

Taylor University

Pillars at Taylor University

TUFW Alumni Publications

Publications for TUFW and Predecessors

10-1-1940

The Bible Vision

Fort Wayne Bible Institute

Follow this and additional works at: <https://pillars.taylor.edu/tufw-alumni-publications>



Part of the [Higher Education Commons](#)

Recommended Citation

Fort Wayne Bible Institute, "The Bible Vision" (1940). *TUFW Alumni Publications*. 186.
<https://pillars.taylor.edu/tufw-alumni-publications/186>

This Book is brought to you for free and open access by the Publications for TUFW and Predecessors at Pillars at Taylor University. It has been accepted for inclusion in TUFW Alumni Publications by an authorized administrator of Pillars at Taylor University. For more information, please contact pillars@taylor.edu.

THE BIBLE VISION

Evangelistic Evangelicalism

*The Blessedness of the Pure in
Heart*

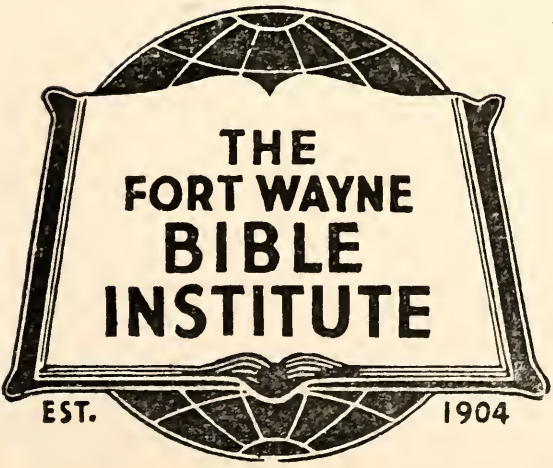
The New Morality

*Why Gandhi Refused to Join the
Oxford Movement*

A Dream

The Earthquake in Peru

OCTOBER - - - 1940



THE
FORT WAYNE
BIBLE
INSTITUTE

EST.

1904

PUBLISHED AT BERNE, INDIANA

By the FORT WAYNE BIBLE INSTITUTE
Fort Wayne, Indiana

THE BIBLE VISION

*A Bimonthly Journal Reflecting the Light
of the Bible on Us and Our Times*

Volume V

October, 1940

Number 1

Published bimonthly at Berne, Ind., by

THE FORT WAYNE BIBLE INSTITUTE

S. A. WITMER, *Editor*

B. F. LEIGHTNER, *Ass't Editor*

LOYAL RINGENBERG, *Circulation Manager*

MELVENA BASINGER, *Editor of Fellowship Circle*

JOHN GREENFIELD, *Contributing Editor*

A. W. TOZER, *Contributing Editor*

ECONOMY PRINTING CONCERN, Berne, Indiana, *Publisher*

Yearly Subscription, 50 Cents; Single Copy for Ten Cents.

Address all correspondence regarding subscriptions or subject-matter to The Bible Vision, Berne, Ind., or to the Fort Wayne Bible Institute, Fort Wayne, Indiana.

Entered as second class mail matter at the post office at Berne, Indiana, under the Act of March 3, 1879.

A Prevalent Spiritual Disease . . .

The worst enemy of true religion is the hustle and bustle of our times. The Christian's most persistent and deadly foe is the temptation to neglect his soul. Our worst enemy is not worldliness, but too much concern about the legitimate things of earth.

Most people's lives are too full of excitement and change to enable them to relish the more quiet but enduring joys of the intellect and the soul. They have no time to think for themselves, no patience to read good books, no taste for Bible study. Their lives are superficial, their souls are shallow.

It is no exaggeration to say that the habit of reading good religious books is in danger of disappearing. One of the reasons we are pessimistic about the future of the church is that there is not much desire for Bible study and religious reading among the mass of young men and young women in our churches.

The most prevalent disease in the body of the church is a pernicious anemia, a serious lack of vital blood cells, caused by refusing to partake daily of good spiritual food—such food as only the Word of God can provide. It results in spiritual weakness, listlessness, lukewarmness, and in a lack of resistance to many other kinds of spiritual ailments.—**Selected.**



EDITORIALS



The Return to Bible Education

It is gratifying to note that one of the sobering effects of the present crisis is a revision of values in education. This is indicated in the changed terminology used in moral instruction. "Religious education" used to be the term which was sufficiently broad to suit every shade of liberalism. A better term is "Christian education," which is more descriptive and distinctive. But there were and are sophisticated liberals who would use this term who wouldn't speak of "Bible education." However, *Bible Education* is coming into its own, and a growing number of people are recognizing that what is needed in the democracies is just plain teaching of the Bible—America's most unread best seller.

In the recent past a call went forth from representative persons in Great Britain to restore the Bible to its rightful place in homes and schools and to turn to it in this time of national crisis. The appeal pointed out that the greatest progress in British history coincided with periods when study of the Bible and loyalty to its teachings were most marked.

America might well follow this return to the authority of God's Holy Word. No more timely truth was ever uttered by an uninspired writer than the fol-

lowing statement by Daniel Webster: "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."

Prophetic Predictions

It is interesting but very embarrassing to observe how "students of prophecy" get out on a limb with their dogmatic predictions and then struggle to recover a tenable position when the ruthless saw of current events cuts them off. One of numberless instances is the prediction made by a leading exponent of prophetic truth that Italy would take sides with Britain rather than with Germany if she entered the war.

Much prophetic truth in the Scriptures has been crystallized into a dogmatic system by a certain school of interpretation, which tends to keep thinking along this line in a narrow groove. The mind fails to see the obvious and the system becomes a hindrance instead of an aid. At the first Advent, history swept away many of the preconceived notions of the Messiah's coming, and so will it be when Christ comes again; current events are about to revise many of the cocksure expectations of even good fundamentalists.

The Twilight of the Democracies

Post-mortem examinations of the fall of France all reveal that she collapsed from inner corruption. Inwardly France was morally rotten. She was like a log that maintains its outward form for years while undergoing inward rot. Eventually relatively slight force causes complete collapse. Sensuality, immorality, drunkenness, pleasure-madness, and irreligion were her cardinal sins. Now the nation that rested securely behind the ring of steel forged about her traditional enemy lies humiliated in the dust.

But France never had a democracy that was founded on Protestant Christianity. Hers was a democracy of philosophical liberalism. While nominally Catholic, she was atheistic and materialistic rather than religious; the stern character of Puritanism was lacking. It remains to be seen whether there is sufficient Christian character left in the remaining democracies to stand the shock of present events.

The events which followed the day of prayer on the last Sunday of May seem significant. "In Paris," says the Roman Catholic *Universe*, approvingly, "the great Church of the Madeleine was packed all day—packed to the doors. And continually the cry went up: 'Our Lady of Lourdes, save France! St. Genevieve, save France! St. Joan of Arc,

save France!'" *Dawn* very aptly remarks that "God is not a department of the War Office to be mobilized for purposes of victory."

On the other hand, the same periodical quotes a remarkable tribute to the evacuation of the British troops which immediately followed the day of national prayer and penitence. It comes from the President of the British Association, Sir Albert Seward: "I have spent most of my life in doing work in certain branches of science. I should not speak of miracles, but this evacuation is something beyond the physical. It is, in my opinion, miraculous."

"LOVE ONE ANOTHER"

A Scotch Highlander, wounded in the World War, was stroking a German spiked helmet as he lay upon a cot in a London hospital. A nurse said to him, "I suppose you killed your man?"

"No, indeed," was the reply. "It was like this: he lay on the field, badly wounded and bleeding, and I was in the same condition. I crawled to him and bound up his wounds; he did the same for me. I knew no German, and he knew no English; so I thanked him by just smiling. He thanked me by smiling back. By way of a token I handed him my cap, while he handed me his helmet. Then, lying side by side, we suffered together in silence till we were picked up by the ambulance squad. No, I didn't kill my man."—**Christian Herald.**

Evangelistic Evangelicalism

By W. Graham Scroggie

The hour is ripe for a rebirth of evangelism. The decade which immediately followed the conclusion of the Great War was one of the most difficult in the history of the modern church, and for two reasons chiefly: The church had lost its head, and the world had lost its feet, or, in other words, the church had largely sacrificed its true message, and the world was living on delusion. But during the last two years or more, a change has been observable in both directions. The world has got through its delusions and is now facing naked facts, and the church, to some extent at any rate, is beginning to realize again that only the message of the gospel can meet the need of a tired, perplexed, and suffering world.

The church has now a supreme opportunity, and if she misses it, she may become finally discredited in the eyes of mankind; but if she will now wash her heart, her eyes, her feet, and her hands, she will do for this century what the evangelical revival did for the eighteenth century. How, then, is such an end to be attained? It can be attained only by our facing up to the fundamental realities and relating them to the present opportunities.

