gates of hell to have even a corner of the road. We are to contend earnestly—which means strenuously—contend — for the faith delivered once for all to the saints; that faith which contains the system of doctrine in God's infallible Word. The average preacher has not preached a sermon on sin and on direct regeneration — which is the act of God — in a number of years. Regeneration must be preached; it ought to be in every sermon. Let us get back to the business of preaching, to the technique of preaching, to the art and power of preaching, to the mastery of preaching, and to the place where we will be masterful preachers.

Whenever a preacher becomes
lazy and neglects his work, forgets the time element, and the value of time, he should go to work on a farm and be made to work from sunrise to sundown in the drudgery of farming. Perhaps he was called to plow and not to preach.

Drones are worthless — the bees sting them to death every June. They are hatched in March and die in June. A three-months' life is too long for some people. A drone is a curse to the world, and the bees sting drones to death. All a drone does is to propagate its own species. We do not need any more such propagations. We have too many in the country now. The shortening of hours, the decreasing of work and the increasing of play is costing the nation billions of dollars. It is costing the church more than dollars, namely, the spiritual morale of the nation.

There is hope for the nation if it comes back to the pew, to the prayer meeting, and to the fundamental teachings of God's infallible Gospel. There is no hope for it outside of Christ. The preachers are responsible for the nation's decline. Awake, prophets! Awake! We will be held responsible before the bar of God for our neglect. Remember, there is no hope in modernism or modernistic preaching. Both are curses.

The nation is thirsting for the water of life, for a knowledge of the Bible. Sad to say that ministers do not know the Bible as they ought to know it. That is the reason there is so much dullness in the pulpits. The way to cure it is for ministers to study the Bible and learn how to do expository preaching. Expository preaching will increase the people's knowledge of the Bible, will increase the power of the preacher, will make the preacher fresh, his sermons interesting, and his congregation spiritual. Let us master the technique of expository preaching. The revival will follow, and sinners will be saved and saints revived.

Today ministers cannot get their pensions unless they quit work. Never quit work, even if you never get a pension. But if you want to retire from your present congregation and draw your pension, do so, but do not quit work. Go to some minister and offer your services as a teacher of a Sabbath school class. Go to some church and offer the minister your services as a house-to-house visitor. House-to-house visitation is essential. Work, whether you get anything for it or not. Remember, there are no furloughs in the Christian ministry. If you are in an isolated community, gather the children of that community around you and start a Sabbath school. God will honor such service and will feed the servant. — The Presbyterian.
In the World Today

WAR AND SATAN

There is ample evidence that we are now standing at the most vital period of the world’s history since Calvary. Wars in olden days were confined to but a small portion of the earth; even during the 1914-18 war, air-warfare was only at its beginning. But now, owing to the speeding up of movement, the whole world is rapidly becoming involved in one vast conflict. No human being, however wise, is able to foretell the end of these hostilities, which are being waged with a ferocity before unknown.

Those who know their God see behind it all the master-mind of the Dragon of hell, endowed with Satanic wisdom, seeking to bring to a final issue his audacious plan for world dominion, and to forestall and avert (if that were possible) the reign of Christ, when, as he knows, he will be consigned to the abyss. Therefore he inflames and empowers his chosen instruments for the work—for the extinction of Christianity in preparation for the reign of the Man of Sin (II Thess. 2:8).

—The Overcomer.

MEASURE FOR MEASURE

Only a part of an editorial from The Evangelical Christian with the above caption is quoted here. "May it not be that Britain suffers today as she is doing, as a result of her policy of indifference to the sufferings of others? Let us forget for the moment that other nations are equally guilty. For three years China has endured all the horrors that Britain has experienced for the past weeks. Directly or indirectly, we contributed to the sufferings of China — with the help of the United States. One might almost go as far as to say that without that help Japan would have been unable to perpetrate the misery she has done upon the Chinese. In the sight of God Chinese babies and Chinese women are as precious as Europeans. May it not be that an indignant God permits such a demon-inspired creature as Hitler to work out the Divine purpose of punishment upon those who have violated the injunction of brotherly kindness? Measure for measure may be what God is rendering to us. 'With what measure ye mete it shall be measured to you again.'"