FUNDAMENTAL REALITIES

But some one will ask, "What are the fundamental realities?"

Well, it is of the first importance that we should know, and we shall begin to know when we clearly recognize that Christianity is not an institution but a life, not a tradition but a revelation, not an ethic nor a philosophy, but a gospel. Too long and too widely the old gospel has been regarded as not adequate for the modern world, and it has been assumed that what is old is outworn, and that only that is true which is new. But this is an utter fallacy. The majestic and the potent things are the old things. The sun is old, but it has lost none of its life-giving power. The sea and the mountains are old, and yet they are ever new. Sin is old, but it is still a tragic reality. Death is old, but no one can discount it. Love is very old, but it is the greatest moral force in the universe. And does not the gospel belong to the category of the age-abiding things? Has it ever been found inadequate when fairly tried? Has any substitute for it ever been found adequate? Let us face up to these searching questions, and answer, "Yes" or "No." Of course, I am speaking now of the good news itself, and not of the terms in which it is expressed, nor of the manner in which it is applied. Terms and methods must be adapted to the needs of each generation, but the gospel itself is dateless. Puritan

terms and methods would be as unsuitable today as crinolines would be inconvenient, but the realities, of which these were the drapery, have not changed. The gospel itself is not subject to fluctuations of fashion, however greatly may vary the terms in which it is expressed, and the methods by which it is applied.

But it is not merely in its terms and methods that the church of our time differs from that of the period of the evangelical revival in its presentation of the gospel, but to large extent, in its contents also. The name is retained where the message is changed, and so we have heard of the ethical, the social, and other gospels. Of course the gospel is ethical in complexion, and it has its social implications, but the heart of it is not the Sermon on the Mount, nor some dream of a city of God. Some preachers talk as though individual regeneration were a by-product of social service, and so transpose the fact and truth that social service is a by-product of evangelical conversion. It is just because the social implications of the gospel are so manifold and great, that it requires, as a primary necessity, the purifying and healing of the individual cells of the organism of each national society and of the body of humanity. And in like manner, the ethical requirements of the gospel presuppose a moral dynamic in us which our fallen nature cannot supply.

What the people need, and I believe want, is the gospel, the good news of a Deliverer from bondage, and of a Saviour from sin. The ethical Christ will not do; men need the redeeming Christ. It is not His holy life that saves us, but His atoning death, and they who stumble at the cross can never know the meaning or power of the gospel. If there is to be revival anywhere, the great notes of the evangelical message must be understood, accepted, and proclaimed, and with intense conviction and simple sincerity.

THE NOTE OF SIN

There is, first of all, the note of *sin*. Has that dropped out of our preaching? Under the title, "The Confessions of a Church Goer," a writer in a certain magazine says, "It would appear as though we in the pews no longer have sins worth talking about. We have mental complexes, distorted points of view, and all that sort of thing, but as for the Garden of Eden variety of sin, it seems to be as scarce among us as the dodo. They say some of the so-called fundamentalists talk about sin, and that among certain other 'schoolsofthought,' long since decadent, it is an accepted subject. Perhaps it is, but it is a shame that such an expressive word should be confined to the vocabulary of controversy, and not used in the field of practical living."

Is that a true indictment? Then it is time we got back to

reality and faced the fact of fallen human nature and the only way of recoverability, by the cross of Christ. To deny man's lost condition is simply to bite on granite, and to ignore it is the crown of folly. If man is not a sinner, Christianity is a farce; but if Christianity is a reality, it is because sin is a fact.

THE NOTE OF REDEMPTION

Another major note in the music of the gospel is *redemption* by the sacrifice on Calvary. The great thing in Christianity is that the death of Christ was propitiatory, expiatory, reconciling. On the cross, "guiltless blood for guilty men was shed." The love of God, which is set forth in the New Testament, is not just divine benevolence, but suffering love, bleeding love, dying love, atoning love, the love of Calvary. This, of course, is an offense to many; they say that a sanguinary religion repels them; but such should think again, and make the great discovery that the cross is not aesthetic, but moral; it does not appeal to our sense of beauty, but to our consciousness of sin; it was not erected to satisfy the canons of taste, but to make possible the forgiveness of our transgressions, and though Cowper's hymn has been severely criticised on several grounds, the church continues to sing, as expressive of a deep spiritual experience,

There is a fountain filled with blood
Drawn from Emmanuel's veins,

And sinners plunged beneath that flood
Lose all their guilty stains.

Say, if you will, that that is untheological and unrefined, but the experience of a countless multitude will affirm that it is true; for "without shedding of blood there is no remission of sins." The gibbet displays the glory of God, the glory of His righteousness, and the glory of His love, and this is the only way of salvation.

THE NOTE OF JUDGMENT

Other great notes in the divine harmony are *repentance* and *faith* and *forgiveness* and *holiness* and, unwelcome though it may be, *judgment* also. Yes, that is a note in the divine harmony. "And again they said, Alleluia. And her smoke rose up for ever and ever." Think about that, and about this phrase also, "The wrath of the Lamb." I know of no more terrifying phrase in human language than that. But do we preach it? We may smile at the hell of the Puritans and early revivalists, but with all our progress and pride, we have not got rid of hell. Modernism may reject the hell of medievalism, but it cannot get rid of the element of righteousness in the moral government of the world. Many men and women walking our streets are now writhing in the lambent flame. As long as man is moral and sin is loved, there must be hell. "No one fears God nowadays," was the sigh of Dr. Dale shortly before he died. But fear

is still one of the great human emotions, and God will be feared sooner or later.

THE REVIVAL OF A SPIRITUAL PASSION

These, then, are some of the "grand particularities," as Chalmers would say, and if we would have a great spiritual awakening in our land and over the world, we must return to faith in these, and to the faithful proclamation of them. In his *Confessions*, Thomas De Quincy speaks of his minister-guardian as a preacher "sincere, but not earnest." He had 330 sermons, and these were all very ordinary and ethical and passionless. But one day De Quincy heard quoted two lines which strangely moved him. They were,

I preached, as never sure to preach
again;
And as a dying man to dying men.

"This couplet," he says, "which seemed to me, equally for weight and for splendor, like molten gold, laid bare another aspect of the Catholic church—revealed it as a church militant and crusading." Yes, that is what the church must become again. Our intellectual misgivings and scholastic theorizing have paralyzed our practical usefulness, but we must get back to a few convictions, and preach them with silver-trumpet certainty and melody. Evangelical theology is not a philosophical concept, but an experimental science, and if it be proclaimed

as such with conviction, tenderness, and joy, we shall see again a day of God's right hand upon us.

"There is a sound of the feet of the rain-storm," said Elijah. Have you heard it? Can you hear it now? It would not have tarried so long if the church had believed more simply, and prayed more earnestly, and labored more diligently to bring to Christ the souls for whom He died. Formalism on the one hand, and worldliness on the other hand, have almost destroyed the church as a soul-saving agency. Our business as churches is, in the first place, to bring men and women and children face to face with Christ the Saviour, and thereafter to teach them, and organize them for service in the embrace of the will of God.

If we are not doing that, we are failing. Too many churches are just religious clubs, and not too much religion about them at that; but with revival, all that will be changed; indeed, the change will be revival. God provides His Spirit, His Word, and His Throne, and He asks us to trust Him to finish through us His redeeming work. No revival can ever come, apart from prayer, the Bible, and the Holy Spirit, but by these the church of God becomes invincible. What is to be your personal and your church's answer to the present challenge? — *The King's Business*.

The Blessedness of the Pure in Heart

By Rev. A. W. Tozer

"Blessed are the pure in heart."
Matt. 5:8.

Essentially man is heart incarnate. This Christianity teaches; this, for 1900 years, the Church has tried to remember. The world has been so insistent in stressing the importance of outward appearances that we have been under constant temptation to surrender our belief in the spirit of man, and to accept that materialistic philosophy which ignores the heart and makes the body to be everything.

Whether you and I are hearts made flesh, or merely educated animals, is more than an academic question; it is basic to the whole matter of human improvement. The answer to this question will determine whether we are to seek improvements by altering the behavior or by purifying the heart. It will decide whether we are to deal with effects only, or with causes back of those effects.

The Bible is the book of the heart. Peter wrote of the "hidden man of the heart," and Paul talked about "our outward man," and "our inward man," and Jesus taught that the actions of the outward man were dictated by the man within. Whatever modern teachers may say, the heart is still king of the life. "As a man thinketh in his heart, so

is he." "Out of the heart are the issues of life." But we must not think of the heart as a lump of red meat. It is not the busy beating organ we feel within our breasts. It is the total of thought, affection and volition which motivates the life and determines its conduct and character. The heart is the architect of our future, the pilot which decides where we shall be tomorrow, the little lord within us compelling obedience in the direction of its bent. Whether we will or not, we must, in the end, obey our heart. Whether we admit it or not, we shall, at last, be what our hearts have been. If this is true (and it is the teaching of Christ, and the historic faith of Christianity) then it is of eternal importance that the heart should be right.

To be pure in heart, what is it? Well, the word Jesus used means clean, clear and pure: Clean, the absence of any foul thing; clear, the absence of any opaque thing; pure, the absence of any foreign thing. That is a right heart described negatively. It does not tell us what the heart is, but it does tell us that a good heart is all one thing without admixture, that it is all one element, not an alloy.

An impure heart is one which has been infected in three places—in the thoughts, in the emo-

tions, and in the will. The trouble always begins in the thoughts and spreads through the emotions to the will. This never varies. Nothing can reach the affections which has not first entered the mind. Every act of our life begins in a thought, and every thought will lead to an act if it is allowed to remain in the mind long enough to arouse an emotion. Evil thoughts undermine the character and weaken the soul's resistance. It is not hard to get the consent of the will to sin if the feelings have first been set on fire by suggestive thinking.

It is said that cancer is simply ordinary cells out of control. These multiply in wild profusion, paying no regard to nature's normal pattern, but spreading on in an exuberance of life until they have destroyed the organism. This is biological anarchy. These are criminal cells caring nothing for the life they are destroying. Just so it is with impure affections. They are simply normal emotions out of control. The lawful flow of natural love is turned aside by sin, and made to run into unlawful channels. The impure heart adopts for objects of its affection forbidden and unnatural things, and the whole course of life is thrown into chaos. The affections of a pure heart are set upon God and the things which are above, and from there they flow down and

out to parents, husband, wife, children, friends, and to every good and beautiful thing which God has given us.

It would be a profitable study to search the Psalms to discover the objects of David's affections. He loved the house of God, the walls of Jerusalem and the gates of Zion. He loved the priests of the sanctuary, the singers of songs and the players on instruments. He loved the winds of heaven, the streams of Palestine, the snowy shoulder of Lebanon and the green-topped cedar and palm. He loved to write of the rain and the clouds, of the pelican of the wilderness, the owl of the desert and the sparrow that watches alone upon the housetop. To him the universe was a sanctuary. The heavens declared the glory of God and the firmament showed His handiwork. All the brimming river of his affection flowed out unhindered through the hills of God's creation, touching man and all that had been made for his enjoyment.

An equally profitable, but depressing, study might be made of the uncontrolled emotions of men of evil life whose names appear on the pages of holy writ: Lot, who loved the well-watered plains of Sodom; Balaam, who loved the wages of unrighteousness; the Pharisees, who loved the praises of men; Demas, who loved this present world. These occur almost at random to any Bible student. They represent

the impure of heart whose affections were perverted by sin, and their gloomy histories contrast darkly with the lives of men such as David was.

Then the will, too, is capable of fatal misuse. Both sin and salvation lie in the will. "Ye would not," was God's charge against Israel. Self-will ruined Saul. The writer of Hebrews warns us, "Today, if ye will hear His voice, harden not your heart. The will must bow to the lordship of Christ before salvation is possible. "If any man is willing to do His will" is laid down as a necessary condition before saving truth is flashed into the soul.

Purification of the heart is a work of God, but it requires the cooperation of the individual for its accomplishment. It demands frank confession of impurity. The cleansing blood comes only where repentance has cleared the way. David's experience with his own heart is told in the thirty-second Psalm.

"So long as I refused to own my guilt
I moan unceasingly, life ebb'd away;
For thy hand crushed me night and
day,
My body dried up as in summer heat.

Then did I own my sin to thee,
Uncovering my iniquity;
And as I vowed I would confess,
Thou didst remit my sinful guilt."
(Moffatt's version.)

The actual work of cleansing is done by the Spirit through faith.

Here is Peter's statement: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith," (Acts 15: 8-9).

Now what is this blessedness promised to the pure in heart? Nothing less than the beatific vision, "They shall see God." Certainly they shall see Him in the world to come when His name is inscribed upon their foreheads; but even here in this dark world the good and the pure shall behold Him. As a healed blind man can see the light where only thick darkness had been, so a purified heart can see God where only doubt and uncertainty had dwelt before.

The poet Blake stood on the shore watching the sun rise out of the ocean. Sky and sea were brilliant with a million refracted rays. The sun's bright disk was just visible above the water when he noticed a man standing beside him. Blake turned in an ecstasy and, pointing toward the rising sun he cried, "Look! Look! What do you see?" "Oh," returned the other, "I see something that looks like money, gold money. What do you see?" I see the glory of God," chanted Blake, "and I hear a multitude of the heavenly host crying, 'Holy, holy, holy, is the Lord God Almighty.'"—*The Evangelical Beacon*.

The New Morality

IS THERE AN ANTIDOTE FOR ITS VIRUS?

By Leslie R. Marston, Ph.D.

H. G. Wells once characterized history as a race between education and disaster. He spoke but a partial truth, for education itself, if of the wrong kind, spells speedier disaster than does ignorance. Long ago Herbert Spencer wisely observed that to educate reason without changing desire is to place a high-powered gun in the hands of a savage. Today, largely because of a distorted education, irresponsible reacting mechanisms of great power but inadequate moral control are shattering civilization to bits.

Sober observers are viewing with grave concern that trend of modern education which makes the child and his immediate desires the center of the universe. "Modern" educators for a generation past have been sowing the wind until the whirlwind harvest is arousing moderns themselves to warn against today's paganism and to demand that both education and life return to those guiding patterns of truth which transcend the individual.

All along truly Christian leaders have seen the dead-end of that blind alley down which modern education has been lured, and to maintain schools that are Christian these leaders have fought against the popular pull of naturalistic humanism.

These men have discerned that the remedy for ills born of a distorted education is not ignorance, for in ignorance likewise lurks disaster. They have seen that the remedy for ills born of a pagan education is an education which not alone trains intellect, but also changes desire, transforming it from selfish ends to social and eternal goals. They have known that only Christian education provides this remedy—Christian education broadly conceived as preparation for, consummation in, and development from that change of nature effected by divine grace which constitutes the "new birth."

Christian education makes strenuous demands on human nature, for it challenges youth to noble endeavor within the Christian pattern of righteousness. Christian education seeks not to relax youth's tension of conflict between desire and the ideal by lowering the ideal in the pagan fashion of this day, but by the Christian transformation of desire to accord with the ideal. And so long as the two are in conflict, Christian education urges the claim of duty against desire. Thus Christian education precipitates in the soul of youth that crisis which comes with the realization that a sinful self is in rebellion against the righteousness of God, but it

further seeks to resolve this inner conflict by leading youth to that surrender of self to the dominion of righteousness which brings inner peace.

God have mercy on the care-free pagans of this age! Is there help for such children of a patternless age who have been denied the nurture of a Christian home and the training of a Christian school? Must their consciences forever lie agreeably quiet in undisturbed slumber because they were never taught God's holy law?

There is this hope even for such, that God is in the world in the person of the Holy Spirit, striving with men to quicken their dead consciences, and many a conscience, silenced by repeated surrender to sin's appeal, has been awakened by the convicting power of the Spirit accompanying the Word to cry out this judgment on the self, "I am a sinner!" But more—many a sensitive conscience whose voice has been faithfully heeded so far as human will can command obedience has likewise shouted this same condemnation for sin. The unregenerate conscience when awake and active is the voice of that natural morality of which Paul wrote, describing the Gentiles as those who have not the written law but do by instinct the things contained in that law because it is written in their hearts by nature (Romans 2:14, 15).

But quickened by the Holy

Spirit, conscience can no longer rest in that natural morality of good works to men, but cries out against sin as a violation of God's law, for which violation the sinner stands condemned at the bar of his own Spirit-quickened conscience. For this guilt no work of man's own righteousness can atone such as formerly brought approval at the bar of nature.

Such conviction for sin, says Dr. Norborg, is uniquely Christian, occurring under the influence of no other religion, and a religious experience "without sin-experience, sin-feeling, sin-despair and sin-deliverance would not be Christian." But how nervous at this point the modern church has become, and how carefully would she ward off from youth the grip of conviction for sin! Youth counselors hasten to allay youth's tension of conflict by pleasant palliatives of service programs and specious rationalizations of sin. It were better that youth continue to old age a victim of inner turmoil and conflict than pay the price of a strangled conscience for an inner calm that is the sleep of death, for "earth knows no tragedy like the death of the soul's ideal."