BIG SPENDING

The 76th Congress of the U. S. has earned the reputation of the freest-spending bunch of legislators in history. In less than ten months of the present term, it has voted more than $12,000,000,000 in cash and credit and will reach a total just a shade under $19,500,000,000 by the time the last gavel whack is heard.
What happens when the national treasury gets to the end of its financial rope? Last January, the President predicted the deficit for the current fiscal year would be $2,176,000,000. But actual cash appropriations have passed estimates by such a margin that, assuming all the money can be spent, the difference between income and outgo by June 30, 1941, is bound to hit $6,000,000,000. The untapped borrowing power, however, is only some $800,000,000. — Prophecy.

THE SIXTH COLUMN

On July 23rd, Foreign Secretary Lord Halifax made a broadcast to the world in which he made mention of a new column—the Sixth Column. We have become accustomed to reading of the subversive activities of "fifth columnists," but this war is apparently producing still another department of combat. Said the Foreign Secretary:

"The foundations of their country (United States), as of ours, have been Christian teachings and faith in God . . . Where will God lead us? Not, we may be sure, through easy or pleasant paths. That is not His way. He will not help us to avoid our difficulties. What He will do is to give to those who humbly ask the spirit that no dangers can disturb . . .

"I heard the other day of a Yorkshire village where, after all the talk about a fifth column, the people agreed to form a sixth column, in which they pledged to try to give a few minutes each day in God's house to prayer . . .

"But prayer is not only asking God for what we want, but rather the way to learn to trust Him, to ask that we may know His will, and do it with all our strength."

This is no new form of combat for the Christian; it is only a new name in a different setting. The Christian has always known that he was not against flesh and blood, but against the principalities and powers of darkness. And he knows too that he comes to grips with the enemy in the ministry of prayer more than in any other activity. It is in prayer that he wrestles in hand-to-hand combat with the forces of evil that are waging "total" war against him.

NATIONS AT THE PARTING OF THE WAYS

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

"It is necessary, however, that we should begin at Jerusalem. We must put our own house in order before we begin to meddle with the affairs of others. In attempting an assessment of Great Britain's moral and spiritual status, we must remember her fidelity to the Bible, her creation and support of missionary and humanitarian agencies, and her numerous attempts to honour God in times of special crisis. But something is wrong when only a tiny fraction of the population enter the House of God on His day, and when an overwhelming majority neglect the things which belong to their peace. The present hour may not be the most suitable for launching a campaign, but the time is coming when the Christian churches of all denominations will have to band themselves together in a passionate effort to call the nation home to God, and in a sustained attempt to restore the years which the locusts have eaten.

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

The mills of God grind slowly,
But they grind exceeding small:
Though with patience He stands waiting,
With exactness grinds He all.

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

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**SOME QUALIFICATIONS FOR THE MINISTRY**

A father's tenderness, a shepherd's care;
A leader's courage which the cross can bear;
A ruler's care, a mother's watchful eye;
A pilot's skill the helm in storms to ply;
A fisher's patience and a laborer's toil;
A guide's dexterity to disembroil;
A prophet's inspiration from above;
A teacher's knowledge, and a Savior's love.

—Richmond Christian Advocate.
Fellowship Circle News Items

Mr. and Mrs. Herald Welty of Pandora, Ohio, were recently appointed to the pastorate of the Hope Missionary Church at Flint, Michigan.

Mr. and Mrs. Dwight Niswander, Findlay, Ohio, are at the present time laboring in the Gospel Center Tabernacle, Perrysburg, Ohio. Miss Carrie Carpenter, '38, is assisting them in the work.

The Northside Missionary Church, Ft. Wayne, Indiana, of which Rev. Cyril Eicher, '32, is pastor, recently conducted a revival campaign with Rev. Mark Burgess, '32, as the evangelist. Souls were saved, and the Christians were enriched.