But better than inner turmoil and constant struggle ending in repeated failure is that relationship to God which lifts life to the plane of victory. Adjustment to God through the atone-

(Continued on page 15)

Why Mahatma Gandhi Refused To Join the Oxford Movement

(EDITOR'S NOTE: *Some months ago Mahatma Gandhi was invited to join the Moral Rearmament movement and in an interesting article which appeared in Liberty, Gandhi expressed his attitude and gave his appraisal of the Oxford Movement. The article is a revelation of the Oxford Movement even more than of Gandhi's beliefs. One cannot help but have a greater respect for this Hindu than for the deceived followers of Buchman who assumed that Gandhi was in fellowship with God because he was a pagan mystic. Most of the article is quoted as it appeared in Liberty.*)

I have been asked many times my opinion of the Oxford Group, and, more recently, of the Moral Rearmament movement that its founder, Dr. Frank Buchman, initiated. The outbreak of hostilities in Europe raises the Moral Rearmament campaign into the greatest prominence, since it is maintained that if the warring nations joined heart and soul in the principles of the movement, there would be peace in the world today. But before I state the points on which I disagreed with it when it was originally proposed to me, I would like to consider the Oxford Group itself. Perhaps I can best say how I feel toward it by reporting a recent conversation.

Shortly after the war started, six friends who are members of the Group came to visit me. They included an attorney and his wife, an American journalist, a European railway official, and the gifted daughter of a one-time English army officer. They described their mission as one of "thinking aloud and spiritual sharing," and their spokesman said to me:

"You have always been listening to God. We feel that the solution of those problems for which you have worked would be reached if all the millions of India would listen to God. We feel we have a place in this plan, and therefore we have come to you. Each day we are silent for a certain period to listen to God and to find out what He wants of us; we know that this is true of you too, and that all your actions are taken only under God's guidance."

I told these friends that I admired their enthusiasm and their certainty, and that I wished I could share it—for I could not. "Yes," I said, "I have tried my very best to make India's millions listen to the way of God, and I have had some success—but I am still very far away from the goal. Perhaps it is because the more I listen myself, the more I discover that God is still infinitely distant from me. Yes, I can lay down the rules essential for proper listening, but the reality escapes me."

For, I continued, although we can say that we are listening to

God and receiving answers and guidance, is there not every possibility of self-deception? Listening to God's voice presupposes a fitness to listen, which is acquired only after a constant and patient striving and waiting. A great Hindu philosopher once compared the process to an attempt to drain the sea by means of a pipe as small as a blade of grass—and yet at the same time the effort must be as natural as breathing or the winking of an eye. Only this waiting and striving, and only this natural acceptance of it, can take us face to face with God.

"I am by no means sure," I said, "that I myself am free from self-deception. I have been asked if I may not be mistaken in what I think is God's guidance, and in all truth I must answer, Yes, very likely!"

I said this to these friends, first, in order to warn them what a mistake it is to be convinced that one can always listen to the voice of God simply by sitting in silence and telling oneself that it is happening; and second, to show them that it is unwise to assure the millions of humble people that if they listen, all their problems will be solved. Those who are not in want can say, "We listen, and our questions are answered." But how could any one say honestly to India's hungry thousands, "Listen, and you shall receive the bread that you need"?

I concluded that I did not

think one should merely advise the people as a whole to listen and to pray. To put it in Indian terms, I thought instead that one might tell the Harijan (the poverty-stricken untouchable) to pray for the sins which may originally have made him an untouchable, but that the Savarna Hindu (the powerful orthodox Hindu), who has kept him an untouchable, should be told to repent, and to do this by befriending the untouchable and by raising him to his own level.

This expresses my general feelings toward the Oxford Group and the ideas that it proposes.

THE NEW MORALITY

(Continued from page 13)

ment of His suffering love in Christ is the surest guarantee, both of right relationships to others and of progressive adjustment to self, of a conscience void of offense and of a peace that passeth understanding.

Youth in this pagan age needs the stiffening fiber of Christian discipline and the heart-transformation of Christian experience which comes when the gospel arouses youth to the fact of sin, convicts youth by the Spirit for sin, and redeems youth from sin by the ransom of the Cross. Only as youth is reached by Christian discipline and evangelism will this age escape a pagan doom. The only antidote to the social virus of the "new morality" is individual regeneration through the "new birth."

A Dream

(From Kristana Espero—translated by Mr. E. J. Bengough)

Once upon a time I found myself in a dream flying hither and thither in the vast infinitude through the pure transparent ether. I knew myself to be lighter than a feather and I flew forward with the swiftness of thought.

I became conscious of a light touch on the hand, and there before me stood a being of heavenly brightness and of attractive appearance in a delicate white flowing robe like an enveloping cloud. I divined that it was an angel.

"Would you like me to show you the wonderful works of the great God?" he asked with a voice like charming music. I nodded my head in assent, for I was not able to speak for surprise. He took my hand, saying, "Then come."

In the universal vastness I caught sight of world after world, each larger and more wonderful than the previous one. Indeed I saw so much and heard so much that I felt a violent vertigo. I saw minute parts and immense parts of the great expertly and purposefully constructed creation, of which each part knew its task and without delay went forward on its rapid flight along its invisibly marked pathway. I felt a blindness coming over my eyes as I watched the globes revolving, swinging around each other, and flying

each along its orbit at a furious pace. "Playthings of God," thought I.

We continued traveling a long time. I thought we had reached the utmost boundary of existence, but was informed that I had yet seen only an immeasurably small part of it. The great extent of the vastness, the infinite grandeur of the universe, was indeed bewildering. "Great is the Creator and Sustainer of all this." "He indeed is great," said the angel, and bowed himself low, covering his face with his wings.

He long remained in the same posture, unmoving. When he lifted his head it seemed to me that the brightness of his face was even more luminous, more profound, than before.

Again we rushed on farther and farther, an infinitely long way. Millions, billions, and trillions of miles seemed to pass like so many yards. "The universe is limitless." I believed that thinking on this I would perish, that my little head would split.

"Let us not go forward," I replied finally. "Let us not go; I have seen enough."

"Wait a little, I have still something to show you. Greatness in the small is often grander than greatness in the large. Come."

We turned back and traveled,

it seemed to me, towards the solar system. I closed my eyes and surrendered myself to the impression of something wonderful and beyond the senses which filled my soul. I was as if bewitched. With my hand in that of the angel, in pleasant contact, the light but rapid descent — or perhaps ascent — the soft caress of the ether on my face, the memory of the worlds I had just seen, and the sense of the infinite, which was limited by nothing—all these together were blended into one overflowing and ravishing impression.

I did not open my eyes until the angel commenced to speak.

“Behold,” said he, pointing with his finger, “do you see that small dimly shining star-point there in the distance?”

I looked and looked in the direction indicated, but my eyes were unable to distinguish the little star.

“We shall go closer,” said the angel.

After flying another twenty million miles I was able to see the star as a very small point.

“Now I see,” I said.

The angel stopped, took from his shoulder a long flowing linen cloth, unrolled it, and asked that I sit down upon it. Then he himself sat down by my side.

Again he slowly lifted his hand and directed it toward the dark point.

“It is the earth.” This he said in a manner that caused me to tremble.

My fellow traveler became as though transformed. In his eyes burned a holy fire, his mouth was slightly open, his left hand was raised as though for prayer, while his right continued to rest in its solemnly extended position pointing to the tiny distant star-point.

“It was moistened with the blood of the Son of God.”

I trembled. I did not have courage to look longer at him.

“Jesus Christ died there.”

There was a profound silence. It was as though the surrounding vastness had stopped to listen. Taking courage after a little time to look at the face of the angel, I saw him smile. I shall never forget that smile; it was like a song of praise of the heavenly host.

Long continued the silence which was so impressive that it could be felt. I looked now at the angel and now at the little glimmering star, and my heart sensed the greatness of the honor which had touched the earth, at whose glory even the heavenly beings could not cease to wonder.

Finally the angel turned to me and said: “That happened for the inhabitant of the earth; for man.”

In my emotion I crossed my hands but I said nothing. The angel looked at me and asked with shining eyes: “Do you know man, the child of heaven, redeemed by the blood of the Son of God?”

Then I dropped my head on the angel's bosom and wept with my overflowing wonder and joy. From my lips came a soft, happy cry: "I am even one of them."

I felt the angel begin to tremble. Otherwise he remained quite silent as though he did not wish to disturb me. When I at last lifted my head he stood up and bowed before me saying, "I am your servant."

I was now confused for I began to realize what I myself was. For shame I covered my face and almost shouted:

"No, no, regard me not with such respect, heavenly being that you are, for I am a sinner."

But he took my hands and quietly drew them from my face and I saw him again smiling his smile of praise.

"Through the reconciling blood you are worthy."

"Oh! . . . yes," I said under my breath.

And my angel again said, bowing before me: "You are a child of my God. I am sent to be your servant."

I lifted my eyes and took part in the song of praise. I suppose I was having a foretaste of that which is in heaven; and I saw and understood how the blood of the Son of God had involved the point-like glimmering earth in the pardon of sin. My soul was blinded by the brightness of my great happiness and there rang within it a song of triumph, "I am a man; man has been re-

deemed."

"Tell it to others also," said the angel quietly.

I began to hurry. "Come along with me," I said, and seized hold of him; "quickly, quickly."

We set out together toward the earth.

"Oh, if they would believe; oh, if they would believe," said the angel; and I groaned.

When we reached the earth I awakened, but my wonder remained. Meeting anyone that day, I remembered with a joyous tremor, "Man."

A SORRY PICTURE

Experts estimate that one-half of the adult population of the United States are gamblers and that they bet five billion dollars a year.

The people of our nation spend three billion dollars annually for tobacco--this amounts to approximately \$2,700,000 each day. If the cigarettes smoked in just one year were laid end to end, they would encircle the globe at the equator, 252 times.

Since 1932, the sale of whisky has increased 248 per cent and the sale of beer 317 per cent. Automobile fatalities have increased forty-two per cent in the national capital, 300 per cent in Philadelphia, 380 per cent in Cincinnati, and 479 per cent in Los Angeles.

The average age of our prison population is only twenty-three years, while Sing Sing officials tell us that nineteen years is the average age of the hold-up men. More than one million major crimes are committed in the United States every year, and there have been 250,000 murders in this country since the beginning of the century. The prison population has increased fifty per cent in six years.—

The Trumpet.

The Earthquake in Peru

By Marian E. Clark

A beautiful day of sunshine and warmth, in contrast to the usual dismal, chill days of a Lima winter, was May 24th. But it was also the day of Peru's most severe earthquake in a hundred years.

My husband and I were inspecting the new Bible Institute building, now under construction, when we heard a rumble and felt the house begin to shake. Our first inclination to be brave quickly gave way to a realization of danger, and we ran out into the open. We saw the buildings rock and the scaffolding sway dangerously to and fro. The street shook beneath our feet. A loud subterranean rumbling filled the air, then gradually died away. All was still. The shock had passed, and our buildings stood unharmed.

Both in the direction of Lima and the coast road great clouds of dust were riding toward the sky. Our workmen dropped their tools and started home on the run. We jumped quickly into our car and were off. In every mind there was one thought, — the fate of loved ones. Cars were dashing in every direction; it was obvious that panic was general.

Praise God! We found our children, fellow-missionaries and the members of our household all safe. Our most serious calamity, according to the cook,

was that two new vegetable dishes had been shaken from the stove and lay broken on the floor! God had indeed protected us, and our gratitude to Him increased as we began to realize what had befallen many others.

It was not long before one of the women of our church, a widow, arrived with her family. They were almost hysterical. Half of Lima had fallen, they said. Everywhere there were dead and dying. The streets were filled with hysterical people calling upon God, the saints, and the virgins for mercy. Our poor sister carried her Bible and hymnbook so that they would be safe even though everything else were lost!

Although this first report was exaggerated, Lima had, nevertheless, suffered severe damage. Hundreds of homes were destroyed, several public buildings were damaged, and many old historic churches were in ruins. In Callao, the near-by port of Lima, the destruction was much greater. Eighty per cent of the buildings must be rebuilt. Some three hundred lives were lost. When the old market place collapsed, fifty children were crushed or smothered beneath the debris. These babies were cared for in the creche above the market while their mothers were at work.

The cemeteries of Callao pre-

sented a gruesome sight. Here in Peru the coffins of the dead are placed in tiers of vaults, one above the other, sometimes reaching a height of fifteen feet. These structures were badly damaged and scores of coffins were shaken from their niches, exposing corpses in varying stages of decomposition.

The afternoon following the earthquake, my husband attended the funeral of the wife and daughter of a much-loved old Christian man. Both of his dear ones had been killed as their new home in Callao crashed to the ground. No other believers lost their lives, though quite a number were left homeless. Of the six hundred children in the large Methodist school in Callao, only one child was killed when several walls collapsed. Most providentially, our Christians in Lima all escaped without loss. All this has been the cause of much thanksgiving among the evangelicals.

A Christian friend, an American woman, experienced a merciful escape from death. She ran down the steps from her upstairs apartment and reached a spot in the center of the street just as the walls on both sides collapsed. There she stood between the ruins. The two-story house in which she had lived was destroyed and beneath the debris two were found dead. Her deliverance could be measured, literally, by seconds and by inches!

Two of our native workers had an interesting experience that day. While traveling up a very narrow gorge to visit an Indian village in the mountains, they became suddenly aware of falling rocks and subterranean rumblings. The mountains seemed about to fall on them. It was as if the giant hills were bombarding them with boulders. Since they were far away from buildings, the earthquake was not so easily recognized, and their experience was, therefore, all the more terrifying. On arrival at their destination the young men were received with sticks and stones by a fanatical mob who accused them of being the cause of the earthquake which, they said, was a manifestation of God's disapproval of the Protestant heretics.

Many other incidents at the time of the earthquake show the idolatry and superstition of the people. This is true even in the beautiful, modern city of Lima. From the cathedral in the heart of the city, several statues of saints were hurled from their high positions to the street below. One of these images, having escaped injury, was soon picked up and set on its feet outside the cathedral. Not long after, people knelt before it in an attitude of worship, while others left offerings of flowers and candles!

To everyone the earthquake was both a terrible and an awe-inspiring experience. It made

those of us who know the Lord realize anew how insecure are the things of this world and reminded us of the Scriptures foretelling the blessed appearing of our Lord, "In such an hour as ye think not," "In a moment, in the twinkling of an eye," etc. Unfortunately, the great majority failed to recognize in this catastrophe the hand of God, and momentary fear soon gave way to callous indifference. Pray for us as we continue to warn men of coming judgement and to point them to the Savior.—*Peru.*

BEHIND THE SCENES IN FRANCE

What has been going on in France since the capitulation to Germany, becomes a bit clearer when it is understood that the Vichy government is headed by the Catholic and ultra-conservative Marshal Petain. General Weygand is also an exceptionally devout Catholic. The Vatican has already recognized the Petain government and the Papal Nuncio to France, Mgr. Valerio Vleri, was instructed to aid in the reconstruction of France.

It is probable that the anti-clerical laws of 1901, forbidding members of religious orders to form associations, and those of 1905, completing the separation of the church and state in France, will be abolished. According to **Newsweek** one step

has already been taken in this direction when permission was extended to the exiled Carthusian to return to their monastery, La Grande Chartreuse. If opposition to evangelical work in France and her territories follows the scrapping of democratic processes, we will know that it isn't merely an attempt to please Hitler!

MISSIONARIES AND THE WAR

The war has affected missions in the Congo less seriously than was anticipated, many of the missionaries being neutrals. No British missionaries have been called up. Some French missionaries were called, but most of these were subsequently released.

All missions are anxious about the future of the work and some are cutting down activity and expenditure. Furloughs in many cases have been suspended. In many places missionaries are almost the only channels through which the native hears of the progress of the war. An additional responsibility is thereby laid upon them.

Two missionaries to the Congo, with their son, were on board the **Athenia** when she was torpedoed. After being several hours in the open boat they were picked up by a Norwegian vessel, and landed in Galway.—**World Dominion.**

In the World Today

Europe

The Oppressed Jews in War-torn

According to reports in recent issues of "The American Hebrew" the Nazi Governor-General of Poland, Dr. Frank, has informed the Jewish community at Cracow that he has decided to expel 25,000 Jews from that city and that they must vacate within a week. The Jewish communal heads were asked to assist the Nazi authorities in the transportation of these. As usual, the Nazi decree demanded that practically all the possessions of the Jews be left behind. From well-informed circles it is learned that the purpose of this mass expulsion is to provide accommodation for the large number of German families who are flocking to the Polish city to seek refuge from the R. A. F. raids in western Germany.

A later issue of the same magazine states that the Jewish communal leaders at Cracow refused to bow to the request of the Nazi leaders to aid in the transportation of these 25,000 Jews, stating that they refused to become a partner in that which meant the ruin of their brethren. Consequently the Nazi authorities announced that unless the Jews in question themselves departed from the city they would be taken by force to some unknown destination. This threat was sufficient to induce great numbers of Jews to leave the city for

some neighboring places. The roads from Cracow are now filled with Jews trekking to small towns to seek accommodations there.