Mrs. Tamar Wright Sterling, returned missionary from India and a former B. I. student, accompanied Rev. and Mrs. J. E. Ramseyer and Rev. Wm. Egle on a missionary convention tour through the Mid-West. Mrs. Sterling is unable to return to her field due to ill health, but is faithfully heralding the "Gospel of good news" here in the homeland.

Miss Elizabeth Kunselman of Washington, Pa., has recently been appointed to serve the Howe and Coal Center Methodist Churches in Pennsylvania. Miss Kunselman graduated from B. I. in 1936. She expects to become an ordained minister at the Methodist Conference next year, when she will have completed four years of studies in the Ministerial School of Training and will have completed the number of required years of service. Miss Kunselman also gives chalk talks and object lessons.

"The Melody Messengers," composed of the Misses Idle, Roth, and McClure, were recently engaged in a six weeks' revival at the United Brethren Church at Dunkirk, Ohio, and at the Walnut Grove United Brethren Church near Dunkirk, also a two weeks' revival at the Dutch Ridge Evangelical Church near Swanton, O. The Lord's blessing was manifested and His presence felt in a very real way. Several were saved and young lives were dedicated to the Lord for service.

December 1-15 the trio will conduct revival services near Gary, Indiana. They ask an interest in the prayers of the Fellowship Circle.

How long has it been since you last made your contribution to this department of the Fellowship Circle? News items are hard to obtain, unless you give us your bit of news and interest. Have you given us your recent address? Hearty and prayerful cooperation will be greatly appreciated.

A number of Alumni missionaries have been working in a group with Rev. J. A. Ringenberg, District Superintendent of the Central District, holding services in Indiana, Ohio, Michigan and Illinois.

The missionaries represented different fields of service. Miss Elda Amstutz presented the work done by the wonderful Ramabai Mukti Mission in India, while three distinct fields of West-Central, Central, and South China were shown in word and pictures by Rev. and Mrs. Roy Birkey, Miss Elizabeth Hilty and Mrs. Rhoda L. Hinkey, respectively.

Rev. Ringenberg's messages impressed on his hearers the work of the Association as a whole, both in the mission fields and here at home.

From September to the end of November, 55 conventions were held and more than 265 services were conducted. Praise the Lord!

REPORT OF CHRISTINE N. JOHNSON OF ARY, KENTUCKY

Our Sunday School work here has shown some increases since we last wrote and requested your prayer interest. For this we praise God and take cour-
age. On Sunday, the 27th, we had 46 in attendance at Tom's Branch and 29 here at Stacy. The figures do not include Miss Ayers and myself. At Tom's Branch we were glad for some boys who came in one Sunday for we were told that one of them (quite young) had been drinking during the week. So God is answering prayer, but we ask you to continue to remember us and the work at the throne of grace. The visitation work has been completed once, and we want to begin again as soon as possible. We have been so busy with other things that this part of the work has had to be sidetracked. We had a great many clothes come in from St. Louis, Mo., and we had one time in getting them distributed. The people would hardly give us time to get them unpacked and sorted to see what we had. It takes some time and thought to get clothing properly allotted as we try to find out what each family most needs and then to supply that need if we can. There were also two packages received from Salina, Kansas, and we were indeed glad for this new interest in the work here in Kentucky. If others who read this letter are interested in sending clothing of any kind, we would say that we most need small baby clothes and clothing for boys of all ages; and always SHOES for both old and young—men, women, boys and girls.