* * *

Dr. Zeidman, President of the Hebrew Christian Alliance of America, in a recent appeal for the help of Jewish refugees, writes that in many European towns Jews have been lined up in market places and forced to dig their own graves. Then they are shot, falling helplessly into the graves they have dug and are covered with earth while some are still alive. Children have been taken from their parents, packed in box cars and sealed as they were sent to unknown places. When they reached their camp destination, many have been found huddled together frozen. Says Dr. Zeidman: "It would take a man with descriptive of a Jeremiah to write a new book of Lamentations describing the misery, the poverty, the woes, and complete desperation of Jewry in the continent of Europe." — *Prophecy Monthly*.

* * *

"What the Jews in the territories occupied by Germany can expect if the Nazis have their own way has been announced by the retiring leader of the Hitler Youth Movement and new Gauleiter of Vienna, Baldur von Schirach. In an address de-

livered by him at a conference of the German Youth of Alsace and Lorraine, he declared that the aim of the Nazi government was to make Alsace and Lorraine, Holland, Belgium, Luxembourg, Denmark and Norway 'Judenrein' (Jewless) within one year. The Jews in those countries, he asserted, have only two courses open to them. They must either die or emigrate to distant countries, from where they will never be able to return to Europe."—*The American Hebrew*.

* * *

"The Jew-hate program is in full swing in Russia. Russian secret police have arrested thousands of Jews, mostly from Galicia, and dispatched them to Birobidjan, Tobolsk, Archangel and its environs, and the White Sea region, in the far north. The majority of these seized were said to be rabbis, intellectuals and traders."

The foregoing is a quotation from *Prophecy Monthly*. The writer goes on to say that a decree issued in Rumania forbids intermarriage between Jews and Rumanians and annuls all mixed marriages that have occurred in the past. It also reduces the Jews to inferior social and economic level in keeping with the "new order" now being established in Europe. This means that in the future "blood Rumanians" will be the patriicians of the new totalitarian Rumania while her 450,000 Jews will be the plebeians. As it ap-

pears, the retroactive provision of the decree pertaining to the mixed marriages, or rather to their offspring, will cause the most suffering. These will be reduced to the status of illegitimates and will be deprived of all their civil rights.

* * *

Is the Vatican Independent and Unbiased?

The weekly publication known as "Time" states the following:

In the ornate baroque palace of the prince-bishops of Fulda, 45 German Catholic bishops met last week in accordance with the will of the Vatican. In solemn conclave the bishops agreed, according to the German News Agency, that:

"The Catholic Church in Germany is indebted to the German troops for the victorious advance and defense of the German homeland. Without the successful warding off of the enemy invasion by German armed forces, German Catholics could not have pursued so undisturbed and quietly their church work and ministerial offices."

Result of the conference: a pastoral letter glorifying Adolf Hitler and German feats of arms which will be read from every German Catholic pulpit if and when Hitler wins his war.

"Thus did the Vatican, which has sought and found a *modus vivendi* with every victorious power except atheistic Russia,

(Continued on page 28)

With The Fellowship Circle

THE TIE THAT BINDS

Announcement has been received of the marriage of Miss Sylvia Gerig ('36) of Flanagan, Ill., to Mr. Harry C. Knuth of Bloomington, Ill., on June 13. The bride and groom are now at home at 400 Kingsley St., Normal, Ill.

On July 20, Miss Dena DeBack of Kalamazoo, Michigan, was married to Rev. Earl Buskirk of Fort Wayne, Indiana, at the Cromwell Methodist Church, Cromwell, Indiana, of which the Rev. Mr. Buskirk is the pastor.

Miss Ruth Zeigler and Arthur Spangler, both residents of Ft. Wayne and former B. I. students, were married at the First Church of the Nazarene in Fort Wayne on July 3. They are now at home in Saginaw, Mich.

On August 14, Miss Bessie Ison of Burke, Kentucky, became the bride of Mr. Jack Carl Cook of Muskegon, Michigan, at Winona Lake, Indiana. The couple will reside at Winona Lake where both are attending Grace Theological Seminary.

The marriage ceremony of Miss Ruth Fulmer to Rev. Vernon Noel was performed by Rev. D. Paul Huffman at the Zion Mennonite Church, Elkhart, Indiana, on August, 24.

Six more members of the 1940 class have become "heirs together of the grace of life" (I Peter 3:7): The wedding of Miss Miriam Steiner and Mr. Herald Welty took place on Friday, August 16, at the home of the bride in Pandora, Ohio. Mr. and Mrs. Welty are expecting to enter the ministry in the near future.

On August 24, Miss Erniene W. Osborn of Elkhart, Indiana, was united in marriage to Rev. Charles T. Myers of Lima, Ohio, at the East Zion Community Church in Greenville, Ohio.

August 25, Miss Bernina Rupp to Mr. Wendell Arnold, both of Toledo, Ohio, at the East Side Nazarene Church of Toledo, Ohio.

August 30, Miss Harriet Piper to

Mr. B. P. Miller, both of Hicksville, Ohio.

Announcement is made of the marriage on August 30 of Miss Edna Neuenschwander, daughter of Rev. and Mrs. E. J. Neuenschwander of McPherson, Kansas to Mr. Daniel Dyck of Peabody, Kansas. Both are enrolled as students in the Institute this fall.

September 1, Miss Naomi Ruth Franklin of Chrisman, Indiana, to Mr. George R. Henshaw of Gary, Indiana, at Graytown, Indiana, in the United Brethren Church.

The Fellowship Circle congratulates these friends and wishes them well.

JUNIOR ALUMNI

Announcement of the following births have been received:

Mr. and Mrs. Don Kelly (nee Ruth Dilgart) of Continental, Ohio, welcome their firstborn, a son, Patrick Guy, born July 25.

Rev. and Mrs. Wm. Brennan (nee Mardell Niswander '30) of Leipsic, O., were blessed with an infant son, David Clark, July 26.

A son, Darrel Keith, was born to Rev. and Mrs. Dwight Niswander (nee Lucille Hesselbart) of Findlay, Ohio, August 5.

Larry Francis was born to Mr. and Mrs. Francis deCausin of Detroit, Mich., on August 27.

Mr. and Mrs. Wesley Smith '39 (nee Rena DeMitchell) are the proud parents of a son, David Wesley, born to them on September 6.

Into His marvelous presence:

Final rites were held September 23, for Doris Eilene, infant daughter of Omen and Selma Hirschy Amstutz. May the God of all grace sustain them in this time of loss.

NEWS BRIEFS

Miss Loraine Ripper of Denver, Colorado, writes, "I greatly appreciate the Bible Vision. I am happy in the

Lord's work and enjoying His blessings on my life and labor. I trust that this will be a great year for the Institute.'

The following who were former students of the Institute were among the missionaries at the Alumni Missionary Convention: Rev. Henry Sandercock, 1915-1916, missionary to India; Mrs. Tamar Wright Sterling, 1915-1916, India; Miss Elizabeth Hilty, 1905, China; Rev. Herbert Haller, 1924, Africa; Mrs. Philip Hinkey, China; Rev. David Siemens, 1917, South America; Rev. C. I. Birkey, 1923, Africa; Rev. Chris Eicher, India; and Rev. and Mrs. Roy Birkey, 1923, China. With these "Soldiers of the Cross" giving testimonies to God's faithfulness, the congregation was lifted to closer fellowship and fuller service.

Mr. Kent Welty of Bluffton, Ohio, graduate of the Institute this spring, was recently appointed to the pastorate of the Missionary Church at Ottawa, Ohio.

Miss Christine Nettie Johnson, class of '21, in telling about her work in Ayr, Kentucky, writes: "You ask, 'Is it worth while?' And we answer, 'Yes, if only for one visit we made just recently! In this home is a young woman whose husband is now in the state prison. She again married an older man. This day I was led to read from Romans 7 and 8. The young woman listened, literally trembled, and turned white. When the invitation was given, she knelt down with us, asking God for pardon in the name of Jesus. She said also that she had been waiting for a long time for us to come to her home and that she had wanted to be a Christian. Here we say that we, too, tremble when we realize that, in using God's Word, we are handling a sharp two-edged sword and that it is a savor of life unto life or of death unto death. Of course, many are indifferent but God is working, even though we may never see all the results.'"

While attending a missionary conference recently, Miss Johnson met

four of our former graduates, Mrs. Elmer Wagler, Emanuel Stauffer and Mr. and Mrs. Earl Guth. All this brought back sweet memories of B. T. S. days so long ago. Her personal testimony is as follows: "God is good and He leads the way. It is still not I, but Christ."