Now to change the tune a little, perhaps you would like to take a peep into our own cabin. I think I have told you that it has only three rooms and is roughly built; but the two rooms are quite comfortable if the winter weather is not too severe (so I am hoping for a mild winter). One of the rooms we have as a sort of living room and in it we have a fireplace with a mantel above which we have lined with pictures of our own families and anything else that happens to land there not forgetting the clock (but nothing here is ever on time). Then we have two tables, the one made of rough lumber which Miss Ayers covered with light paint; the other, a former card table which I am at present using as a typewriting desk. Besides there are two trunks and a small bookcase which is homemade. The four chairs we move from room to room as may be necessary as we also do a small bench which has many uses. The other room has also a fireplace with mantel above as heavily loaded as the first one, so a companion in misery. We here have two more trunks and my bed—Miss Ayers sleeps on a small cot in the other room as we are both such kickers we cannot sleep together except in emergency. The kitchen is really a back porch sort of finished off but with a leaky roof, which we hope to have repaired before long. Here we have the kitchen table (dining table as well) and the cook stove and what various dishes we possess. Our cupboard is merely a packing box which we have nailed to the wall. We have a small closet for our clothing but we have some time finding places for things. So our vegetables and canned goods have to be in the kitchen for now, but we will have to find some other place later when it gets too cold or they will freeze.

We start the month hopefully and trust in God for the supply of all that is needed, though we do not know just how it will all be accomplished. But Phil. 4:19 is still in the Book.

Christine N. Johnson.

JUNIOR ALUMNI

Announcement of the following births have been received:

Nancy Lou made her appearance in the home of Mr. and Mrs. Oscar Eicher, Archbold, Ohio, on September 23rd.

On October 20, Paul Allen came to make his home with Mr. and Mrs. Herman Wagner, Peoria, Ill.

Rev. and Mrs. Cecil Dye, Saginaw,
Michigan, announce the arrival of Paul Cecil, October 30.

Rev. and Mrs. Armin Steiner, Pandora, Ohio, welcomed into their home an infant son, John Armin, October 31st.

Born to Mr. and Mrs. Leonard Gardner, Detroit, Michigan, a daughter, Norma Kay, November 8.

MARRIED

Word has just been received of the marriage of Miss Thelma Haller to Mr. Barney Fogg on February 11, 1940. They are ministering at the Missionary Church in Cassville, Missouri.

Another happy union is that of Alice Kronman to Mr. A. C. Marcussen. The marriage ceremony was performed in Toledo, Ohio, on August 17. The bride and groom are now at home at 3714 Shelbourne Rd., Toledo, Ohio.

Announcement has been made of the approaching marriage of Miss Arvilla Damman, Bryan, Ohio, to Dr. Bert Siegel, Dallas, Texas. Dr. Siegel is instructor of Hebrew and Greek in the Theological Seminary of Dallas, Texas.

On October 5, Miss Ruth Gerber, daughter of Prof. and Mrs. C. A. Gerber, was married to Mr. Wilbur Eicher, son of Rev. and Mrs. P. L. Eicher, at the First Missionary Church, Fort Wayne, Indiana. The marriage ceremony was performed by the father of the groom. The couple is now at home at 922 Nardin Ave., Detroit, Mich.

Miss Elsie Rupp, missionary to Colombia, South America, announces her engagement to Mr. William Bauman, also missionary to that field.

On November 2, Miss Mary Schutz of Bremen, Indiana, was united in marriage to Mr. Howard Lawrence, Lima, Ohio.

Friends of the Institute will be interested to learn of the recent marriage of Mr. Paul Rager, who is at the present time pastor of the Swedish Covenant Church of Peoria, Ill.

The Fellowship Circle extends best wishes to these young people.

INTO HIS MARVELOUS PRESENCE

On November 13th, Brother Henry Klopfenstein, of Momence, Illinois, passed away at the home of his daughter Lois, in Long Beach, California.

Just before his death, Mr. Klopfenstein had a wonderful vision of heaven. To him death had no sting, but was a victorious homegoing.


The Rev. Alfred Jacob, pastor of the Missionary Church in Roseville, Mich., passed away on November 27th.

Our brother's whole life was one of true Christian consistency. Daily the graces of the Spirit were manifested in his life. While not physically strong, he yet eagerly responded to every call of duty. His patient, unmurmuring spirit hid the seriousness of his weakness, so that we were quite unprepared for his sudden death.