TO WHOM IT MAY CONCERN

And that means former Bible Institute students belonging to the following classes: 1910; 1911; 1912; 1914; 1915; 1916; 1918. We have class pictures of all the classes with the exception of yours.

Just this past summer we were presented with the class picture of 1919 by Mrs. Primitive Acosta, (nee Luella Benz) of Havana, Cuba, enlarged from a small picture and neatly framed. This picture now hangs on the wall in the north hall of the Administration Building, where yours will be placed when it comes.

We appreciate this gift very much and will be glad if the above named classes will do likewise.

BUILDING FOR ETERNITY

Rev. Mr. Cecil Dye, a Baptist preacher of Saginaw, Michigan, has seven young people attending school this semester. How many years since you encouraged young people to attend the Institute? They need your encouragement.

"WE ENDEAVORED TO GO"

By Clarence I. Birkey

Our hearts have been inspired by the intrepid spirits and the fervent endeavours of the Macedonian missionary party. Twice the Holy Spirit seemingly curbed their ambition to give their movements direction. First, they were forbidden of the Holy Ghost to preach the Gospel in Asia Minor, and second, they tried to go into Bithynia but the Spirit suffered them not. Undaunted, they did not fold their hands nor did they beat a retreat but pressed on in other directions, then

finally through a vision they were re-orientated.

Twice the booking to sail has been cancelled for the Congo-Gabon-bound party. We were forbidden to sail via Lisbon so we tried to go via Cape Town but the Spirit suffered us not. Now we are in Fort Wayne, our Troas, where we await the signal to carry out our vision for we have assuredly gathered that the Lord has called us to preach the Gospel in Africa.

ELDA AMSTUTZ ON FURLOUGH

The many friends and former classmates of Miss Elda Amstutz will be interested in knowing she has returned from India for a furlough in the homeland. She arrived in Los Angeles June 1, remaining in the Missionary Rest Home at Glendale, Calif., until Sept. 10. At present Miss Amstutz is traveling with a group of missionaries on deputation tours.

FROM TOMBOUCTOU, FRENCH SUDAN, WEST AFRICA

Dear Friends in Christ:

We praise the Lord for the working of the Spirit in our midst. "And the Lord added to the church daily such as should be saved" is as true today as in the days of the early apostles, where the old time power has a chance to work.

Spirit, now melt and move
All of our hearts with love,
Breathe on us from above
With old time power.

May the Lord make this real in your ministry and ours. The Lord is still looking for men with HOT hearts as in the days of Livingstone.

Last week we returned from a 32-day trip, in our house boat, on the Niger river, which took us as far as Dire. The interest among the interested ones becomes more keen, while the opposition from the enemies of the cross is increasingly bitter. For the most part we had a very pleasant trip and a good hearing. But two camps refused to listen at all. In them bedlam

itself seemed to be turned loose. All we could do was to go away and shake off the dust from our feet as a testimony against them, and pray the Lord to mightily convict them of sin.

The Spirit of the Lord drove home to the hearts of those in one slave camp the truth of the virgin birth of the Lord Jesus. In the midst of my message the head man of the camp raised up his hands and declared, "I see it, it is the truth." As I pressed them for a decision at the close of the meeting, four men and one old woman knelt down and sought forgiveness for sins in the name of the Lord Jesus. The next morning after about three hours' more preaching two more men prayed. This is the largest group I have seen pray at any one time or place among these Mohammedan people. Our hearts were filled with joy to see them pray in Jesus' name. I was not real satisfied with the attitude of some of those who prayed, in that they did not seem to have the hunger in their hearts they should have had for the Word. The chief of the camp however showed a real hunger in his heart, and learned several scripture verses before we left there. He assured us that he believes that Jesus alone can save.

These few Bellas need prayer. The large camp from which they come was most hostile to the message. Should the men of it learn that these slaves have repented they would persecute them to the last degree, with an effort to cause them to recant. BUT GOD. He is able to keep that which is committed unto Him. Pray ye therefore.

We failed to find Amadu, one of the Christians we sought for on our trip to Dire. Upon arriving home we learned that he had come here to visit us during our absence. Finding that we had gone to his town, he returned by way of the river hoping to meet us en route. He missed us. Yesterday as we were in service he appeared after having made the three-day trip once again by foot. Much walking on the dry rough ground so impaired his feet that his one big

toe nearly cracked off. He got some coarse wool thread from a woman who was spinning wool by hand for native cloth, in a small town, and put in about ten stitches all under his toe, to keep the flesh from catching on the grass as he walked.

Again this year Amadu has suffered many trials, being alone in his district. He has been persecuted from every side. His wife recently left him again (she has gone away many times before) and affirms that she will not return to him any more no matter what happens. He expects to remain here with us for a month or more for fellowship and instruction. He needs much guidance and spiritual help. According to the testimony of men from the towns through which he passes on these trips he never ceases to preach to them salvation by Jesus the Lord.

The heat is terrific here these days. The temperature has not been below 96 for ten days. During the day it runs from 103 to 107. You may be assured that we have spent none of the Lord's money for firewood lately.

Our furlough is due in September, but we have no hope of getting home this year. World conditions do not permit travel. God's grace is sufficient. We beseech your prayers for His strength and blessing upon our work and the Christians of the district.

Your representatives for the Master,
Mr. and Mrs. F. W. Bowman.

NIGERIA, WEST AFRICA
By Paul and Phoebe Ummel

July 10, 1940

Dear Christian Friends,
Greetings in Jesus' Name.

We are well into the year 1940, but I will first give a resume of the mission work here in 1939.

The year of 1939 was marked for us with a reviving and progress of the work of God among these Dakarkari people. In the fore part of the year we had another baptismal service, when five more Christians followed the Lord in this ordinance. Later in the year

we had our first communion service; this was a specially encouraging service to the missionaries for the Holy Spirit was felt in our midst and it was evident these young Christians realized the sacred significance of the ordinance.

In November we had a gathering of the Christians here, from north, south, east, and west, as well as missionaries and the native staff of our two other up-country stations, Yelwa and Salka, for an eight-day series of meetings. It was a time of refreshing and spiritual quickening to natives and missionaries as well. The Holy Spirit's presence was strongly felt and His guidance was followed in receiving the Word as it was given, in receiving the Holy Spirit Himself in His fullness, and in making wrongs right. Strong crying and tears of contrition were manifest in some of the services. We do praise God for those days of refreshing! During this time the number of Christians passed the 100 mark, but since, some have been overcome of the evil one and have given up.

The medical work has increased 65% over last year so this means new burdens for the missionary whose time was full enough as it was. Another phase of the medical work has developed, that of maternity work. Fifteen babies and their mothers have been taken care of wholly or in part by the missionary in the last 10½ months. It is a pleasure to see the healthy, plump babies in mothers' arms, some mothers whose babies had ail died shortly after birth before. May these babes grow up to serve Christ, is our prayer!

I must tell of the trials also. There have been some stiff problems to solve, some misunderstandings to straighten out, some hurt feelings to smooth; there have been some who have slipped back and grieved our hearts. And some of the hardest trials were the complaints trumped up against the Christians who were taken to court. The decision has not been always

pleasing, but we leave all such things with our Lord.

We appointed leaders of the different groups of Christians some time ago, and it seems that the Christians are much pleased over it. It seems that the work goes smoother since doing that. We want them to learn self-reliance, too; however, the Dakkar-kari man seems to be more self-reliant than lots of natives, naturally. We now have three outstations, and in the fall will probably build one or two more. The older outstation is certainly doing well, and is a great encouragement to us. The spirituality of those is high, and they are maturing in their Christian experience in a gratifying way. The work is getting to be too much for just two whites; however we are learning to shove more and more of it onto the shoulders of native help. We have some reliable young men on our staff, which means oh, so much! Natives do understand their own people better than we can ever hope to.

In closing, we would beseech your earnest prayers for this place. As the work progresses new problems constantly arise, and many times our hearts would fail us if we would look at our own wisdom and strength alone. But with God all things are possible, so we go on! Pray much, oh, do pray much for us!

PREACHING

The preacher is like a builder. He is going to build an address, in the same way as a builder constructs a house. Let him first plan an outline, but let there be a solid foundation of Holy Writ. Let there be a few diversions, as doors through which to lead the hearers into the truth. And remember to put in windows of illustration. Let him gather his material from every source, but let the house be his and not the building of another.—**J. J. Morgan, in *Elim Evangel*.**

IN THE WORLD TODAY

(Continued from page 23)

move to align itself with the new order in Europe. In an equally significant gesture to the other axis partner it announced that the semi-official newsorgan *Osservatore Romano* would cease publication. Banned outside the Vatican City by the Italian government because it printed British war communiques, it has lost circulation as rapidly as it gained it last autumn, when Romans discovered its unique (in Italy) impartiality. *Osservatore Romano* will be replaced by a Jesuit-owned paper, *Corriere Vaticano*, which will feature "artistic and literary subjects."

It seems very evident from what "Time" has stated that the Vatican is playing up to the Axis powers and, though having pretended to be utterly impartial regarding the present struggle in Europe, is anything but that. And as to the Vatican's independence, that seems to be only so in name. The Pope has already learned to respect the power of Mussolini and Hitler and be their willing tool in the hope that he will ultimately profit thereby. According to the predictions of Scriptures, his "profiting" will only be a farce and it will be short-lived. When the political powers will have used the Roman Church as a tool long enough, they will turn upon her and destroy her (Rev. 17).

Bible Institute News

"B. I. RALLY"

The whole evening of Saturday, August 17, during the Convention held on the campus of the Bible Institute was given over to a presentation for the need of a new building. There were three main speakers: Harvey Mitchell presented the need for an auditorium for convention purposes; Robert Strubhar spoke on behalf of the Young People of the M. C. A. and also as President of the Fellowship Circle urging their united support for the undertaking and Edison Habegger appealed for funds which amounted to over \$3200.00 in cash and pledges.

It was a very spirited rally, and fine enthusiasm was shown for the new building. The theme might well have been "A greater Bible Institute and Convention Center."

A NEW SCHOOL YEAR

Another good school year began September 10th and a group of God-called youth from various places and distances form the present student body. There are fifty-five new students from eleven states:

Arizona

Miriam Schumacher,

Illinois

Helen Christensen, Wendell Doerfler, Eudene King, Dorothea Martig.

Indiana

Grace Ainslie, Wirfred Amstutz, William Collier, Elwin Creviston, Betty Driskell, Florence Habegger, Maurine Hall, Edwin Henning, Betty Keene, Robert McBrier, Dale Moyer, Fred Rabel, Ellis Roth, Harry Snoke, Royal Steiner, Lawrence Strong, Mary Stucky, Thelma Van Scoik, Mildred Wanner.

Iowa

Floyd Klotzbach, Ruth Neumann,

Kansas

Arnold Schmidt.

Michigan

Dorothy Collins, Robert Collins,

Gwendolyn Chapman, Robert Dye, Lucille Fisher, Howard Gray, George Horn, Ruth McKinney, Patricia Mahoney, Esther Marks, Neva Whaley.

Nebraska

Arlene Carpenter.

New Jersey

Harriet Sweeten.

Ohio

Dorothy Crosby, Wilbur Ford, Betty Gaberdiel, Robert Halle, Marcus Hey, Juanita Jones, Billy Lewis, Victor Poyer, Arthur Reifel, Ralph Ringenberg, Leonard Smith, Marion Thomas, William Whiteman, Florence Witting.

South Carolina

Ruth Camp.

Texas

Lester Sylvester.

SPECIAL OPENING SERVICES

Each new semester is opened with a series of special meetings, and this fall we were privileged to have Rev. A. W. Tozer of the C.M.A. in Chicago with us. His heart-searching messages stirred us, and a time of spiritual refreshing was experienced by all.

AN OUTING

A get-acquainted picnic was held at Foster Park on Saturday afternoon following the opening of school. The Senior boys challenged the Freshman boys to a game of baseball—the Freshmen won. After other sports had been engaged in throughout the afternoon, we gathered at a pavilion for supper. Then Mr. Witmer led us in a period of devotions and Roger Malsbary led in several rousing and inspiring choruses. We returned to the dormitories tired, but better-acquainted than when we left.

YOUTH CONFERENCE

The Institute is completing plans for a city-wide youth conference to be held October 18, 19, 20 at the Central High School. Our Slogan, "Amer-

ican Youth for Christ," bespeaks the purpose of the Conference. Dr. Leslie R. Marston, nationally known author, preacher, and psychologist, will be our guest speaker. Our song leader will be Mr. Cyril Reid from Wheaton College. In connection with the conference, the Christian youth of Fort Wayne will sponsor a parade, which will be followed by an inspirational service.

GOSPEL TEAMS

The organization of Gospel Teams is now complete, and student groups are available for week-end ministries. In past years God has very graciously blessed the efforts and labors of such groups. At the same time the members of teams have been afforded splendid experience in soul-winning. Our prayer for the Gospel Teams as they go forth this year is that they shall be led of the Lord in the selections they sing and the testimonies they give that the most hearts may be touched and won for Him.

DON'T BE AFRAID OF BEING DOGMATIC

Science is dogmatic enough — why not the preacher and religion? Written over the door of the laboratory of science are the words, "Principles of science are exempt from all debate." How is that for pure dogmatism? Why should the preacher be afraid to assert that there are certain great doctrines of the Christian faith which 'are exempt from all debate'? Why should there not be some things in the "faith which was once delivered unto the saints" which are beyond debate? Some things in religion are "settled" surely.

Why be afraid of what is sometimes sneeringly called "the static" in religion? For example, why be afraid to preach that the Bible is the absolute and authoritative word of God, and final authority in all matters of faith and practice?

The multiplication table is static, is it not? Are not two and two four?

Can that be controverted? No, it cannot—even though no man living can tell just why two and two make four and not five.

The colors of the rainbow are static, are they not? You can neither add nor take away from the cardinal colors. You may utilize those cardinal colors to make many varying hues and different shades of any one color, but the rainbow colors are static.

The musical scale is static, is it not? Can you add to or take from it one note? No. But you can use that scale to produce many variations of tune and tone. We accept the static of the multiplication table, the rainbow, and the musical scale; why then hesitate at the static claim of the Bible, that the Bible as an objective revelation is the last and final word of God to men? —Selected.

THE CHURCH IN GERMANY

"Heavy is the hand of the Nazis upon German pastors; 350 are expelled from the churches, forbidden to travel or preach, or are consigned to concentration camps.

"Religious broadcasts have been suppressed. Restrictions are placed on the selling of Bibles and religious literature. Education is completely out of control of the church, and all curricula are definitely militarized. Forty to fifty per cent of German ministers, who number about 17,000, have been called to military service, many as chaplains, but more in armed forces, according to **World Dominion**. Even the German evangelical mind is becoming reconciled to the methods and ideas of Hitler and is in danger of abandoning the substance of Christianity.

Afraid? Of What?

Afraid? Of what?
To feel the spirit's glad release?
To pass from pain to perfect peace,
The strife and strain of life to cease?
Afraid—of that?

Afraid? Of what?
Afraid to see the Saviour's face,
To hear His welcome, and to trace
The glory gleam from wounds of grace?
Afraid—of that?

Afraid? Of what?
A flash—a crash—a pierced heart;
Darkness—light—O Heaven's art!
A wound of His a counterpart!
Afraid—of that?

Afraid? Of what?
To enter into Heaven's rest,
And yet to serve the Master blest,
From service good to service best?
Afraid--of that?

Afraid? Of what?
To do by death what life could not—
Baptize with blood a stony plot,
Till souls shall blossom from the spot?
Afraid—of that?

Gifts for Auditorium-Music Hall

Gifts are coming in for the proposed Auditorium-Music Hall for which praise is given to God and grateful acknowledgment is made to donors. At the Bible Institute Rally on August 17th, held in connection with the Missionary Convention of the M. C. A., over \$3,200 was given in cash or subscriptions. In the month of September a number of gifts were received, including one of \$500 and another of \$1,000. The total is now over \$12,000.

Quite a number of churches are arranging to have a "Bible Institute Day" this fall or early winter in which the work of the Institute may be presented and the need for a new building made known. The Fellowship Circle, the Alumni organization of the Institute, is also making an appeal to its members and is seeking to raise several thousand dollars for the project. The executive officers of the Fellowship Circle are taking a commendable interest in this undertaking and the Building Committee hopes that all whose lives have been blessed and benefited through the ministry of the Institute will respond to this appeal and do what they can toward it, whether their gifts are small or large.

The Bible Institute has never been as pressed for more room as at present. It is a training center for young men and women, most of whom are expecting to serve Jesus Christ at home or abroad. While vast sums are being spent to train and equip armies among nations today, the supreme need of the hour is for trained soldiers of the Cross. In the light of unparalleled human need and the extreme urgency of the crisis, the Committee feels that this is the opportune moment to give and to pray for larger and better training quarters.

Gifts may be sent to the Treasurer, **Rev. P. L. Eicher, Bible Institute, Fort Wayne, Indiana.**

BUILDING COMMITTEE.