May the God of all grace sustain Mrs. Jacob in this time of loss.

FOREIGN GLEANINGS

We were happy to have Rev. and Mrs. C. I. Birkey and their little daughter, Florence, stay at the Institute for a six weeks' visit. Their booking having been cancelled, they were waiting further orders to sail for the Congo, where they have labored a number of years. They received word that they were to sail November 16 and left us several days before that time, with pleasant memories of a happy missionary family. We are grateful to God for permitting them to return to their much loved field.

The many friends of Rev. and Mrs.
Paul Ummel will be interested in knowing that they have returned from Africa for a furlough in the homeland. At present they are residing in Goshen, Indiana.

Rev. and Mrs. Albert Eicher, '31, and their children, Ann and David, sailed from San Francisco, November 26th, via Honolulu, Manilla, to India. We trust that they will be taken safely to their appointed field of service.

Traveling more than 2,000 miles inland from Capetown to the deep interior of Portuguese West Africa, Miss Hannah Bracy after a journey of nearly a month arrived in Angola the colony of her destination.

After arriving in Capetown, Miss Bracy was fortunate enough to meet another missionary and his family who had brought over from the states a new Hudson sedan. They were headed for a mission station in Angola and invited Miss Bracy to accompany them in their automobile for the trip to the interior.

For the most part, the party was able to obtain hotel accommodations for the overnight stops in the small towns along the way, but occasionally the best they could do was to attempt to sleep by the roadside.

Most of the farmers in that area are engaged principally in cattle and sheep raising. Thousands of wild beasts were seen as the auto wended its way over the rough roads. Herds of zebra, deer, ostrich, and even three lions were among the animals sighted by the party.

Contrary to popular impression concerning the so-called African savage, most of the farmers as far inland as a thousand miles owned radios and kept themselves informed on world events. Windmills also were a very common sight.

At the mission station in Lutamo, where Miss Bracy is temporarily located, she reports that the radios owned by missionaries regularly pick up short wave broadcasting stations in America. But since they are six hours ahead of American time, it is necessary to tune in very early in the morning.

Catherine Gratz writes from Kan-kan, French West Africa. We quote: "Each step of the way I have seen God's faithfulness in my behalf. It was wonderful how everything worked out. It was just one series of miracles the whole way through.

"We were on the water 15 days. Real seasickness didn't bother us, so we enjoyed the whole trip.

"We arrived at Dakar on May 2nd, but we received word that we were to go on. After another day at sea, we reached Conakry, then we traveled on to Mamou and at last we arrived in Kankan.

"Kankan is our headquarters and here is where I started my first missionary work. Due to the fact that there was no French teacher available, I was given the native language to learn, which is Maninka.

"On the last Friday of each month, twelve missionaries gather together for prayer. All work is laid aside, so we can spend the entire day in prayer and praise.

"What a privilege it is to bring the message to these who know nothing of the peace of God which passeth all understanding.

"Pray much for us and the work these days."

Catherine Gratz, '31.

Mamou via Conakry, French Guinea, French West Africa.

My Dear B. I. Friends:

Greetings from Africa to everyone! It is a pleasure to tell you a little about my work here. As many of you may already know, since May of this year I have been stationed in the school for Children of Christian and
Missionary Alliance Missionaries of French West Africa here at Mamou in the French Guinea of which Mr. and Mrs. David Rupp are in charge. My work primarily is with the white boys and girls in the school, teaching several classes and serving as nurse. There are 22 children at present, three of high school age, the rest younger. I am happy working with my boys and girls. I say “mine” because I so love them and because God has called me to play and work with them and to care for them in illness. To you it may not seem as real missionary work. I once thought the same. But as I realize that the parents of these boys and girls would be hindered in doing extensive missionary work were their children at home, I feel that the Mamou Staff is filling a large place. The total amount of evangelization done by these parents far surpasses that which the six of us at Mamou could do on the field.

I am at present studying two languages, namely, French and Maninka, the trade language.

We are surrounded by hills and low mountains. Much of my time outside of school hours is spent in taking the children out on long hikes up and down the hilly country side. Serving as nurse and teacher and studying at the same time, I am kept very busy. Pray for the work in Mamou and for the parents of these children who are serving Him in field work.

The Lord bless you all.
Yours in His service,
Prudence Gerber, '39.

JESUS VISITED BY THE WISE MEN
(Continued from page 13)

proof of the greatness of that manger Babe. (See also vs. 13, 14, 20, 21, where the order is the same.)

The Wise Men worshipped the child, not Mary (v. 11). That was their purpose of seeking Him. In this act they expressed their faith in His deity. God alone is to be worshipped. They worshipped silently, humbly, and reverently — they “fell down” before Him voluntarily. The day is coming when all must bow before Him and confess Him as Lord whether they wish to or not.

After they had worshipped, they presented their gifts, gold, frankincense, and myrrh which were the best they had. God is pleased with both, but is more concerned about our worship.

When they were about to take their leave for home, God warned them in a dream not to return to Herod. Thus Satan’s attempt at the destruction of Jesus was completely foiled. God knows how to deliver His own.

Six hundred and thirty-nine persons were killed and fifty-nine injured in the Palestinian troubles in the first half of 1939. The majority of these were Arabs.—Jewish Missionary Magazine.

Humility.—Of all trees, I observe, God hath chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. Christ is the Rose of the field, the Lily of the valley. When God appeared to Moses, it was not in the lofty cedar, nor the sturdy oak, nor the spreading palm; but in a humble, slender, abject shrub; as if He would, by these elections, check the conceited arrogance of man.—Owen Feltham.
Bible Institute News

SPEAKERS

Once again we praise God for His goodness in having showered us with messages through some of His choicest servants. For the past few months a group of missionaries home on furlough have been engaged in Convention work and have used the Bible Institute as headquarters. We have been glad to have them with us; their presence has been a real blessing, and it has been through some of them that God has sent definite messages to us. The missionary parties have included: Rev. and Mrs. C. I. Birkey, who were with us six weeks and now are sailing to Africa; Rev. and Mrs. Roy Birkey, Mrs. Rhoda Hinkey, Miss Elizabeth Hilty of China; and Miss Elda Amstutz of India.

YOUTH CONFERENCE

A new avenue for winning souls has been established this year by the student body. The first annual Youth Conference to be conducted by the school was held at the Central High School from October 18 to 20. Dr. L. R. Marston of Greenville, Illinois, brought four stirring messages emphasizing our needs as Christians to move out of the sheltered, protected areas of life into a world of need where we may minister, and also the need of taking a definite stand for Christ in a world of compromise and low ideals. Inspirational singing was led by Mr. Cyril Reid of Wheaton College. As the Conference closed we praised God for spiritual victories won and already we are eagerly looking forward to the second annual Youth Conference.

MISSION BAND

We had a very interesting Mission Band service on November the 8th. A radio was placed in the chapel and from 8:30 to 9:00 we tuned in to HCJB, the radio station in Quito, Ecuador, under the direction of Clarence Jones. A transcript made in the school chapel last summer was played in which Mr. Witmer spoke and Mr. Gerig sang accompanied by Mr. Weaver at the organ. Then, immediately following the transcription, Mr. Jones addressed the Mission Band audience. He stressed the tremendous task that lies before us as Christians and our duty to do something about it. Preceding the broadcast, Mr. Jacob Sheetz, a saxophonist, gave a brief account of his conversion.

LECTURE

Mr. J. Francis Chase, a commercial artist from Chicago and a member of the School Board, gave a lecture one Thursday evening entitled "Technique of the Modern Poster." It stirred us a new appreciation for good art. We had as our guests that evening several students from the Fort Wayne Art School and South Side High School.

RECITALS

A new feature in the Music Department this year is a weekly recital by voice, piano and organ students in the chapel of the Institute each Friday afternoon at 2 o'clock. It is there that some experience their first case of fright but we have thoroughly enjoyed the recitals for they reveal in many instances faithful and diligent work.

CHAPEL

Four prayer leaders representing the five o'clock prayer group conducted chapel morning. Charles Glenn led the devotions and Geraldine Roth drew a chalk picture. It was a map of the world with a lighthouse in the center shedding beams to each continent; and in each continent at the end of the beams a lighted candle was drawn. Miss Bixel played soft organ numbers while the picture was being drawn and at the close Lillian McClaid sang
"The Light of the World is Jesus." Fred Kreh then brought a brief message urging us to a greater zeal for missions. God's presence was definitely felt.

**EVANGELISTIC TOUR**

Since the first of October our beloved President and his wife, Mr. and Mrs. Ramseyer, have been out on a tour which has taken them to the West coast. Repeatedly in their letters, they have praised God for His faithfulness and goodness to them in their meetings. We rejoice with them for God's blessing upon their ministry, and we anticipate their soon return to the Institute.

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**NOEL, NOEL**

*(Continued from page 17)*

with English folk, but Martin Luther speaks of singing from house to house, village to village, with a carol-party in Germany. French peasants sang their Noels in church and homes. In Russia children, country folk, and church choirs proclaimed the "Good News" in song. Not only in these foreign lands do singers parade the streets, but in our own country, serenading on Christmas Eve has become an established custom. Who has not been awakened in a cold still night by the peaceful, almost ethereal sounds of "Hark the Herald Angels Sing" and "Silent Night"! In some communities in our land, as in England, the carolers are invited to the fireside and are graciously reward-
ed with physical nourishment as an expression of appreciation for the spiritual blessings received in song.

Hence Christmas carols and hymns, handed down through the centuries, have rekindled within us a devotion to the Child of Bethlehem who has established peace, love, and joy within our hearts.

"Glory be to God in the highest heavens, and on earth peace among men in whom He is well pleased" (Luke 2:14, Wey.).

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**EARTH GAVE HIM NO WELCOME**

Earth gave Him no welcome,  
No shelter, no home,  
He slept in a manger,  
The inn held no room;  
No bed but a manger,  
No pillow but hay,  
No friends but the oxen  
Who watched where He lay.

To seek and to rescue  
The dying and lost  
He came, to save sinners  
At infinite cost;  
Despised and forsaken,  
Rejected was He—  
Earth gave Him no welcome  
But dark Calvary.

Earth gave Him no welcome,  
No home, but e'er long  
Sin's night shall be ended  
And morn hailed with song;  
Then earth shall not know Him  
Rejected again—  
In power and glory  
He cometh to reign!

—E. Margaret Clarkson.
Prayerlessness

By A. B. Simpson

According to James 4:2, 3, the greatest sin of the church is prayerlessness. It does not say that there are no desires expressed or petitions uttered. The very opposite is intimated as well as seen by a reference to the context. With scathing rebuke the apostle asks, “From whence come wars and fightings among you?” Again he charges, “Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.” These expressions tell of the most intense effort to obtain the selfish heart’s desire at any cost, of a deliberate abandonment to any unscrupulous method necessary to accomplish ambitious ends. But it also foretells the failure of all such effort and the dashing to the ground of every wrong desire because it is sought in a wrong manner; it defies God; it does not ask His help. “Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.”

The secret of prayerlessness is selfishness. If blessings are desired for personal gratification, there is no consulting of the will of God or seeking the glory of God. It betrays the fact that the petitioner is walking in the flesh and not in the Spirit. The flesh has no desire to pray, nor has it strength for prayer; it does not rejoice in fellowship with God; it becomes easily satisfied with the routine of morning and evening prayers or the occasional and perfunctory appeal, but does not have any heart for the prayer conflicts which are necessary to success. The Holy Spirit must control the whole life if we would have Him inspire the prayer life. His groanings and not our selfish cries bring the answer from heaven. Selfishness is impossible in the prayer of faith, and the prayer of faith is impossible where there is selfishness.

The Epistle of James bristles with sharp thrusts at the careless and the willful. With sternness, almost to harshness, empty profession that is not backed by good works is rebuked. Those who seek to be leaders and teachers are warned that they assume great responsibilities and run great risks. The wrong use of the tongue is condemned in the most severe language. The proud and haughty are reminded that God resists them while He gives grace to the humble. The flatterer or politician who has respect of persons for his personal advantage only is exposed without mercy. Bitterness, envying and strife are condemned as earthly, sensual, and devilish. Those double-minded are warned to cleanse their hands and purify
their hearts in order that they may have a right to draw nigh to God. It may be asked whether these denunciations have anything to do with the subject of prayerlessness. Someone has aptly said, "Sin will cause us to cease from prayer, or prayer will cause us to cease from sin." When we face God burdened and sick, perhaps in body as well as in heart, we hear Him say, "Confess your faults one to another, and pray one for another, that ye may be healed." And then there is added the comforting assurance to the petitioner, "And if he have committed sins, they shall be forgiven him."

Some notable names come to mind as we think of prevailing prayer. Andrew Murray did the church a service which has scarcely begun to be appreciated, through his heart-searching appeals for godliness and prayerfulness. George Mueller proved that a penniless man could accomplish much more than a prayerless man. Beginning his orphanage work in a very humble, modest way, and presenting his petitions to God, he gave to the church a convincing proof that it is not necessary to resort to the arm of flesh. J. Hudson Taylor caught a vison of the vast unevangelized regions of China, and conceived the idea that God could thrust forth an army of laborers into His harvest through believing prayer. Modesty might compel us to omit mention of the Alliance movement, but we may be forgiven if we class ourselves among those who, in these last days, have declared, both with our lips and with our methods, that God answers prayer. Other movements might be mentioned if there were time and space, and there is no suggestion of invidious comparison by the omission of other names. The point is merely that God has, through these various individuals and agencies, pointed a way to successful service. And we cannot forget that these so-called "faith movements" invariably have begun in obscurity, even as Paul began his great missionary campaign in Europe at a riverside prayer meeting among a small company of women; and these modern pioneers, again like Paul, have advanced upon their knees.—Selected.

"Everywhere, everywhere Christmas tonight!"

AH, YEA! there are some
Yes, millions and millions,
And ever they come
Who know not that God has lived among men
Has suffered and died and liveth again
To lead them from darkness to light.
"Everywhere, everywhere Christmas tonight!"

WOULD GOD IT WERE TRUE
That the millions and millions
The Son of God knew!
Would God that they could all know
freedom from sin,
Could all know the joy of the Christ
Child within,
Then everywhere — Christmas — and light.

—Annie Laurie Greiner.
A SAVIOUR BORN*

By Phyllis Idle

"Unto you is born this day a Saviour, which is Christ the Lord."—Luke 2:11.

I read one night the story old;
In words somewhat like these 'twas told:
An angel came to earth and spoke
To shepherd men (just common folk),
And said aloud: "Fear not, for lo,
Great news of joy I let thee know;
A Saviour's born to men this day,
To carry all their sin away."
From out the purple dome, the sky,
The angels sang and joy was nigh.
I listened, yes, I heard them sing
Of peace, of hope, a newborn King.
Transfixed, I stood, my heart aglow
In radiant rapture just to know,
At last a Saviour had been sent,
To save a heart from sinning bent.
A new light sprang within my soul—
I saw beyond earth's dreams my goal
In Christ—in Him I found my need
Supplied by life and life indeed;
Eternal life sped through my soul,
Reached every part and made me whole.

*From collection of poems by Miss Idle, entitled "Songs in the Night,"
OPENING OF SECOND SEMESTER
FOR RESIDENCE STUDY
January 24th, 1941

Students may commence their training at the beginning of the second semester and take courses that are given in semester units. Applications are now being received, and those who may be interested in coming for the second semester may write to the Registrar.

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